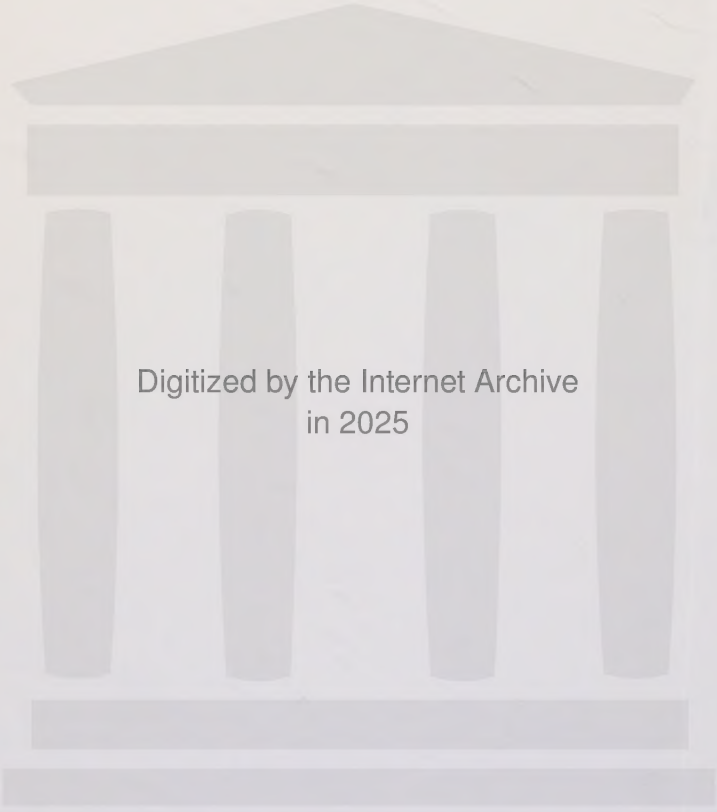
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GERMAN KANTIAN BIBLIOGRAPHY

BY

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BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887.

PREFACE.

THE arrangement of the works is chronological in both parts of the Bibliography. The conclusion will consist of an *alphabetical* list of persons and a *systematic* index. The latter will give, *first*, a much more careful division of material than would have been possible in a systematic arrangement of the whole Bibliography. *Secondly*, the systematic survey given by the index will be more exact than it would have been in the other case, because the works about Kant can be assigned not only to the department in which their chief content places them, but also to heads suitable to the particular discussions which they contain. *Thirdly*, a chronologically arranged bibliography will be more easily carried on, and, *fourthly*, will form a much better preliminary to an exhaustive presentation of the history of the Kantian Philosophy than could one systematically arranged. In the first part (works by Kant) the various issues of the several writings are not chronologically arranged, but are all enumerated under the first original edition ; first the editions which appeared during Kant's life-time (or soon after his death, when issued by the first publisher), then — in brackets — their order in the complete editions and collections (whose designation is to be found in the list of abbreviations at the end of the Preface), and finally the separate editions.

In the second part (works on Kant) I have first arranged the writings of some authors chronologically or systematically, and

secondly ascribed them to *one* year, especially when it appeared more convenient to characterize several works in common than to consider the content and worth of each separately. Under the first classification they are numbered continuously, while afterwards, when they are mentioned according to the year of publication, only the name of the author is given and a further reference is made to the former numerals. In order to make such a reference intelligible, information is given with the first number as to how far it extends, *e.g.*, "241–291: Reinhold," whereupon "241) Reinhold, C. L.: Letters, etc." begins the series as R.'s earliest work. In the case of such works, mentioned under another year than that of their appearance, the order of bibliographical data is as follows: Size of volume; place of publication; year; publisher; number of pages (Arabic numerals indicate the pages of the text, Latin numerals those of the preface, which could not always be ascertained). In the case of works cited according to the year of their publication, the date is always omitted from 1784 on. Instead of this, it is placed first on a separate line and under it the writings of that year are chronologically arranged. Anonymous writings are cited by the first substantive of the title as catch-word, the place of the latter being then indicated by a dash, *e.g.*, B: No. 310) "On the Axioms, by . . . rn" is cited thus: "Axioms, On the —, by . . . rn." Exception is made, when several works of *one* author, belonging to different years, are mentioned in *one* place. Then, in the case of anonymous writings, the name of the author precedes, enclosed in brackets, the title following with its original wording.

My remarks on the content and worth of the works will naturally vary in length. The content of minor writings, themselves valueless and insignificant, I have often given more in detail than would appear necessary, in order — at least in many cases — to make a future reading of them unnecessary. While in the case of whole systems (*e.g.*, Moral Philosophy, Logic) I have most often indicated only briefly the writer's point of view. Had I attempted to do such systems even partial justice, at least three times as much space would have

been required, and the Bibliography would have grown into a complete history of the Kantian Philosophy.

My original intention of reading through everything myself has been given up in the case of works earlier than the middle of this century, on account both of lack of time, and of the impossibility of obtaining writings, some of which have become very rare. I have then been forced to confine myself in many cases to book-reviews (usually several). But all judgments on important publications rest on my own reading.

I have included the reviews of Kant's works, so far as they have come within reach, because they are valuable supplements to the history of Kantian Philosophy, and in part not without worth in themselves. They are arranged according to the periodical in which they appeared. Following "Das Allgemeine Repertorium der Litteratur" (1785–1800) I have placed after reviews an * when the book is commended, a † when it is condemned, an *† when it is more praised than censured, a †* when it is more censured than praised; if there is no sign, the book is regarded as mediocre or no definite judgment is passed on it. At the end of the Bibliography, preceding the indexes, I shall publish corrections and additions, and shall be very grateful to all readers for any suggestions and assistance through the medium of the PHILOSOPHICAL REVIEW; completeness in a Kant Bibliography can be attained only through united effort.

LIST OF ABBREVIATIONS EMPLOYED.

I. D. = Inaugural Dissertation.
A. D. B., 50, I, 17 = Allgemeine deutsche Bibliothek. Vol. 50, Part 1, p. 17.
A. G., II, 30 = Archiv für Geschichte der Philosophie, 1884. Vol. II, p. 30.
A. L. Z., 1791, III, 345 or 1791. *I. B.* 3 = Allgemeine Literatur-Zeitung. Jena, 1791. Vol. III, p. 345 or 1791. Intelligenzblatt, p. 3.
A. M., II. = Altpreussische Monatsschrift, 1864. Vol. 2, et seq.
A. R. = Kant: Metaphysische Anfangsgründe der Rechtslehre (No. 90).
A. T. = Kant: Metaphysische Anfangsgründe der Tugendlehre (No. 90).
Athr. = Kant: Anthropologie in pragmatischer Hinsicht (No. 98).
B. M., 1789, 14, S. 49 = Berlinische Monatsschrift, 1789. Vol. 14, p. 49.
Eck., 1794, III, 3, S. 7 = Ik. Gr. Rdf. Eckermanns Theologische Beyträge, 1794. Vol. III, Part 3, p. 7.
Elz., 1799, I, 1 = Erlanger Literaturzeitung, 1791. Vol. 1, p. 1.
Erf. 1791, S. 1 = Erfurter gelehrte Zeitung, 1791, p. 1.
Ex. Ph., 17, 3 = Zeitschrift für exacte Philosophie. Vol. 17, p. 3.

Fr. = Kant: Zum ewigen Frieden (No. 84).

G. g. A. 1785, I, 1 = Göttinger Anzeigen von gelehrten Sachen. 1785. Vol. I, p. 1.

Gr. = Kant: Grundlegung zur Metaphysik der Sitten (No. 58).

Grfw., 1785, S. 1 = Neueste kritische Nachrichten, ed. by J. G. Pt. Möller. Greifswald. 1785, p. 1.

Gth. 1785, I. 1 = Gothaische gelehrte Zeitungen. 1785. Vol. I, p. 1.

Ha = Kants sämmtliche Werke, ed. by Hartenstein, 1838–9.

Hb = The same, in chronological order; ed. by Hartenstein, 1867–8.

J. z. A., 1799. I, 1 = Journal zur Aufklärung über die Rechte und Pflichten der Menschen und Bürger von K. C. E. Schmidt, K. Grolmann und F. W. D. Snell. 1799. Vol. I, p. 1.

J. A., 1795, 30 = Annalen der Philosophie und des philosophischen Geistes; ed. by L. H. Jakob. 1795, p. 30.

J. ph. A., 1795, 3 = Philosophischer Anzeiger zu dem vorigen Werk. 1795, p. 3.

K., K'r., K's., K'sch = Kant, Kantianer, Kants, Kantisch.

K. A. M., 1791, I, 1, S. 7. Allgemeines Magazin für kritische und populäre Philosophie; ed. by J. W. A. Kosmann. 1791. Vol. I, Part I, p. 7.

K. G. Z. = Königsbergische gelehrte und politische Zeitungen.

Ki = Kants sämmtliche Werke; ed. by I. H. v. Kirchmann.

K. ph. B., 6 = Philosophische Bibliothek, oder Sammlung der Hauptwerke der Philosophie alter und neuer Zeit (Philosophical Library, or Collection of the Chief Works of Philosophy of later and earlier Times); with the coöperation of well known scholars; edited, translated, explained, and furnished with biographical sketches by I. H. v. Kirchmann. Part 6.

Kr. J. Ph., I = Schellings und Hegels kritisches Journal der Philosophie. (1801–3.) Vol. I.

L., 1785, I, 1 = Neue Leipziger gelehrte Zeitungen. 1785. First Quarter, p. 1.

L. J., 1800, I, 1 = Leipziger Jahrbuch der neuesten Litteratur. 1800. Vol. I, p. 1.

M. A. = Kant: Metaphysische Anfangsgründe der Naturwissenschaft. (No. 64.)

Mrg. = Jakobs Prüfung der Mendelssohnschen Morgenstunden nebst einer Abhandlung von Imm. Kant. (No. 63.)

Mtr., I, S. 3 = Materialien zur Geschichte der kritischen Philosophie in 3 Sammlungen. Erste Sammlung, p. 3.

N., 1791, S. 1 = Nürnberger gelehrte Zeitungen. 1791, p. 1.

No. 12 = No. 12 of this Bibliography.

N. A. D. B., 83, I, 3 = Neue allgemeine deutsche Bibliothek. Vol. 83, Part I, p. 3.

N. D. M., 1789, I, S. 31 = Neues deutsches Museum. Vol. I, p. 31.

N. ph. Mg., 1790, II, 1, S. 33 = Neues philosophisches Magazin, Erläuterungen und Anwendungen des Kantischen Systems bestimmt; ed. by I. H. Abicht and F. G. Born. 1790. Vol. II, Part 1, p. 33.

N. Pr. Pr. Bl. = Neue preussische Provinzial-Blätter. Königsberg. 1846 et sqq.

N. Th. A. = Neue theologische Annalen.

N. Th. J., I, 1, 3 = Neues theologisches Journal. Vol. I, Part 1, p. 3.

Nth. Ph. J., I = F. Im. Niethammers philosophisches Journal (1795–1800; vol. 5–10, ed. in conjunction with J. Gli. Fichte), Vol. I.

N. T. M. = Der neue Teutsche Merkur.

Obd., 1788, I. S. 1 = Oberdeutsche allgemeine Literaturzeitung. 1788. Vol. I, p. 1.

Ph. A., 1794, II, 3, S. 30 = Philosophisches Archiv, ed. by. J. A. Eberhard. 1794. Vol. II, Part 3, p. 30.

Ph. B., I, 3 = Philosophische Bibliothek von Feder und Meiners. Vol. I, p. 3.

Ph. J., 1793, II, 3, S. 17 = Philosophisches Journal für Moralität, Religion und Menschenwohl; ed. by C. Chr. E. Schmid and (both the first volumes) Fr. W. D. Snell. 1793. Vol. II, Part 3, p. 17.

Ph. Mg., 1792, IV, 10 = Philosophisches Magazin; ed. by J. A. Eberhard. 1791. Vol. IV, p. 10.

Ph. Mh., 1890, XXVI, 3 = Philosophische Monatshefte. 1890. Vol. XXVI, p. 3.

Pr. J. = Preussische Jahrbücher.

Prl. = Kant: Prolegomena zu einer jeden künftigen Metaphysik, etc. No. 49.

Pr. V. = Kant: Kritik der praktischen Vernunft (No. 67).

R. = Kants sämmtliche Werke; ed. by Rosenkranz und Schubert.

Rel. = Kant: Religion innerhalb der Grenzen der blossen Vernunft. (No. 79.)

R. V., a oder b oder c = Kant: Kritik der reinen Vernunft. First or second or third edition.

Str. = Kant: Der Streit der Fakultäten. (No. 96 a.)

T., 1785, S. 1 = Tübinger gelehrte Anzeigen. 1785. p. 1.

T. M. = Der Teutsche Merkur.

Th. A., II = Annalen der neuesten theologischen Litteratur und Kirchengeschichte. Vol. II.

U. = Kant: Kritik der Urtheilskraft. (No. 71.)

V. A. = Vaterländisches Archiv für Wissenschaft, Kurst, Industrie und Agricultur oder Preussische Provincial-Blätter. Königsberg.

V. w. Ph., 1878, II, S. 18 = Vierteljahrschrift für wissenschaftliche Philosophie. 1878. II., p. 18.

W., 1791, I, 1 = Würzburger gelehrte Zeitungen. 1791. Vol. I, p. 1.

Z. f. Ph. (*N. F.*, 1878, 72, S. 3.) = Zeitschrift für Philosophie und speculative Theologie, von 1847 an; Zeitschrift für Philosophie und philosophische Kritik. (Neue Folge.) 1878. Vol. 72, p. 3.

Part I: Writings of Kant, Nos. 1–159.

A. *Complete Editions*, Nos. 1–4.

1) *Kant's Werke;* carefully revised complete edition, in 10 vols.; ed. by Hartenstein. 8vo. Leipzig: Modes and Baumann. Vols. 1–8, 1838; vols. 9–10, 1839. — Vol. I: Writings on Philosophy in general and on Logic; with a preface by G. Hartenstein. xxxiv, 487 pp. (containing nos. 32, 34, 35, 39, 51, 62, 83, 86–87, 96a, 104). — Vol. II: Kant's Critique of Pure Reason. 698 pp. — Vol. III: Minor metaphysical writings. xvi, 499 pp. (containing nos. 22, 40, 41, 42, 49, 70, 88, 110). — Vol. IV: Principles of a Metaphysic of Morals; Critique of practical Reason; together with the Treatise on the Philosophy of History. xvi, 358 pp. (containing nos. 50, 52–4, 58–9, 67). — Vol. V: Metaphysic of Morals, in two parts; Doctrine of Rights; Doctrine of Virtue; together with the

short treatises on Morals and Politics. xvi, 484 pp. (containing nos. 48, 56, 61, 78, 84, 90, 92, 97). — Vol. VI : Writings on the Philosophy of Religion. xvi, 408 pp. (containing nos. 30, 33, 63, 73, 79, 81). — Vol. VII : Critique of Judgment ; Observations on the Feeling of the Beautiful and the Sublime: 439 pp. — Vol. VIII : Writings on Natural Science, 1st division ; with three plates. xxiv, 568 pp. (containing nos. 17–18, 20–21, 23, 29, 64). — Vol. IX : Writings on Natural Science, 2d division ; Physical Geography. xviii, 466 pp. (containing nos. 106, 19, 25–28, 55, 80, 109). — Vol. X : Writings on Anthropology and Pedagogics. Also a collection of letters and public announcements, with a chronological list of Kant's complete works and a portrait engraving. xxx, 610 pp. (containing nos. 31, 36–7, 44, 57, 66, 69, 89, 98, 75, 77, 91, 93, 101, 108, 14a [II, IV, V], 47, 129a, 111, 126, 118, 112, 127, 119, 121, 117, 129).

2) *Kant: Sämmtliche Werke;* ed. by Karl Rosenkranz and Friedr. Wilh. Schubert. 8vo. Leipzig : Voss. Vols. 1–4, 7–10, 1838 ; vols. 5, 6, 1839 ; vol. 12, 1840 ; vol. 11, 1842. — Part I : Minor Logico-Metaphysical Writings ; ed. by Karl Rosenkranz. xlii, 661 pp. (containing nos. 22, 30, 32–35, 39, 42, 47, 62, 63, 70, 110, 83, 86–88). — Part II : Critique of Pure Reason ; ed. by Rosenkranz. xviii, 814 pp. — Part III : Prolegomena to any Future Metaphysic ; Logic ; ed. by Rosenkranz. xi, 344 pp. — Part IV : Critique of Judgment ; Observations on the Feeling of the Beautiful and the Sublime ; ed. by Rosenkranz. xiii, 472 pp. — Part V : Writings on the Philosophy of Nature ; ed. by Schubert and Rosenkranz. xvi, 437 pp. (containing nos. 17, 21, 23, 29, 41, 64). — Part VI : Writings on Physical Geography ; ed. by Schubert. xi, 808 pp. (containing nos. 18–20, 25–28, 44, 55, 57, 66, 80, 109). — Part VII, division 1 : Minor Practical and Anthropological Writings ; ed. by Schubert. xviii, 430 pp. (containing nos. 14a II, 31, 37, 40, 48, 50–52, 54, 56, 59, 61, 69, 73, 78, 81, 84, 89, 92). — Part VII, division 2 : Anthropology in its Pragmatic Relations ; ed. by Schubert. 279 pp. — Part VIII : Principles of a Metaphysic of Ethics ; Critique of Practical Reason ; ed. by Rosenkranz. vii, 319 pp. — Part IX: Metaphysics of Ethics, in two parts ; Pedagogics ; ed. by Schubert. xvi, 440 pp. — Part X : Religion within the Limits of mere Reason ; Controversy between the Faculties ; ed. by Rosenkranz. xi, 388 pp. — Part XI, division 1 : Kant's Letters, Announcements, and Fragments from Posthumous Writings ; ed. by Schubert. 280 pp. (containing nos. 130 [II–VII], 129a, 111, 112, 117–121, 126–129, 36, 14a [IV, VI], 77, 93, 91, 106 ; also pp. 217–220, concerning Kant's Posthumous Writings). — Division 2 : Kant's Biography ; compiled by Schubert, mainly from manuscripts ; with portrait, fac-simile, and medallions (on two pages). viii, 220 pp. (containing no. 130 [VIII and part of III] and no. 131). — Part XII : History of the Kantian Philosophy by Rosenkranz. 498 pp.

3) *Kant: Sämmtliche Werke;* ed. in chronological order by G. Hartenstein. 8 vols., 8vo. Leipzig : Voss. Vols. 1–5, 1867 ; vols. 6–8, 1868. — Vol. I, with three lithographed plates : xix, 487 pp. (containing nos. 17–

27). — Vol. II : xvi, 464 pp. (containing nos. 28–45). — Vol. III : xv, 619 pp. (containing no. 46). — Vol. IV : xii, 507 pp. (containing nos. 48–59, 61–64, 66, 130 [IV]). — Vol. V : xvi, 500 pp. (containing nos. 67, 71). — Vol. VI : xii, 498 pp. (containing nos. 70, 69, 73, 78¦ 81, 83, 84, 86–89). — Vol. VII : xvi, 663 pp. (containing nos. 90, 92, 96–98, 102–103, 130 [V]). — Vol. VIII : xviii, 821 pp. (containing nos. 104, 109, 130 (I), 108, 110, 75, 77, 91, 93, 101, 106, 130 [II, III, VI–VIII], 47, 111, 129a, 131, 126, 118, 76, 112, 127, 121, 14a [VI], 119–120a, 117, 129).

4) *Kant: Sämmtliche Werke;* ed. by J. H. von Kirchmann. 8 vols. in 57 parts. 8vo. Berlin : Heimann. From 1874 on, Leipzig : Koshny. From 1880 on, Heidelberg : Weiss. (Only a new titular-edition of the corresponding parts of K. ph. B., the several reprints of which I am about to mention.) Vol. I. Parts 1–6 : Critique of Pure Reason. xii, 720 pp. (= K. ph. B. Parts 2, 4, 6, 9–11. Vol. 2, 1868 ; 2nd edition, 1871 ; 3rd edition, 1873 ; 4th edition, 1877; 5th edition, 1881; 6th edition, 1884). Vol. II. — Parts 7–8 : Critique of Practical Reason. viii, 196 pp. (= K. ph. B. H. 15, 16. Vol. 7, 1869 ; 2nd edition, 1871). Parts 9–12 : Critique of Judgment. xii, 382 pp. (= K. ph. B. H. 17, 20, 21, 24. Vol. 9, 1869 ; 2nd edition, 1873). Vol. III. — Parts 13–14 : Prolegomena. vi, 152 pp. (= K. ph. B. H. 53, 54. Vol. 22, 1869 ; 2nd edition, 1876). Part 15 : Ground Principles. vi, 95 pp. (= K. ph. B. H. 61. Vol. 28, 1870). Parts 16–19 : Metaphysic of Morals. x, 351 pp. (= K. ph. B. H. 66, 67, 73, 81. Vol. 29, 1870). — Vol. IV. Parts 20, 21 : Logic, VI, 164 pp. (= K. ph. B. H. 55, 56. Vol. 23, 1869 ; 2nd edition, 1876). Parts 22–24 : Anthropology. xiii, 266 pp. (= K. ph. B. H. 28, 30, 31. Vol. 14, 1869 ; 2nd edition, 1873; 3rd edition, 1880). Parts 25–27 : Religion. viii, 242 pp. (= K. ph. B. H. 35, 37, 39. Vol. 17. 1869 ; 2nd edition, 1875) (containing also no. 14a IV). —Vol. V. Parts 28–35 : Minor Works on Logic and Metaphysics. Divisions 1–4 : viii, 176 ; 156 ; vi, 176 ; 179 pp. (= K. ph. B. H. 92–5, 100–3. Vol. 33, 1870) (containing nos. 32, 34, 35, 39, 51, 62, 83. — 86, 87, 96a, 130 [V]. — 22, 40–2. — 70, 88, 110). — Vol. VI. Parts 36–40 : Minor Writings on Ethics and the Philosophy of Religion. Divisions 1–2 : viii, 224 pp. ; vi, 178 pp. (= K. ph. B. H. 105, 106, 110. 1870. H. 138, 139. 1871. Vol. 37) (containing nos. 50, 52–4, 59, 48, 56, 61, 78, 84, 92, 97. — 30, 33, 63, 73, 81). — Vol. VII : Minor Writings on the Philosophy of Nature. Division 1. Parts 41–44. viii, 306 pp. (= K. ph. B. H. 143–6. 1872). Division 2. Parts 45–50, 461 pp., with wood engravings (= K. ph. B. H. 164–9. 1873, vol. 49) (containing nos. 20, 64. — 17–19, 21, 23–9, 43, 55, 80). — Vol. VIII. Parts 51–7 : Miscellaneous Essays and Correspondence. viii, 562 pp. (= K. ph. B. H. 170–6, vol. 57, 1873) (containing nos. 36–8, 44–5, 57, 66, 69, 89, 102–3, 108, 14a [II, VI] 130 [II–IV, VI–VIII], 75, 77, 91, 93, 101, 106, 31, 47, 111, 129a, 131, 126, 118, 76, 112, 127, 121, 14a VI, 119–120a, 117, 129). — Vol. IX. Supplement. Division 1 : Physical Geography. ix, 322 pp. (= K. ph. B. H. 249–53. 1877). Division 2 : Kant's Four Latin Dissertations. vi, 122 pp. (= K. B. H., 261, 262. 1878, vol. 76).

The edition of Ros. and Schub. is more complete than Hartenstein's first, and is especially valuable on account of K.'s Biography and the history of the Kantian Philosophy. But Hartenstein's first edition is noticeably more exact and trustworthy. This is still more true of the second, in which the later additions of Ros. and Schub. are reprinted. The chronological arrangement of K.'s works is decidedly the best, as may be seen, *e.g.*, from the fact the systematic arrangement disconnects writings of the sixties which from the standpoint of historical development are intimately related. As regards the accuracy of the text, correction of typographical errors in the original editions, and enumeration and comparison of legitimate and illegitimate re-issues, the second edition of Hartenstein is by far the best, but is still far from perfect. Greater bibliographical accuracy is found in the new separate editions of the chief works. Kirchmann's edition should be avoided. It is a faulty reprint of Hartenstein's second ; there is even left standing a reference by Hartenstein to his first edition (Ki. viii, pp. 290–1, note) in which this is mentioned as "my earlier complete edition." In the translation of the Latin Dissertations the grossest errors occur ; *e.g.*, (No. 42 § 14, 5) *connatus* is translated as *Versuch*, etc.

B. *Incomplete Collections of Kant's Works*, Nos. 5–16.

5) *Kant: Kleine Schriften* (without Kant's knowledge). 8vo. Neuwied 1793. Haupt. ii, 239 pp. (containing nos. 50, 51, 55, 59, 62, 66, 73).

6) *Kant: Zerstreute Aufsätze.* 8vo. Frankfurt and Leipzig. 1793. ii, 220 pp. (without Kant's knowledge; containing nos. 50–1, 55–7, 59, 63, 62, 66, 73).

7) *Kant: Zwo Abhandlungen über moralische und politische Gegenstände.* 8vo. Frankfurt and Leipzig. 1795. 158 pp. Second edition, Königsberg and Leipzig. 1796. 158 pp. (containing nos. 78, 81).

8) *Kant: Neue kleine Schriften;* reprinted from the Berliner Monatsschrift. Place of publication lacking. 1795. 110 pp. Sometimes "Frankfurt and Leipzig" seems to be given as the place of publication (without K.'s knowledge; containing nos. 81, 80, 78).

9) *Kant: Neue kleine Schriften.* 8vo. Lingen. 1795. Jülicher (without K.'s knowledge), Heinsius and Kayser mention, of the year 1795, only this collection, without bracketing place or publisher — no. 8 not at all ; probably nos. 8 and 9 are identical, the real publisher of no. 8 being Jülicher in Lingen.

10) *Kant: Frühere noch nicht gesammelte kleine Schriften.* Large 8vo. Lintz. 1795. At the cost of the editor (Really Zeitz, Webel). viii, 350 pp. (containing nos. 17, 25, 42, 44, 57). A second part came out in 1797 with Frankfurt and Leipzig as place of publication (Zeitz, Webel). Large 8vo. xviii, 130 pp. (In this only no. 20 is reprinted.)

11) *Kant: Opera ad philosophiam criticam;* trans. into Latin by Fr. Gl. Born. Large 8vo. Leipzig: Schwickert. — Vol. I (587 pp. 1796) containing no. 46. — Vol. II (555 pp. 1797), nos. 49, 64, 58, 79. — Vol. III (xxviii, 516 pp. 1797), nos. 67, 71. — Vol. IV (vi. 820 pp. 1798), nos. 78, 84, 40, 34, 50, 51, 59, 66, 57, 73, 62, 38, 81, 86, 88, 33, 90.

12) *Kant: Sämmtliche kleine Schriften;* arranged in chronological order. 4 vols., 8vo. Königsberg and Leipzig. (Really Voigt in Jena.) Counterfeit edition. — Vol. I (494 pp. 1797) contains nos. 17, 20. — Vol. II (526 pp. 1797), nos. 25, 34, 32, 33, 38, 40, 35. — Vol. III (612 pp. 1797), nos. 42 (translated), 44, 47, 50, 51, 55, 56, 52, 54, 61, 59, 62, 63, 66, 73, 78, 81, 57, 89, 86, 87. The page-numbers, 317–337, are passed over. — Vol. IV, first division (152 pp. 1798), nos. 88, 92, 93, 96, 80, 97; also pp. 99–138, a treatise falsely ascribed to Kant; *Betrachtungen über das Fundament der Kräfte und die Methoden, welche die Vernunft anwenden kann darüber zu urtheilen.* Also ascribed to Kant by Borowski (no. 14a, pp. 73–4) and J. G. Wald (second contribution to the Biography of Professor Kant, no. 28, 1804); v. Elditten being the real author (cf. K.'s letter to Schütz, Sept. 13, 1785).

13) *Kant: Vermischte Schriften;* authentic and complete edition (ed., with introduction and notes, by J. H. Tieftrunk). 3 vols., Large 8vo. Halle. 1799. Renger. — Vol. I (cxxviii, 676 pp., containing nos. 17, 20, 25, 32, 34; pp. 577–584, Tieftrunk's preface to no. 32. For the introduction, cf. Part II of this Bibliography under Tieftrunk, 1799). — Vol. II (iv, 700 pp., containing nos. 35, 33, 40, 38, 42 [Latin and German], 47, 57, 50, 51; pp. 230–46, Tieftrunk's appendix to no. 33). — Vol. III. (vi. 594 pp., containing nos. 55, 56, 59, 62, 63, 66, 73, 78, 81, 80, 89, 86–8, 93, 97, 96; pp. 577–94, Schlettwein's challenge, cf. no. 93).

13*a*) *Kant: Vermischte Schriften;* authentic and complete edition. 4th vol. With the subordinate title, Sammlung einiger bisher unbekannt gebliebener kleiner Schriften von I. Kant. Second much enlarged edition; Large 8vo. Königsberg. 1807. Nicolovius. VIII, 424 pp. (the second edition of no. 14 up to p. 80 agreeing with this) (containing no. 29, 31, 37, 39, 41, 18, 19, 22, 26, 23, 27, 28, 30, 14a II, 48, 69, 52, 54, 61, 111).

14) *Kant: Sammlung einiger bisher unbekannt gebliebener kleiner Schriften;* ed. by Fr. Theod. Rink. Large 8vo. Königsberg. 1800. Nicolovius. 80 pp. (containing nos. 29, 31, 37, 39, 41).

14*a*) *Kant: Beilagen zu der "Darstellung des Lebens und Charakters I. Kants.* By L. E. Borowski." 8vo. Königsberg. 1804. Nicolovius.

I) pp. 206–210, reprint from no. 36.

II) pp. 211–25. Letter concerning Swedenborg to Frl. v. Knobloch,

Aug. 10, 1763, with the title: "Wie dachte Kant über Swedenborg im Jahre 1758?" (Date incorrect.) Reprinted: Ha. X, pp. 453–459; R. vii, 1, pp. 3–11; Hb. ii, pp. 27–34; Ki. viii, pp. 277–284. No. 13a, pp. 362–70. Also by J. F. J. Tafel in 1) the Preface to Swedenborg's Revelations, vol. i, 1823, pp. ccxxxiii, et sq., 2) Collection of original Records concerning the Life and Character of E. Swedenborg. 1839. pp. 106–12 (incomplete), 3) "The Supplement to Kant's Biography," etc. 1845. pp. 14–20., 4) "Swedenborg and his Opponents," etc. Part V. 1856. pp. 108–114. Also by Fr. Zöllner in *Wissenschaftliche Abhandlungen*, vol. i, 1878, pp. 194–198. These facts are stated by K. Kehrbach, pp. xxvi–vii of his edition of *Träume eines Geistersehers*, etc. Small 8vo. Leipzig. 1880. Ph. Reclam, jun., where the letter also is found pp. 69–75. The third supplement III (in Bor's Biography, pp. 226–232, is a reprint from no. 69. IV), pp. 233–7. (*Kant's Censurleiden.*) Kant's contribution to Bor's Biography (Ha. x, pp. 544–6; R. xi, 1, pp. 199–201; Hb. vi, pp. 103–4 [Note]; Ki. iv, Parts 25–7, pp. 8–10 [Note]; Kehrbach's edition of no. 79, pp. iv to vi). v, pp. 238–50. Reprint from no. 48. Also vi, pp. 5–7. Reprinted letter of Kant to Borowski (Ha. x, pp. 539–40; R. xi, 1, pp. 130–1; Hb. viii, pp. 785–7. Ki. viii, pp. 513–4.

15) *Kant: Vorzügliche kleine Schriften und Aufsätze;* ed. with notes by Fr. Chr. Starke (pseudonym für I. A. Bergk); nebst Betrachtungen über die Erde und den Menschen aus ungedruckten Vorlesungen von Imm. Kant. In 2 vols. Large 8vo. Leipzig. 1833. Expedition des europäischen Aufsehers. 1st vol. xii, 307 pp. 2nd vol. viii, 326 pp. New titular edition entitled: *Kant: Vorzügliche kleine Schriften und Aufsätze, nebst Betrachtungen über die Erde und den Menschen*, with notes; ed. by F. Ch. Starke. Large 8vo. Quedlinburg. 1838. Ernst. 1st part, xii, 302 pp. 2nd part, viii, 335 pp. (Only the preface to the 1st part is new, and in place of the last section of this is a notice of Ernst's book-business. The literary advertisements of the editor's publications, which in 1833 were appended to the 1st vol. (pp. 303–7), stand in 1838 at the close of the 2nd Part, pp. 327–335.) The 1st vol. (i) contains nos. 50, 59, 44, 57, 51, 62, 66, 78, 80, 73, 88, 80, 55, 96, 69. The conclusion, pp. 290–302 (Kant's Thoughts on the State and its Government, on Revolutions and Reforms, etc.), is an extract from the 1st section of the 2nd part (which deals with political rights) of the Doctrine of Rights. The 2nd vol. (ii) contains nos. 92, 56, 86, 38, 40, 96a (in part), 89, 37; pp. 262–282 contain "Observations on the Earth and Man," from the unprinted lecture-notes on Physical Geography, dating 1791, as worthless and trivial as Bergk's notes on the works of Kant, and offering nothing not already known. pp. 284–302: Short sketch of the Critical Philosophy. (Reprint of the greater part of the "Architektonik" in R. V. and several passages from Hippel's "Lebensläufen nach aufsteigender Linie." 1779.) pp. 302–8. Kant's Thoughts on the Church (extract from the 3rd part of no. 79). pp. 308–321: How and in What Order should Kant's Critical Writings be studied? Together with

a historico-literary account (the last quite inadequate). pp. 322–6 : How should Philosophy be taught? (Reprint of the general part of no. 39.)

16) *Kantiana : Beiträge zu Immanuel Kant's Leben und Schriften;* ed. by R. Reicke, in N. Pr. Pr. Bl., 3rd series, vol. V., 1860, pp. 97–176. Also separate. Large 8vo. Königsberg. 1860. Theile (Beyer). vii, 83 pp. (containing in the 2nd appendix nos. 43, 45, 102, 103 ; for the other contents, cf. the 2nd part of this Bibliography under Reicke, 1860).

C. *Kant's Detached Writings.* Nos. 17–159.

17) *Kant : Gedanken von der wahren Schätzung der lebendigen Kräfte und Beurtheilung der Beweise, deren sich Leibnitz und andere Mechaniker in dieser Streitsache bedient haben, nebst einigen vorhergehenden Betrachtungen, welche die Kraft der Körper überhaupt betreffen.* 8vo. Königsberg. 1747 (Title-page incorrectly gives 1746 ; cf. Hartenstein's edition). Dorn. xxiv, 240 pp. Ha. viii, pp. 1–206 ; R. v, pp. 1–231 ; Hb. i, pp. 1–177 ; Ki. vii, 2, pp. 1–231 ; no. 10, pp. 129–350 ; no. 12, i, pp. 1–294 ; no. 13, i, pp. 1–282.

18) *Kant : Untersuchung der Frage : ob die Erde in ihrer Umdrehung um die Achse, wodurch sie die Abwechselung des Tages und der Nacht hervorbringt, einige Veränderung seit den ersten Zeiten ihres Ursprungs erlitten habe ; welches die Ursache davon sei, und woraus man sich ihrer versichern könne?* (Granted the prize for the current year by the Royal Academy of Science in Berlin) ; Die Königsberger wöchentlichen Frag- und Anzeigungs-Nachrichten. 1754. nos. 23–24. (Ha. viii, pp. 207–216 ; R. vi, pp. 1–12 ; Hb. i, pp. 179–186 ; Ki. vii, 2, pp. 257–265 ; no. 13a, pp. 81–90.)

19) *Kant : Die Frage, ob die Erde veralte, physikalisch erwogen.* Same place. 1754. Parts 32–7 (Ha. ix, pp. 1–24 ; R. vi, pp. 13–37 ; Hb. i, pp. 187–206 ; Ki. vii, 2, pp. 233–56 ; no. 13a, pp. 91–120).

20) *Kant : Allgemeine Naturgeschichte und Theorie des Himmels, oder Versuch von der Verfassung und dem mechanischen Ursprunge des ganzen Weltgebäudes, nach Newton'schen Grundsätzen abgehandelt.* Anon. 8vo. Königsberg und Leipzig. 1755. Petersen, liv, vi, ii, 200 pp. An extract from this, extending to the fifth main division of the 2nd part, was handed over by Kant himself to Gensichen and incorporated in Herschel, Will ; Ueber den Bau des Himmels ; translated from the English by G. M. Sommer, together with an authentic extract from Kant's General Natural History and Theory of the Heavens by Joh. Friedr. Gensichen. 8vo. Königsberg. 1791. Nicolovius. pp. 161–204.

A counterfeit edition of the work itself appeared with the additional designation : New edition with the author's recent Emendations. 8vo. Frankfurt and Leipzig. 1797. xviii, 130 pp. (identical with no. 10, 11). A new issue of the counterfeit edition came out. Large 8vo. Zeitz. 1798. Webel. xxii, 143 pp. (corrected by the editor, M. F. Freg(

after Gensichen's extract, and furnished with notes [confirmations by recent astronomers] and a short sketch of the Newtonian system [pp. 1–6]. The description, "with . . . recent ementations" is not justified). There appeared still another issue of the counterfeit edition, described as the 4th, counting the original edition. Large 8vo. Zeitz. 1808. xxii, 149 pp. Webel. The same reprinted in Ha. viii, pp. 217–381; R. vi, pp. 39–226; Hb. i, pp. 207–345; Ki. vii, 1, pp. 1–169; no. 12, vol. I, xxxviii pp, and pp. 295–494; no. 13, i, pp. 283–520. The Natural History and 2 supplements were edited separately by K. Kehrbach. Small 8vo. Leipzig. 1884. Ph. Reclam, jun. xxi, 191 pp. Universal-Library, no. 1954. 955. (Supplement 1: pp. 171–188 = the 7th discussion of the 2nd division of the "only possible Ground of Proof" (no. 33). Supplement 2: pp. 188–191: Gensichen's preface and appendix to his extract. Trustworthy edition, even if, according to the editor's own statement, it makes no claim to philological exactitude. The paging of the original edition is given as well as that of Ha., R., Hb., Ki. The same edited by H. Ebert. 8vo. Leipzig. 1890. Engelmann. 101 pp. in Oswald's Klassiker der exakten Wissenschaften, no. 12.

21) *Kant: Meditationum quarundam de igne succinta delineatio.* (Doctor-dissertation.) 1755. First published from the Proceedings of the Faculty by Schubert, and at the same time by Hartenstein from a copy. (Ha. viii, pp. 383–404; R. v, pp. 233–254; Hb. i, pp. 347–363; Ki. ix, 2, pp. 1–22; translated in Ki. vii, 2, pp. 267–294.)

22) *Kant: Principiorum primorum cognitionis metaphysicae nova delucidatio* (Kant's Habilitations-Schrift). Quarto. Königsberg. 1755. Hartung. ii, 38 pp. (Ha. iii, pp. 1–44; R. i, pp. 1–44; Hb. i, pp. 365–400; Ki. ix, 2, pp. 43–84; translated in Ki. v, 3, pp. 1–51; no. 13a, pp. 121–172; translated, pp. 173–248.)

23) *Kant: Metaphysicae cum geometria junctae usus in philosophia naturali, cujus specimen I. continet monodologiam physicam.* Quarto. Königsberg. 1756. Hartung. 16, pp. (Ha. viii, pp. 405–424; R. v, pp. 255–274; Hb. i, pp. 457–472; Ki. ix, 2, pp. 23–41; translated in Ki. vii, 2, pp. 295–318; no. 13a, pp. 261–284; translated, pp. 285–316.)

24) *Kant: Von den Ursachen der Erderschütterungen bei Geleghenheit des Unglücks, welches die westlichen Länder von Europa gegen das Ende des vorigen Jahres (1755) betroffen hat,* in den Königsberger Frag- und Anzeigungs-Nachrichten. 1756. Parts 4–5 (Hb. i, pp. 401–411; Ki. vii, 2, pp. 319–331).

25) *Kant: Geschichte und Naturbeschreibung der merkwürdigsten Vorfälle des Erdbebens, welches an dem Ende des 1755sten Jahres einen grossen Theil der Erde erschüttert hat.* 4, Königsberg (February) 1756. Hartung. 40 pp. (Ha. ix, pp. 25–64; R. vi, pp. 227–68; Hb. i, 413–445; Ki. vii, 2, pp. 333–372; no. 10, pp. 45–86; no. 12, ii, pp. 1–52; no. 13, i, pp. 521–574.)

26) *Kant: Fortgesetzte Betrachtung der seit einiger Zeit wahrgenom-*

menen Erderschütterungen; in den Königsberger Frag- und Anzeigungs-Nachrichten. 1756. No. 15 and 16 (Ha. ix, pp. 65–76; R. vi, pp. 269–80; Hb. i, pp. 447–456; Ki. vii, 2, pp. 373–383; no. 13a, pp. 249–260.)

27) *Kant: Neue Anmerkungen zur Erläuterung der Theorie der Winde, wodurch er zugleich zu seinen Vorlesungen einladet.* 4, Königsberg (April). 1756. Driest. 12 pp. (Ha. ix, pp. 77–92; R. vi, pp. 281–98; Hb. i, pp. 473–487; Ki. vii, 2, pp. 385–401; no. 13a, pp. 317–336; also in no. 105, iv, pp. 37 et sqq. From this a special reprint, large 8vo, Hamburg, 1805, Vollner).

28) *Kant: Entwurf und Ankündigung eines Collegii der physischen Geographie nebst dem Anhange einer kurzen Betrachtung über die Frage: ob die Westwinde in unsern Gegenden darum feucht sind, weil sie über ein grosses Meer streichen.* Quarto. Königsberg. Date lacking. (1757, *cf.* A.M. 1890, p. 230.) Driest. 8 pp. (Ha. ix, pp. 93–106; R. vi, pp. 299–312; Hb. ii, pp. 1–11; Ki, vii, 2, pp. 403–415; no. 13a, pp. 336–350.)

29) *Kant: Neuer Lehrbegriff der Bewegung und Ruhe und der damit verknüpften Folgerungen in den ersten Gründen der Naturwissenschaft, wodurch zugleich seine Vorlesungen in diesem halben Jahre angekündigt werden.* 4, Königsberg (April) 1758. Driest. 8 pp. (Ha. viii, pp. 425–437; R. v, pp. 275–289; Hb. ii, pp. 13–25; Ki. vii, 2, pp. 417–432; no. 13a, pp. 1–23; no. 14, pp. 1–23).

30) *Kant: Versuch einiger Betrachtung über den Optimismus, wodurch er zugleich seine Vorlesungen auf das bevorstehende halbe Jahr ankündigt.* 4, Königsberg (October), 1759. Driest. 8 pp. (Ha. vi, pp. 1–10; R. i, pp. 45–54; Hb. ii, pp. 35–43; Ki. vi, 2, pp. 1–10; no. 13a, pp. 351–361).

31) *Kant: Gedanken bei dem frühzeitigen Ableben des Herrn Johann Friedrich von Funk, in einem Sendschreiben an seine Mutter.* 4, Königsberg. 1760. Driest. 8 pp. (Ha. x, pp. 460–7; R. vii, 1, pp. 125–134; Hb. ii, pp. 45–52; Ki, viii, pp. 349–357; no. 13a, pp. 24–33; no. 14, pp. 24–33).

31*b*) *Kant: Brief über Swedenborg an Frl. von Knobloch.* 1763. *cf.* No. 14a, ii.

32) *Kant: Die falsche Spitzfindigkeit der vier syllogistischen Figuren erwiesen.* 8vo. Königsberg. 1762. Kanter. 35 pp. Counterfeit edition. 8vo. Frankfurt and Leipzig. 1797. (Zeitz, Webel) (Ha. i, pp. 1–18; R. i, pp. 55–74; Hb. ii, pp. 53–68; Ki. v, 1, pp. 1–18; no. 12, ii, pp. 113–144; no. 13, i, pp. 575–610 [pp. 577–84, Tieftrunk's introduction]).

33) *Kant: Der einzig mögliche Beweisgrund zu einer Demonstration des Daseins Gottes.* 8vo. Königsberg. 1763 (more precisely, Michaelmas, 1762). Kanter. xiv, 205 pp. New titular edition, 1770, according to Schwab Ph. A. 1792, i, 2, p. 4. According to Hb. ii, p. v, the preface is lacking, and the title reads: "The only possible Proof of the Existence of God." — The same: New unchanged re-issue with the original title, but false ascription of the original edition to the year 1783. Königsberg, 1794. Hartung. — Counterfeit edition; Leipzig. 1794. (Ha. vi, pp. 11–128; R.

i, pp. 161–286; Hb. ii, pp. 107–205; Ki. vi, 2, pp. 11–128; no. 11, iv, pp. 428–538; no. 12, ii, pp. 145–288; no. 13, ii, pp. 55–229 [pp. 230–46, Tieftrunks' note in criticism of the "Ground of Proof"]). The 7th discussion of the 2d division is reprinted (pp. 171–188) as supplement 1 in Kehrbach's edition of the *Allgemeine Naturgeschichte*, etc. (cf. no. 20).

34) *Kant: Versuch, den Begriff der negativen Grössen in die Weltweisheit einzuführen.* 8vo. Königsberg. 1763. Kanter, viii, 72 pp. New edition, 1794. Counterfeit edition; Gratz, 1797 (Ha. i, pp. 19–62; R. i, pp. 113–160; Hb. ii, pp. 69–106; Ki. v, 1, pp. 19–61; no. 11, iv, pp. 161–199; no. 12, ii, pp. 53–112; no. 13, i, pp. 611–676).

35) *Kant: Untersuchung über die Deutlichkeit der Grundsätze der natürlichen Theologie und der Moral.* In answer to the question proposed by the Royal Academy of Science of Berlin in the year 1763. (First part completed 1763); published by the Academy together with Mendelssohn's, under the title: Abhandlung über die Evidenz in metaphysischen Wissenschaften, which obtained the prize offered by the Royal Academy of Berlin in the year 1763; together with a Treatise on the same subject, which the Academy regarded as the second best. 4. Berlin. 1764. Haude and Spener, pp. 67–99 (Ha. i, pp. 63–96; R. i, pp. 75–111; Hb. ii, pp. 281–309; Ki. v, 1, pp. 63–95; no. 12, ii, pp. 479–526; no. 13, ii, pp. 1–54).

36) *Kant: Ueber den Abenteurer Jan Pawlikowicz Zdomozyrskich Komarnicki;* in the *Königsberger (Kanter's) gelehrten und politischen Zeitungen;* 1764. No. 3 (Ha. x, pp. 1–4; R. xi, 1, pp. 197–9; Hb. ii, pp. 207–209; Ki. viii, pp. 63–5; no. 14a, pp. 206–210).

37) *Kant: Versuch über die Krankheiten des Kopfes.* The same. 1764. nos. 4–8 (Ha. x, pp. 5–22; R. vii, 1, pp. 13–30; Hb. ii, pp. 211–225; Ki. viii, pp. 67–83; no. 13a, pp. 34–55; no. 14, pp. 34–55; no. 15, ii, pp. 206–222).

38) *Kant: Beobachtungen über das Gefühl des Schönen und Erhabenen.* 8vo. Königsberg. 1764. Kanter, 110 pp. 2d edition, same place, 1766. 3d edition, Riga. 1771. Hartknoch (both with a number of serious typographical errors.) Latest edition (counterfeit) Grätz. 1797. (Ha. vii, pp. 377–439; R. iv, pp. 397–472; Hb. ii, pp. 227–280; Ki. viii, p. 1–62; no. 11, iv, pp. 325–380; no. 12, ii, pp. 298–378; no. 13, ii, pp. 347–434; no. 15, ii, pp. 42–107.)

39) *Kant: Nachricht von der Einrichtung seiner Vorlesungen im Winterhalbjahr.* 1765–66. 8vo. Königsberg. 1765. Kanter. 16 p. (Ha. i, pp. 97–108; R. i, pp. 287–299; Hb. ii, pp. 311–321; Ki. v. 1, pp. 97–108; no. 13a, pp. 56–70; no. 14, pp. 56–70; Reprint of the general part in no. 15, ii, pp. 322–6.)

40) *Kant: Träume eines Geistersehers, erläutert durch Träume der Metaphysik.* Small 8vo. Königsberg. 1766. Kanter, Riga and Mietau. 1766. Hartknoch. 128 pp. (Anon.) (Two reprints were made by Hartknoch in 1766. cf. Kehrbach's edition, pp. ix, et sq.) The same, ed. by K. Kehrbach. Text of the edition (A) 1766 with consideration of editions

B and C. Small 8vo. Leipzig. Ph. Reclam, jun. xxxiii, 75 pp. Universal library, no. 1320. (Very trustworthy edition; the paging of the original edition as well as that of the editions of Ha., R., Hb., Ki., is reprinted, pp. 69–75, are appended to no. 111.) (Ha. iii, pp. 45–112; R. vii, 1, pp. 31–107; Hb. ii, pp. 323–381; Ki. v, 3, pp. 53–119; no. 11, iv, pp. 97–160; no. 12, ii, pp. 379–478; no. 13, ii, pp. 247–346; no. 15, ii, pp. 107–178).

41) *Kant: Von dem ersten Grunde des Unterschiedes der Gegenden im Raume*, in the Wöchentlichen Königsberger Frage- und Anzeigungs-Nachrichten. 1768. nos. 6–8. (Ha. iii, pp. 113–122; R. v, pp. 291–301; Hb. ii, pp. 383–91; Ki. v, 3, pp. 121–130; no. 13a, pp. 71–80; no. 14, pp. 71–80.)

42) *Kant: De mundi sensibilis atque intelligibilis forma et principiis dissertatio pro loco professionis logicae et metaphysicae ordinariae rite sibvindicando.* 4, Königsberg. 1770. Hartung. 38 pp. (Ha. iii, pp. 123–162; R. i, pp. 301–341; Hb. ii, pp. 393–425; Ki. ix, 2, pp. 85–122; translated, K. v, 3, pp. 131–176; no. 10, pp. 1–44; no. 12, iii, pp. 1–63 [translated]; no. 13, ii, pp. 435–88 [from pp. 489–566 translated]).

43) *Recension der Beckmannschen Uebersetzung der Schrift von Moscati über den Unterschied der Structur der Menschen und Thiere*, from the Königsberger gelehrten und politischen Zeitungen. 1771. no. 67 (Hb. ii, pp. 427–431; Ki. vii, 2, pp. 433–7; no. 16, pp. 66–68 [N. Pr. Pr. Bl. pp. 158–161).

44) *Kant: Von den verschiedenen Racen der Menschen, zur Ankündigung der Vorlesungen der physischen Geographie im Sommerhalbjahr*, 1775. 4, Königsberg. Hartung. 12 pp. Altered and extended in Engel's *Philosoph für die Welt.* Leipzig. 1777. Part II, pp. 125–164 (not in the later editions). (Ha. x, pp. 23–44; R. vi, pp. 313–332; Hb. ii, pp. 433–51; Ki. viii, pp. 85–107; no. 10, pp. 87–106; no. 12, iii, pp. 65–90; no. 15, i, pp. 38–56.)

45) *Kant: 3 Aufsätze über das Dessauer (Basedowsche) Philanthropin*, from the Königsberger gel. und polit. Zeitungen. 1776. no. 26, pp. 101 et sqq.; 1777, no. 25, pp. 97–8; and 1778, supplement to no. 68. Only in the case of the middle essay is Kant's authorship certain; this is reprinted in "Pedagogical Conversations, by Basedon and Campe." Dessau. 1777. no. 3, pp. 296–301, and in K. v. Raumer: History of Pedagogics, second part, 5th edition, 1879, pp. 234–6. (Hb. ii, pp. 453–464; Ki. viii, pp. 109–122; no. 16, pp. 71–81 [N. Pr. Pr. Bl. pp. 163–173]).

46) *Kant: Kritik der reinen Vernunft.* Large 8vo. Riga. 1871. Hartknoch. xxii, 856 pp. Second edition, corrected here and there, same place, 1787, xliv, 884 pp. The 3d to the 7th editions (1790, 1795, 1799, 1818, 1828, from 1799 on, Leipzig: Hartknoch) are reprinted word for word, though incorrectly, from the 2d edition. From the 4th edition on, a table of contents of eight pages is added to the preface; from the 5th edition on, a notice of corrections, two pages in length, stands at the end of the work. In order to make room for this, the last four pages are so closely printed that

the text numbers only 822 pp. — Counterfeit, 3d edition. Frankfurt, 1791; Frankfurt and Leipzig, 1794. The greater part of the Architektonik was reprinted in no. 15, ii, pp. 284–294. The later editions are based either on the 1st or the 2d edition, variations from the others being printed in and beneath the text, and in special supplements. The following take the text of the 1st edition: R. ii, and Kehrbach; Kant's Critique of Pure Reason, text of the edition of 1781 with addition of collected variations from the edition of 1787; ed. by Karl Kehrbach. Small 8vo. Leipzig. Ph. Reclam, jun. xxiv, 703 pp. (Universal Library, no. 851–5); 2d corrected edition, 1878, xxvi, 703 pp. (A very exact edition, but badly got up; the paging is given of R. Va. and R. Vb., as well as of the Rosenkranz, Hartenstein, and Kirchmann editions.) The following adopt the text of the 2d ed.: Ha. ii, Hb. iii, Ki. i; also the following separate editions: *G. Hartenstein.* Large 8vo. Leipzig, 1853. Voss. xviii, 668 pp. *The same:* same place, 1868, xv, 619 pp. (identical with Hb. iii.) The most reliable of the older editions. *B. Erdmann.* Large 8vo. Same place. 1878. xvi, 676 pp. 2d stereotype-edition. Same place. 1880. xvi, 676 pp. 3d abundantly corrected, stereotyped edition. Large 8vo. Hamburg and Leipzig. 1884. Voss. xxii, 680 pp. pp. 649–680: editor's appendix in revision of the text. Precise, but hypercritical; style, orthography, and punctuation modernized; the paging of R. Vb. (as well as that of R. Va. in its variations from R. Vb.) is given on the margin. *E. Adickes*, Ed. with introduction and notes. 8vo. Berlin 1889. Mayer and Müller. xxvii, 723 pp. (The paging of R. Vb. and of R. Va. in its variations from R. Vb. is indicated on the margin.)

The marginal notes give continuously the content of the separate sections, arranging, referring backwards or forwards, and indicating the repetitions which with Kant so often add to the difficulty of comprehension. A part of the notes under the text presents the content and worth of the more important sections, their place in and relation to the whole Kantian syster taking account of whether they owe their origin and nature really philosophic or merely systematic and architectonic considerations; in the latter case they are naturally without scientific value. With this formal, there occurs in particular cases also material criticism. Another part of the notes carries out in detail the proof that the work of several years is pieced together in the Critique, — the sole hypothesis which renders the many contradictions and repetitions of the text psychologically explicable. An attempt is made to separate the products of different times, which are put together sometimes skillfully, sometimes unsatisfactorily, and, whenever it is possible, to

arrange them chronologically. From this it is seen that the problem proposed in the introduction is connected with the analytico-synthetical formula only as an after-thought, and that the transcendental deduction in A is put together from six separate deductions belonging to different times.

Meyers Volksbücher. Nos. 761–9. (Merely a reprint of the second edition and therefore worthless for scientific purposes.) 8vo. Leipzig. Wien. 1890. Bibliographical Institute. 643 pp. With an introduction to Kant's life and work by R. Zimmermann (taking up the first 14 pages).

47) *Kant's: Briefwechsel mit Lambert, in J. H. Lambert's teutscher gelehrter Briefwechsel;* ed. by J. Bernoulli. Berlin. 1781. Vol. I. pp. 333–68. (Ha. x, pp. 468–492. R. i, 343–370. Hb. viii, pp. 649–670. Ki. viii, pp. 358–382. No. 12, iii, pp. 91–128. No. 13, ii, pp. 607–632.)

47*a*) *Kant: Nachricht an Aerzte*, in the supplement to No. 31 of the *Königsberger gelehrten und politischen Zeitungen* of April 18, 1782, (concerning the influenza epidemic in the year 1782). Reprinted in Reicke, Rud. I. Kant's Nachricht an Aerzte über die Frühlings-Epidemie des Jahres 1782. (N. Pr. Pr. Bl. 3rd series, 1860, vol. vi, pp. 184–190, more exactly, pp. 186–7.)

48) *Kant: Ueber Schulz' Versuch einer Anleitung zur Sittenlehre für alle Menschen ohne Unterschied der Religion.* Part I, in the "Raisonnirendes Bücherverzeichniss." Königsberg. 1783. Hartung. No. 7, pp 93–104. (Ha. v, pp. 337–344. R. vii, 1, pp. 135–142. Hb. iv, pp. 133–9. Ki. vi, 1, pp. 68–76. No. 13a, pp. 371–8. No. 14a, pp. 238–250.)

49) *Kant: Prolegomena zu einer jeden künftigen Metaphysik die als Wissenschaft wird auftreten können.* Large 8vo. Riga. 1783. Hartknoch. 222 pp. Counterfeits: Frankfurt and Leipzig. 1791, 1794. Also very probably two arranged by Hartknoch himself, with the date 1783. (Cf. Erdmann's edition, p. vii.) Ha. iii, pp. 163–316. R. iii, pp. 1–166. Hb. iv, pp. 1–131. Ki. iii. no. 11, ii, pp. 1–138. The same, ed. and historically explained by B. Erdmann. Large 8vo. Leipzig. 1878. Voss. x, cxiv, 155 pp. pp. 145–152, appendix for revision of text; pp. 153–5, comparative table of the various editions.

Like all Erdmann's editions, very exact, but with the form of the text quite modernized; original paging given. The passages which Erdmann suspects of having been interpolated in the original explanatory extract from the R. V. as a consequence of the criticism of the R. Va. in the Gg. A. are bracketed and printed in smaller type. Cf. further the 2nd part of this Bibliography under Kant, 1878.

The same ed. by *K. Schulz.* Small 8vo. Leipzig. 1888. Ph. Reclam, jun. 230 pp. Universal-Library, nos. 2469–70.

The edition is much inferior to that of Kehrbach. The appendix (pp. 177–214) for textual criticism is thoroughly dilettante, unnecessarily diffuse, making a display of quite irrelevant points of Germanistic philology, which seem after all to offer nothing which could not be obtained without any previous training from Weigand's Lexicon. The formal treatment of the text is thus quite unsatisfactory. The preface (pp. 1–24) has value only through the reprint of the Garve-Feder criticism from the Gg. A. 1782 (pp. 4–11).

As supplement are added (pp. 215–228) K's correspondence with Garve, reprinted from A. Stern's article, "On Garve's Relation to Kant" (cf. no. 151), and 2 Figures by Prof. Cantor toward comprehension of the geometrical illustrations in § 13. The paging of the original edition as well as that of R., Hb., Ki., and Erdmann is reprinted; that of Ha. is lacking.

50) *Kant: Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht.* B. M. 1784. Nov., pp. 386–410. (Ha. iv, pp. 291–310. R. vii, 1, pp. 315–335; Hb. iv., pp. 141–157; Ki. vi, 1, pp. 1–19; no. 5, pp. 1–33, no. 6, pp. 1–25; no. 11, iv, pp. 200–216; no. 12, iii, pp. 131–158; no. 13, ii, pp. 661–686; no. 15, i, pp. 1–19; an extract in no. 134, pp. 5–8).

51) *Kant: Beantwortung der Frage: Was ist Aufklärung?* B. M. Dec., 1784, pp. 481–94. (Ha. i, pp. 109–118; R. vii, 1, pp. 142–154; Hb. iv, pp. 159–168; Ki. v, 1, pp. 109–19; no. 5, pp. 34–50; no. 6, pp. 25–37; no. 11, iv, pp. 217–224; no. 12, iii, pp. 159–172; no. 13, ii, pp. 687–700; no. 15, i, pp. 75–84; no. 134, pp. 9–17.) Literal separate reprint without the concluding note. Large 8vo. Potsdam, 1845. Stuhr. 8 pp. Cf. also no. 124.

52) *Kant: Recension von Herders Ideen zur Philosophie der Geschichte der Menschheit.* A. L. Z. 1785, i, pp. 17a–22b.

53) *Kant: Erinnerungen des Recensenten der Herderschen Ideen zu einer Philosophie der Geschichte der Menschheit, über ein im Februar des deutschen Merkur (1785) gegen diese Recension gerichtetes Schreiben.* A. L. Z. 1785. Appendix to March number (last page of the first vol.).

54) *Kant: Recension des 2ten Theils der "Ideen."* A. L. Z. 1785, iv, pp. 153a–156b. (Ha. iv., pp. 311–338; R., vii, 1, pp. 337–362 (only 52–54); Hb. iv, pp. 169–191; Ki. vi, 1, pp. 21–47; no. 12, iii, pp. 207–233 (only 52 and 54); no. 13a, pp. 383–414 (only 52 and 54).

55) *Kant: Ueber die Vulkane im Monde.* B. M. 1785, März, pp. 199–213. (Ha. ix, pp. 107–18; R. vi, pp. 391–402; Hb. iv, pp. 193–202; Ki., vii, 2, pp. 439–450; no. 5, pp. 51–68; no. 6, pp. 37–50; no. 12, iii, 173–188; no. 13, iii, pp. 1–16; no. 15, i, pp. 248–57.)

56) *Kant: Von der Unrechtmässigkeit des Büchernachdrucks.* 1785, May, pp. 392–417. (Ha. v, 345–56; R., vii, 1, pp. 155–67; Hb. iv., pp. 203–13; Ki. vi, 1, pp. 77–88; no. 6, pp. 50–64; no. 12, iii, pp. 189–206; no. 13, iii, pp. 17–32; no. 15, ii, pp. 9–19.)

57) *Kant: Bestimmung des Begriffs einer Menschenrace.* B. M. 1785, Nov., pp. 390–417. (Ha. x, pp. 45–64; R., vi, pp. 333–54; Hb., iv, pp. 215–231; Ki. viii, pp. 123–142; no. 6, pp. 64–89; no. 10, pp. 107–128; no. 11, iv, pp. 271–288; no. 12, iii, pp. 531–558; no. 13, ii, pp. 633–660; no. 15, i, pp. 65–75.)

58) *Kant: Grundlegung zur Metaphysik der Sitten.* Large 8vo. Riga. 1785. Hartknoch, xiv and 28 pp. Second edition, 1786. Same place, xiv and 128 pp. (with some changes of Kant's own). Third edition, 1792. Fourth edition, 1797. Same place. (Unchanged reprint of the second. Counterfeit: 8vo. Frankfurt, 1791. (Ha. iv., pp. 1–94; R., viii, pp. 1–101; Hb. iv., pp. 233–311; Ki. iii; no. 11, ii, pp. 251–346.)

59) *Kant: Muthmasslicher Anfang der Menschengeschichte.* B. M. 1786. Jan., pp. 1–27. (Ha. iv., pp. 339–358. R. vii, 1, pp. 363–83; Hb. iv, pp. 313–29; Ki. vi, 1, pp. 49–68; no. 5, pp. 69–103; no. 6, pp. 90–115; No. 11, iv, pp. 225–241; no. 12, iii, pp. 245–274; no. 13, iii, pp. 33–60; no. 15, i, pp. 20–38.)

60) *Kant: Schluss der Recension von Mendelssohns Morgenstunden.* A. L. Z. 1786, i, pp. 55–6; according to J. E. Erdmann: Versuch einer wissenschaftlichen Darstellung der Geschichte der neueren Philosophie, iii, 1, 1848, pp. 241. B. Erdmann: Kant's Criticism, 1878, pp. 144–6. According to Vaihinger (Ph. Mh. 1880, xvi, p. 194, note), the passage of the criticism, placed in square brackets (A. L. Z., pp. 1–6, 49–56) give evidence of having utilized Kantian passages.

61) *Kant: Ueber Hufelands Grundsatz des Naturrechts.* A. L. Z 1786, ii, pp. 113–116. (Ha. v. pp. 357–62; R. vii 1, pp. 169–174; Hb. iv, pp. 331–6; Ki. vi, 1, pp. 89–94; no. 12, iii, pp. 239–44; no. 13a, pp. 414–19.)

62) *Kant: Was heisst: sich im Denken orientiren?* B. M. 1786, Oct., pp. 304–330. (Ha. i, pp. 119–136; R. i, pp. 371–390; Hb. iv, pp. 337–53; Ki, v, 1, pp. 121–139; no. 5, pp. 104–38; no. 6, pp. 122–147; no. 11, iv, pp. 308–324; no. 12, iii, pp. 275–304; no. 13, iii, pp. 61–88; no. 15, i, pp. 85–102; extracted in no. 134, pp. 18–21.)

63) *Kant: Einige Bemerkungen zu Jakobs Prüfung der Mendelssohnschen Morgenstunden* (in eben dieser Schrift). 8vo. Leipzig. 1786. Heinsius, pp. li–lx. (Ha. vi, pp. 129–135; R. i, pp. 391–8; Hb. iv, pp., 463–8; Ki. vi, 2, pp. 129–136; no. 6, pp. 115–122; no. 12, iii, pp. 305–14; no. 13, iii, pp. 89–98.)

64) *Kant: Metaphysische Anfangsgründe der Naturwissenschaft.* Large 8vo. Riga. 1786. Hartknoch. xxiv, 158 pp. 2nd edition, 1787. Same place. (Some typographical errors corrected.) 3d edition. Leipzig. 1800. Hartknoch. (Reprint of the second) Counterfeit. Frankfurt and

Leipzig. 1787. Latest edition. Same place. 1794. (Ha. viii, pp. 439–568; R. v, pp. 303–436; Hb. iv, pp. 355–462; Ki. vii, 1, pp. 171–306; no. 11, ii, pp. 139–252.)

65) *Kants Beispiele von Widersprüchen der puren Vernunft, die auf alle Rücksicht auf Erfahrung Verzicht thut, in: Sokratische Unterhaltungen über das Aelteste und Neueste aus der christlichen Welt.* 2nd vol. 1788. pp. 116–161 (Reprint of the Antinomies).

66) *Kant: Ueber den Gebrauch teleologischer Principien in der Philosophie.* T. M. 1788, Jan., pp. 36–52, Feb., pp. 123–135. (Ha. x, pp. 65–98; R. vi, pp. 355–389; Hb. iv, pp. 469–496; Ki. viii, pp. 143–175; no. 5, pp. 139–199; no. 6, pp. 148–193; no. 11, iv., pp. 242–270; no. 12, iii, pp. 337–384; no. 13, iii, pp. 99–144; no. 15, i, pp. 103–135.)

67) *Kant: Kritik der praktischen Vernunft.* Large 8vo. Riga. 1788. Hartknoch, 292 pp. Second edition, 1792. Same place; 3d edition — ? 4th edition, 1797. Same place; 5th edition. Leipzig, 1818. Hartknoch; 6th edition, 1827. Same place. (All editions nearly identical; in the 2nd only insignificant corrections; the 4th reprinted from the 1st.) Counterfeit: New edition. Frankfurt. 1791–8. Grätz. 1796. (Ha. iv, pp. 95–290; R. viii, pp. 103–318; Hb. v, pp. 1–169; Ki. ii, no. 11, iii, pp. i–xxviii, 1–168.) *The same*, ed. by K. Kehrbach. Text of the edition of 1788 (A), with consideration of the 2nd edition, 1792 (B), and the 4th edition, 1797 (D). 8vo. Leipzig. 1878. Ph. Reclam. jun., xiv, 196 pp. Universal-Library, no. 1111–12. (Trustworthy edition; the 3rd edition has never existed according to Kehrbach; paging given of the original edition and of R., Ha., Hb., Ki.)

68) *Kant: Recension von Ulrichs Eleutheriologie.* A. L. Z. 1788, ii, no. 100, pp. 177–184, made by Kraus on the basis of an essay by Kant, which Vaihinger tries to reconstruct in Ph. Mh., 1880 xvi, pp. 192–208 (an hitherto unknown essay of Kant on Freedom), in doing which he credits Kant with too much, since Kraus speaks of a *short* essay of Kant from which he had to make out the criticism.

69) *Kant: Ueber Schwärmerei und die Mittel dagegen, in Borowskis Schrift: Cagliostro, einer der merkwürdigsten Abenteurer unseres Jahrhunderts.* Königsberg. 1790. pp. 160–6. 2d edition, pp. 186–92. (Ha. x, pp. 99–104; R. vii, i, pp. 109–113; Hb. vi, pp. 69–73; Ki. viii, pp. 177–189; no. 13a, pp. 379–82; no. 14a, pp. 226–32; no. 15, i, pp. 285–290.)

70) *Kant: Ueber eine Entdeckung, nach der alle neue Kritik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll.* 8vo. Königsberg. 1790. Nicolovius. 126 pp. 2d edition. Same place, 1791 (unchanged except for correction of a few typographical errors). (Ha. iii, pp. 317–394; R. i, pp. 399–482; Hb. vi, pp. 1–68; Ki. v, 4, pp. 1–78.)

71) *Kant: Kritik der Urteilskraft.* Large 8vo. Berlin and Liebau. 1790. Lagarde and Friederich, lviii, 476 pp. Second edition. Same place, 1793, lviii, 482 pp. (much corrected by Kehrbach and an unknown proof-reader). 3d edition. Berlin. 1799. Lagarde, lx, 482 pp. (A number of

deviations from the second edition, which cannot with certainty be attributed to K.) Counterfeits; Frankfurt. 1792. Frankfurt and Leipzig. 1794. Grätz. 1797. (Ha. vii, pp. 1–376; R. iv, pp. 1–395; Hb. v, pp. 170–500 [reprint, not of the 2d, as H. incorrectly says, but of the 3d edition]; Ki. ii; no. 11, iii, pp. 169–516). The same, ed. by K. Kehrbach. Text of the edition of 1790 (A) with addition of all the variations of the editions of 1793 (B) and 1799 (C). 8vo, Leipzig. 1878. Ph. Reclam., jun. xxix, 392 pp. Universal-Library, nos. 1027–1030. (First discovered the true relations of the three editions; index of variations not wholly complete; paging given of the original editions and of the editions of R., Ha., Hb., Ki.) The same, ed. by B. Erdmann. Large 8vo. Hamburg. 1880. Voss. xlii, 421 pp. (pp. 374–421; editor's appendix for textual revision. pp. 341–73 is no. 83 reprinted.) 2d stereotype-edition. Large 8vo. Hamburg and Leipzig. 1884. Voss. (In the main, a reprint of the second edition; in particular places the text of the 1st or 3d editions is preferred; very exact index of variations; text modernized in style, punctuation and orthography; original paging given; cf. the 2d part of this Bibliography under Kant, 1880.)

72) *Kant: Recension des* Ph. Mg. Vol. ii, in der A. L. Z. 1790, iii, no. 281–4, pp. 807 *et sqq.* von Schultz auf Grund mehrerer Aufsätze Kant's geschrieben. Cf. no. 158.

73) *Kant: Ueber das Misslingen aller philosophischen Versuche in der Theodicee.* B. M. 1791, Sept. pp. 194–225. (Ha. vi, pp. 137–158; R. vii, 1, pp. 385–408; Hb. vi, pp. 75–93; Ki. vi, 2, pp. 137–159; no. 5, pp. 200–39; no. 6, pp. 194–220; no. 11, iv, pp. 289–307; no. 12, iii, pp. 385–416; no. 13, iii, pp. 145–176; no. 15, i, pp. 203–224.)

74) *Kant: Vom radicalen Bösen in der Menschennatur*, in B. M. 1792, April. pp. 323–385. This is incorporated also in "Religion" as the first section.

75) *Kant: Ueber den Verfasser des Versuchs einer Kritik aller Offenbarung*, in Intelligenzblatt of the A. L. Z. 1792. no. 102, p. 848. (Ha. x, p. 553, note; Hb. viii, p. 595; Ki. viii, p. 287.)

76) *Kant: Brief an Maimon, in dessen Lebensgeschichte, von ihm selbst geschrieben und herausgegeben von* K. P. Moritz. Berlin. 1792. Part II, p. 257. Same place, pp. 255–6 of the second paragraph of the letter to Herz dated May 26, 1789. (R. xi, 1, p. 60, note; Hb. viii, pp. 761–2; Ki. viii, p. 486.)

76 a) *Kant: 1 Brief an Jung-Stilling in Snell, Ih. Pt. Ldw:* Kritik der Volksmoral für Prediger nach Kantischen Grundsätzen bearbeitet. 8vo. Frankfurt and Leipzig. 1793. Pech. 2d edition. Heidelberg. 1796. (According to K. Kosenkranz: Geschichte der Kant'schen Philosophie. 1840. p. 313. Ros. confuses Ih. Pt. Ldw. Snell with Fr. W. D., who wrote no "Volksmoral" — as the title reads according to Ros. I have not been able to get sight of the book. Cf. further the communication to Jung-Stilling in no. 142.)

77) *Kant: Ueber die von dem Buchdrucker Haupt unternommene Sammlung seiner kleineren Schriften*, in the Intelligenzblatt of A. L. Z. 1793. No. 61, pp. 486–7. (Ha. x, pp. 609–10, note; R. xi, 1, pp. 201–2; Hb. viii, pp. 595–6; Ki. viii, pp. 287–8.)

78) *Kant: Ueber den Gemeinspruch: Das mag in der Theorie richtig sein, taugt aber nicht für die Praxis*, in B. M. 1793, Sept. pp. 201–84; Counterfeited with the title: *I. Kant's politische Meinungen, oder über die Redensart: dies mag zwar theoretisch wahr sein, ist aber in Praxi nicht anwendbar.* 8vo. (Place of publication lacking.) 1794. 86 pp. (Ha. v, pp. 363–410; R. vii, 1, pp. 175–228; Hb. vi, pp. 303–346; Ki. vi, 1, pp. 95–145; no. 7, pp. 1–120; no. 8, pp. 39–110; no. 11, iv, pp. 1–46; no. 12, iii, pp. 417–490; no. 13, iii, pp. 177–248; no. 15, i, pp. 136–186; some passages under the title: "*Vom Verhältniss der Theorie zur Praxis im Staatsrecht* [*gegen Hobbes*]," in no. 134, pp. 22–4.)

79) *Kant: Die Religion innerhalb der Grenzen der blossen Vernunft.* Large 8vo. Königsberg. 1793. Nicolovius, xxii, 296 p. 2d enlarged edition. Same place. 1794. xxviii, 314 p. 2 counterfeits: 8vo, Leipzig and Frankfurt. 1793. xxvi, 248 pp. and xxiv, 296 pp. (Ha. vi, pp. 159–389; R. x, pp. 1–247. [Text of the 1st edition with addenda of the 2d edition under the text]; Hb. vi, pp. 95–301; Ki. iv [like Ha. text of the second edition, with the variations of the 1st under the text]; no. 11, ii, pp. 347–555; extract from the third part in no. 15, ii, pp. 302–8.) *The same*, ed. by K. Kehrbach: Text of the edition of 1793 (A), with the variations of the edition of 1794 (B). Small 8vo. Leipzig. 1879. Ph. Reclam, jun., xxxii, 220 pp. Universal-Library no. 1231–32. (Very trustworthy edition; the paging of both original editions is given as well as that of the editions of Ha., R., Hb., Ki.

80) *Kant: Etwas über den Einfluss des Mondes auf die Witterung.* B. M. 1794, May. pp. 392–407. (Ha. ix, pp. 119–128; R. vi, pp. 403–14; Hb. vi, pp. 347–56; Ki. vii, 2, pp. 451–61; no. 8, pp. 25–38; no. 12, iv, pp. 81–98; no. 13, iii, pp. 275–90; no. 15, i, pp. 239–247.)

81) *Kant: Das Ende aller Dinge*, in B. M. June, 1794. pp. 495–522. (Ha. vi, pp. 391–408; R. vii, 1, pp. 409–27; Hb. vi, pp. 357–72; Ki. vi, 2, pp. 161–178; no. 7, pp. 120–158; no. 8, pp. 1–24; no. 11, iv, pp. 381–396; no. 12, iii, pp. 491–530; no. 13, iii, pp. 249–274; no. 15, i, pp. 187–203.)

82) *Kant: Schreitet die Menschheit zum Bessern fort?* A fragment of a longer treatise in the Berliner Monatsschrift in: J. Sam. Fest's *Beyträge zur Beruhigung und Aufklärung über unangenehme Dinge, etc.* 8vo. Leipzig. Weidmann. 1794. Vol. IV. Part 1. (Partial reprint from no. 50?)

83) *Kant: Anmerkungen zur Einleitung in die Kritik der Urteilskraft*, at the end of the 2d volume of *Jac. Sigim. Beck's Auszug aus den kritischen Schriften des Herrn Prof. Kant.* 8vo. Riga. 1794. Hartknoch, pp. 541–590. First reprinted again in no. 15, ii, pp. 223–262 under the title: *Ueber Philosophie überhaupt und über die Kritik der Urteilskraft insbesondere*; then Ha. i, pp. 137–172, and R. i, pp. 579–617 under

the title: *Ueber Philosophie überhaupt*; Hb. vi, pp. 373–404 and Ki. v, 1, pp. 141–176, under the title: *Ueber Philosophie überhaupt zur Einleitung in die Kritik der Urteilskraft*, and finally by B. Erdmann in his Edition of U. (cf. no. 71) pp. 341–373, under the title: *J. S. Beck's Auszug aus Kant's ursprünglichem Entwurf der Einleitung in die Kritik der Urteilskraft.* (Cf. as to the relation between K. and Beck, and the original of the *Auszug* to be found in Rostock, nos. 155 and 156.)

84) *Kant: Zum ewigen Frieden, ein philosophischer Entwurf.* 8vo. Königsberg. 1795. Nicolovius, 104 pp. New enlarged edition, 1796. 112 pp. (Little except the "second appendix" is new.) A counterfeit of the first edition was published by Nicolovius in 1795, with only very slight changes; also, 8vo, Frankfurt and Leipzig, 1796. 95 pp. 8vo, same place, 1797. 93 pp. Grätz, 1796. In 1796 appeared also a French translation under the auspices of Kant, who was dissatisfied with the one edited in Bern in 1795 with the title: *Projets de paix perpétuelle.* It bears the title: *Projet de paix perpétuelle: Essai Philosophique par Emmanuel Kant. Traduit de l'Allemand avec un nouveau supplément de l'auteur.* 8vo. Königsberg. 1796. Nicolovius. 114 pp. *The same* reprinted in Ha. v, pp. 411–466; R. vii, 1, pp. 229–291; Hb. vi, pp. 405–454; Ki. vi, 1, pp. 147–205; no. 11, iv, pp. 47–96; no. 136; passages therefrom in no. 134, pp. 25–28. *The same*, separate edition by *K. Kehrbach.* Text of edition A (1795) with consideration of the manuscript of editions Aa (1795) and B (1796). Small 8vo. Leipzig. 1881. Ph. Reclam, jun., xxxii, 56 pp. Universal-Library, no. 1501. (Most trustworthy edition; paging of both original editions as well as of editions Ha., R., Hb., Ki.) The second appendix of 1796 is also reprinted in F. Schmidt-Warneck: "*Die Sociologie Fichtes.*" Large 8vo. Berlin. 1884. Puttkammer and Mühlbrecht, Supplement, pp. 205–8.

85) *Kant: Constitutio principiorum metaphysicae morum, in latinum convertit.* J. C. Zwanziger. 8vo. Leipzig. 1796. Comptoir für Litteratur.

86) *Kant: Von einem neuerdings erhobenen vornehmen Tone in der Philosophie.* B. M. 1796, May. pp. 387–426. (Ha. i, pp. 173–194; R. i, pp. 619–642; Hb. vi, pp. 463–82; Ki. v, 2, pp. 1–24; no. 11, iv, pp. 397–416; no. 12, iii, pp. 569–608; no. 13, iii, pp. 301–34; no. 15, ii, pp. 20–42. Also in the Communications of J. G. Schlosser to a Young Man, etc. Leipzig. 1797. pp. 124–168.)

87) *Kant: Ausgleichung eines auf Missverstand beruhenden mathematischen Streits.* B. M. 1796, Oct. pp. 368–70. (Ha. i, pp. 195–8; R. i, pp. 643–6; Hb. vi, pp. 483–6; Ki. v, 2, pp. 25–28; no. 12, iii, pp. 609–612; no. 13, iii, pp. 335–8.)

88) *Kant: Verkündigung des nahen Abschlusses eines Tractats zum ewigen Frieden in der Philosophie.* B. M. 1796, Dec. pp. 485–504. Anon. Published separately by J. G. Heynitz. 8vo. 1798. 29 pp. Place of publication lacking (really Ulm. Wohler). (Ha. iii, pp. 395–408; R. i, pp.

647–661; Hb. vi, pp. 487–498; Ki. v, 4, pp. 79–92; no. 11, iv, pp. 417–427; no. 12, iv, pp. 1–20; no. 13, iii, pp. 339–356; no. 15, i, pp. 224–239. Also in the second Communication of J. G. Schlosser to a Young Man, etc. Leipzig. 1798. pp. 142–167.)

89) *Kant: Schreiben an Sömmering über das Organ der Seele* (at the end of Sömmering's work with that title). 4, Königsberg. 1796. Nicolovius. pp. 81–6. (Ha. x, pp. 105–112; R. vii, 1, pp. 115–122; Hb. vi, pp. 455–61; Ki. viii, pp. 183–190; no. 12, iii, pp. 559–568; no. 13, iii, pp. 291–300; no. 15, ii, pp. 200–206.)

90) *Kant: Die Metaphysik der Sitten. Erster Theil: Metaphysische Anfangsgründe der Rechtslehre.* xii, 235 pp. *Zweiter Theil: Metaphysische Anfangsgründe der Tugendlehre.* x, 190 pp. Large 8vo. Königsberg. 1797. Nicolovius. Second enlarged edition of the Rechtslehre, with an appendix of explanatory notes and additions. Same place. 1798. xii, 266 pp. The corrections, written with regard to a criticism in the G. g. A., Feb. 18, 1797, had been already published separately under the title: *Erläuternde Anmerkungen zu den metaphysischen Anfangsgründen der Rechtslehre.* 8vo. Same place. 1798. 32 pp. 2d edition of Tugendlehre. Same place. 1803. x, 190 pp. (Few changes, nearly all without essential interest, the division of the Elementarlehre is changed.) Counterfeit edition of the Rechtslehre. Frankfurt, 1797. Counterfeit of the Tugendlehre; 2d edition. Small 8vo. Kreuznach. 1800. Kehr. (Ha. v, pp. 1–193, 195–336; R. ix, pp. 1–366; Hb. vii, pp. 1–173, 175–303; Ki. iii; no. 11, iv, pp. 539–694, 695–820; an extract from the Staatsrecht in no. 15, i, pp. 290–302.)

91) *Kant: Ueber seinen angeblichen Antheil an den Schriften Th. Gottlieb von Hippel's unter dem Titel: Wegen der v. Hippelschen Autorschaft*, in the Intelligenzblatt of the A. L. Z., 1797, no. 9, p. 72, and in the Allgemeinener litterarischer Anzeiger, for the year 1797, no. 16. (Ha., x, pp. 570–1; R. xi, 1, pp. 204–6; Hb. viii, pp. 596–8; Ki. viii, pp. 288–90. Hippel's Biography, separately reprinted from Schlichtegrolls' Nekrologie. 8vo. Gotha. 1801. Perthes. pp. 458–59.)

92) *Kant: Ueber ein vermeintes Recht, aus Menschenliebe zu lügen.* Berl. Blätter. 1797, pp. 301–14. (Ha. v, pp. 467–76; R. vii, 1, pp. 293–301; Hb. vii, pp. 305–312; Ki. vi, 1, pp. 207–215; no. 12, iv, pp. 21–32; no. 15, ii, pp. 1–8.)

93) *Kant: Erklärung gegen Schlettwein*, in the Intelligenzblatt of the A. L. Z., 1797, no. 74, June 14, p. 616; again reprinted in Berl. Blätter, 1797, vol. i, pp. 350–2. (Ha. x, pp. 586–8; R. xi, 1, pp. 202–4; Hb. viii, pp. 598–9; Ki. viii, pp. 290–2; no. 12, iv, pp. 33–36; no. 13, iii, pp. 369–374.)

94) *Kant: Antwortschreiben an den Abt Sieyès in Paris.* 1796; translated from the Latin original. 8vo. Basel. 1797. Flick. The same in another translation. 8vo. Frankfurt on the Main. 1797. Behrens. The same. Place of publication lacking. 1797, 112 pp. (Gross forgery which, however, is disclosed at the conclusion by the anonymous author himself.)

95) *Kant:* Προλεγομένων metaphysicae cuilibet, inveniendae ab Im. Kanto praemissorum quaestionem primam latine reddidit. Henricus Kunhardt. 8vo. Helmstädt. 1797. Fleckeisen, 74 pp.

96) *Kant: Von der Macht des Gemüts, durch den blossen Vorsatz seiner krankhaften Gefühle Meister zu sein. Ein Antwortsschreiben an Hrn. Hofr. und Prof. Hufeland*, in C. W. Hufelands Journal der praktischen Arzneykunde und Wundarzneykunst. 1798, vol. 5. Part 4, pp. 701–51 (with notes by Hufeland). Reprinted in no. 96a as the third section, pp. 163–205; no. 12, iv, pp. 37–80; no. 15, i, pp. 257–285. *The same*, ed. separately. 8vo. Jena. 1798. Academische Buchhandlung, 54 pp.; 2nd corrected edition, ed. and furnished with notes by C. W. von Hufeland. 8vo. Leipzig. 1824. Lauffer, 80 pp.; 3d–5th editions. Same place. 1836, 1851, 1851; 6th–21st corrected editions. Leipzig. Geibel. 78 pp. 1852, 54, 56, 57, 58, 59, 61, 64, 68, 70, 72, 74, 76, 80, 80, 81. *The same.* New edition. Quedlinburg. 1838. Ernst. *The same*, under the title: *Von der Macht des Gemüths, oder die hochwichtige Kunst, durch den blossen festen Vorsatz seiner krankhaften Gefühle Meister zu sein. Von dem scharfsinnigsten Denker, I. Kant, ehemaligem Professor in Königsberg;* published by the admirers of his system after the first complete edition of 1798, in *Kreuzer-Bücher aus allen Gebieten.* 16mo. Stuttgart. 1856–7. Scheible, vol. iv, 46 pp. *The same*, translated into Russian. Large 8vo. Leipzig. 1862. Gerhard. 85 pp. *The same*, completed by confirmatory opinions from Herder, W. v. Humboldt, Goethe, etc. Large 8vo. Berlin; 1st and 2nd editions, 1872. Sacco Nachf.; 95 pp. *The same.* Ein Schreiben an Chr. Wlh. Hufeland über dessen Buch: "Die Kunst, das menschliche Leben zu verlängern" (ed. by. J. Rigler). Large 8vo. Berlin. 1872. Staude, 40 pp.; 2nd reprint, 1873. *The same*, enlarged by opinions from Alcott, Combe, Fowler, etc. With an appendix: Talisman gegen das Unglück. Large 8vo. Schwelm; 1st and 2nd reprints, 1873. Wortmann. 148 pp. *The same.* 16mo. Minden. 1873, 71 pp. *The same.* New complete edition. 8vo. München. 1878. Unflad, 48 pp. The same in Bücher-Schätze; Auslese von Werken der bedeutendsten Schriftsteller des In- und Auslandes; 24th vol. 16mo. Leipzig. 1879. Junge, 46 pp. New edition, 1888. *The same.* Small 8vo. Leipzig. 1879. Ph. Reclam., jun., 54 pp. Universal-Bibliothek, no. 1130. *The same* in Haus-Bibliothek; Auslese von Werken der bedeutendsten Schriftsteller des In- und Auslandes; 2nd vol. 16mo. Leipzig. 1881. Goldhausen, 46 pp. *The same*, in Meyers Volksbücher, no. 325. 16mo. Leipzig. 1887. Bibliographisches Institut. 31 pp. *The same.* 16mo. Leipzig. 1888. Fock. 46 pp. *The same.* Ein Schreiben an Christoph Wilh. Hufeland über dessen Buch "*Makrobiotik*" etc., in Bibliothek der Gesammt-Litteratur des In- und Auslandes, no. 247. 8vo. Halle. 1888. Hendel; 38 pp. The same seems to be entirely or partly incorporated in Bergk: Die Kunst, Krankheiten vorzubeugen; nebst Kant's Ideen über moralische Diätetik. Leipzig. 1824. Expedition des europäischen Aufsehers.

96*a*) *Kant: Der Streit der Fakultäten in drey Abschnitten.* Large 8vo. Königsberg. 1798. Nicolovius, xxx, 205 pp. (Ha. i, pp. 199–319; R. x, pp. 249–387; Hb. vii, pp. 321–428; Ki. v, 2, pp. 29–154; no. 13, iii, pp. 389–576 (pp. 389–428; no. 96, pp. 429–56: The Controversy of the Philosophical Faculty with the Jural., pp. 506–574 with the Theological; pp. 456–505, with the others); no. 15, ii, pp. 179–200; Controversy of the Philosophical Faculty with the Jural; passages therefrom in no. 134, pp. 29–32, 43–8.) The same, ed. by K. Kehrbach. Text of the edition of 1798. 8vo. Leipzig. 1881. Ph. Reclam, jun., 140 pp. Universal-Library, no. 1438. (Trustworthy edition; pp. 1–16, editor's preface, with exact textual criticism and bibliographical notes; paging of the original edition given, as well as that of Ha., R., Hb., Ki.)

97) *Kant: Ueber die Buchmacherei. Zwei Briefe an Hrn. Fr. Nicolai.* 8vo. Königsberg. 1798. Nicolovius. 22 pp. (Ha. v, pp. 477–84; R., vii, 1, pp. 303–312; Hb. vii, pp. 313–320; Ki. vi, 1, pp. 217–224; no. 12, iv, pp, 139–152; no. 13, iii, pp. 375–389).

98) *Kant: Anthropologie in pragmatischer Hinsicht.* Large 8vo. Königsberg. 1798. Nicolovius, xiv, 334 pp. 2d corrected edition. 1800. Same place, xvi, 332 pp. 3d edition. 1820. Same place. Universitäts-Buchhandlung. 4th edition, with a preface by J. F. Herbart. Large 8vo. Leipzig. 1833. Müller. 21½ Bogen. (The second edition is essentially more correct and exact; the 3d and 4th are unchanged reprints of the 2d.) (Ha. x, pp. 113–377; R. vii, 2; Hb. vii, pp. 429–658; Ki. iv; some passages in no. 134, pp. 33–6.)

99) *Rätze, J. G.: Kantische Blumenlese oder solche Stellen aus Kants Schriften, die für Jederman fasslich, interessant und lehrreich sind. Nebst einer Abhandlung über die Hauptresultate der kantischen Philosophie.* 8vo. Zittau and Leipzig. 1799. Schöps, xvi, 150 pp. 2d edition. 1813. 2d vol., 1801. Same place, viii, 192 pp.

100) *Kant: Elementa metaphysica juris doctrina Latine vertit. L.* G. Koenig. 8vo. Amsterdam. 1799. von den Hengst, 235 pp. 8vo. Gotha. 1800. Ettinger. 8vo. Gröningen. 1820. v. Boekeren.

101) *Kant: Erklärung in Beziehung auf Fichte's Wissenschaftslehre*, in the Intelligenzblatt of A. L. Z. 1799. no. 109, pp. 876–8. (Ha. x, pp. 565–7; R. xi, 1, pp. 153–5; Hb. viii, pp. 600–1; Ki. viii, pp. 292–4. Also in J. G. Fichtes' Leben und litterarischer Briefwechsel, herausgegeben von seinem Sohne I. H. Fichte. 2d part. Sulzbach. 1831. v. Seidel. pp. 175–7.)

102) *Kant: Vorrede zu Jachmanns Prüfung der kantischen Religionsphilosophie in Hinsicht auf die ihr beigelegte Aehnlichkeit mit dem reinen Mysticismus.* Königsberg. 1800. (Hb. vii, pp. 661–2; Ki. viii, pp. 205–6; no. 16, pp. 81–2 [N. Pr. Pr. Bl. pp. 173–4].)

103) *Kant: Nachschrift eines Freundes zu Heilsbergs Vorrede zu Mielkes litthauischem Wörterbuch.* Königsberg. 1800. Hartung. Hb. vii, pp. 662–3; Ki. viii, pp. 206–7; no. 16. pp. 82–3; (N. Pr. Pr. Bl. pp. 175–6).

104) *Kant: Logik, ein Handbuch zu Vorlesungen;* at Kant's request ed. and in part revised from the manuscript by Glb. Benj. Jäsche. 8vo. Königsberg. 1880. Nicolovius, xxiv, 232 pp. (Ha. i, pp. 321–487; R. iii, pp. 167–344; Hb. viii, pp. 1–143; Ki. iv.)

105) *Kant: Physische Geographie*, ed. by Vollmer. 4 vols. Large 8vo. Mainz and Hamburg. Vollmer. Vol. I, 1st and 2d divisions, contains the mathematical introduction and the general description of the sea. 1801. vi, 264 pp. and 324 pp. The first division appeared again, revised in part, without date. — Vol. II. 1st division: General description of the land. 2d division: The outline and configuration of the land. 1802. The 2d division appeared in a second edition. Hamburg. 1816? 1817? Herold. Under the title, *Beschreibung des Jüdischen Landes.* Vol. III. 1st division; The description of rivers, lakes, and the atmosphere, 1803. 2d division: containing the conclusion of the part on the atmosphere and that of the whole work, 1804. Vol. IV, contains new notes in explanation of the theory of winds, additions, corrections, and an index to the whole work. 1805. (Cf. no. 27.) Arranged from 3 lecture manuscripts of the years 1778, 1782, and 1793. Kant protested against Vollmer's illegitimate procedure, in the Intelligenzblatt of A. L. Z. 1801. No. 120, p. 968; and in N. A. D. B. 1801. lix, 2, Intelligenzblatt, p. 481.

106) *Kant: Nachricht an das Publicum, die bey Vollmer erschienene unrechtmässige Ausgabe der physischen Geographie von Imm. Kant betreffend.* (Ha. ix, pp. x–xi; R. xi, 1, pp. 206–7; Hb. viii, pp. 601–2; Ki. viii, pp. 294–5.)

107) *Kant: Metaphysik, zum Handbuche für Vorlesungen;* prepared by J. B. Jäsche. Large 8vo. Königsberg. 1802. Göbbels and Unzer. (This is advertised in the catalogues of Heinsius, Kayser, and Enslin; but it can be judged with tolerable certainty that it was only announced and never appeared.)

108) *Kant: Ueber Pädagogik*, ed. by Fr. Th. Rink. Small 8vo. Königsberg. 1803. Nicolovius vi, 146 pp. Counterfeit: Königsberg. 1803. (Ha. x, pp. 379–450; R. ix, pp. 367–438; Hb. viii, pp. 453–513; Ki. viii, pp. 209–276; several passages in no. 134, pp. 37–42. *The same*, finished with introduction and notes by O. Willmann in *Pädagogische Bibliothek, eine Sammlung der wichtigsten pädagogischen Schriften älterer und neuerer Zeit;* ed. by K. Richter in coöperation with contemporaries of the same school. Vol. X, 2d series, parts 1 and 2. 8vo. Leipzig. 1873. Sigismund and Volkening. 128 pp. 2d edition, 1874. 3d edition, 1875. *The same*, with Kant's Biography; ed. by *Th. Vogt* in *Bibliothek pädagogischer Classiker, eine Sammlung der bedeutendsten pädagogischen Schriften älterer und neuer Zeit;* ed. by Frdr. Mann, with the coöperation of several educators and scholars. 56th and 57th parts. 8vo. Langensalza. 1878. Beyer and Sons. 124 pp. 2d edition, 1883. Same place, v, 127 pp. *The same*, with the title: *Kant, bearbeitet von G. Fröhlich und Fried. Körner* in *Die Klassiker der Pädagogik;* ed. by G. Fröhlich, with the coöperation

of Böckler, Schumann, Pappenheim, and others. 8vo. Langensalza. 1890. Schulbuchhandlung, xvi, 402 pp. with portrait.

109) *Kant: Physische Geographie;* ed. and in part revised at the author's request, from his own manuscript, by Fr. Th. Rink. Large 8vo. Königsberg. 1802. Göbbels and Unzer. 1st vol. xvi, 312 pp. 2d vol., 248 pp. Counterfeit: Königsberg. 1802. Publisher not given. (Ha. ix, pp. 129–466; R. vi, pp. 415–775.) (Schubert has omitted much as the addition of Rinks, but the separation is not carried out in a very careful manner.) (Hb. viii, pp. 145–435; Ki, ix, 1, cf. also Schelle's edition, under Kant, 1804, in the second part of this bibliography.)

110) *Kant: Ueber die von der königl. Akademie der Wissenschaften zu Berlin für das Jahr 1791 ausgesetze preisfrage: Welches sind die wirklichen Fortschritte, die die Metaphysik seit Leibnitz's und Wolf's Zeiten in Deutschland gemacht hat?* Ed. by Fr. Th. Rink. Small 8vo. Königsberg. 1804. Göbbels and Unzer. 204 pp. (Ha. iii, pp. 409–99; R. i, pp. 483–578; Hb. viii, pp. 515–592; Ki. v, 4, pp. 93–179.)

111) *Kant: Ein Brief an Chrichton*, first published in no. 13a, pp. 420–4. (Ha. x, pp. 495–6; R. xi, 1, pp. 72–5; Hb. viii, pp. 724–5; Ki. viii, pp. 443–5.)

112) *Kant: Ein Brief an Jacobi;* in Fr. H. Jacobi's Werke, Vol. III. Leipzig. 1816. pp. 520–4. (Ha. x, pp. 533–5; R. xi, 1, pp. 118–120; Hb. pp. 762–4; Ki. viii, pp. 486–9.)

113) *Kant: Vorlesungen über die philosophische Religionslehre.* Large 8vo. Leipzig. 1817. Franz. viii, 214 pp. 2nd edition. Large 8vo. Leipzig. 1830. Taubert, xx, 235 pp. Title-page with the addition: ed. by K. H. L. Pölitz. (From lecture notes dating from the eighties, which were formerly in the possession of Rink.)

114) *Kant: Vorlesungen über die Metaphysik;* published by the editor of the Kantian lectures on philosophical religious doctrine [K. H. L. Pölitz]; together with an introduction containing a short review of the important changes in Metaphysics since Kant. 8vo. Erfurt Kayser. 1821. lxiv, 343 pp. Rather uncritical compilation from two manuscripts, on the older of which is based the Cosmology, Psychology, and Theology; nevertheless valuable material, especially according to the hypothesis proposed by:

115) *Erdmann, Benno:* A neglected Source of the History of Kant's Development, in Ph. Mh. 1883. xix, pp. 129–144. (The older of the two manuscripts treats of the restriction of the categories to possible experience, but holds to knowledge of things-in-themselves through concepts of the understanding [Verstandesbegriffe]). (It was written in the winter of 1773–4 under the influence of Hume, as was also a manuscript essentially similar, but differing in many particulars, which belongs to the library of the University of Königsberg.) As to the time, cf. B. Erdmann: Reflexionen zur Anthropologie. 1882. pp. 48 and 58, and against this, Arnoldt, A. M. 1890. xxvii, pp. 97–110.

This hypothesis is highly unsatisfactory, to be adopted only *faute de mieux*, and demanding a repeated and thorough examination. Cf. Arnoldt, A. M. 1889, xxvi, p. 127. It appears improbable that Kant maintained one day what he denied the next. May not the Königsberg manuscript and that of Pölitz be identical and yet be composed from two lectures belonging to different years? Or, in case they originate from one lecture, may not the author have misunderstood Kant as regards the contradictory passages (cf. Kant's letter to Herz, Aug. 28, 1778)? Or may not Kant have been in general more dogmatic in the later lectures than in his books (Pöl. Einl. viii; according to pp. vi–vii the two manuscripts in the main agreed)?

116) *Erdmann, B.: Mittheilungen über Kant's metaphysischen Standpunkt in der Zeit um 1774*, in Ph. Mh. 1884. xx, pp. 65–97. (From the Ontology of the Königsberg manuscript; interesting matter, as are also E.'s remarks on the history of the development of the particular teachings in both essays.)

117) *Kant: Aufsätze, vier Briefen an Tieftrunk entnommen, theils die Denklehre überhaupt, theils die Fichtesche Philosophie betreffend, in J. H. Tieftrunk: Die Denklehre in reindeutschem Gewande.* Large 8vo. Halle and Leipzig. 1825. Reinicke &. Co. pp. v–xiv. (Ha. x, pp. 572–8; R. xi, 1, pp. 182–190; Hb. viii, pp. 807–812; Ki. viii, pp. 536–43.)

118) *Kant: Neun Briefe an K. L. Reinhold, in K. L. Reinhold's Leben und litterarisches Wirken, nebst einer Auswahl von Briefen Kant's, Fichtes, Jacobis und anderer philosophirender Zeitgenossen an ihn;* ed. by E. Reinhold. Large 8vo. Jena. 1825. Frommann. pp. 127–159. (Ha. x, pp. 504–532; R. xi, 1, pp. 84–117; Hb. viii, pp. 738–61; Ki. viii, pp. 459–485.)

119) *Drei Briefe an C. Fr. Stäudlin in dessen Geschichte des Rationalismus und Supernaturalismus.* Large 8vo. Göttingen. 1826. Vandenhoeck and Ruprecht. pp. 469–76. In the complete editions only the first of the three letters, dated May 4, 1793, is reprinted; not the others, dated Dec. 4, 1794, and July 1, 1798. (Ha. x, 141–3; R. xi, 1, pp. 159–161; Hb. viii, pp. 791–3; Ki. viii, pp. 519–21.)

120) *Kant: Ein Brief an Schiller in Schiller's Leben, von C. von Wolzogen.* Stuttgart. 1830. Vol. ii, pp. 125–8. (R. xi, 1, pp. 169–171; Hb. viii, pp. 798–800; Ki. viii, pp. 527–9.)

120*a*) *Kant: Zwei Briefe an Erhard;* in Denkwürdigkeiten des Philosophen und Arztes, Joh. Benj. Erhard; ed. by K. A. Varnhagen von Ense. Large 8vo. Stuttgart and Tübingen. 1830. Cotta. pp. 349–50, 458–9. (R. xi, 1, pp. 121–4; Hb. viii, pp. 787–9; Ki. viii, pp. 515–8.)

121) *Kant: Drei Briefe an J. G. Fichte; in J. G. Fichte's Life and Literary Correspondence;* ed. by his son, J. H. Fichte, 2nd part. Sulzbach. 1831. v. Seidel. pp. 160–62, 168–9, 174–5. (Ha. x, pp. 549–51, 558–9, 564–5; R. xi, 1, pp. 136–8, 144–5, 150–1; Hb. viii, pp. 769–71, 777, 782–3; Ki. viii, pp. 495–7, 503–4, 508–9.)

122) *Kant: Anweis zur Menschen- und Weltkenntniss;* ed. according to the lectures of the winter of 1790–91 by Fr. Chr. Starke (pseudonym for J. A. Bergk). Large 8vo. Leipzig. 1831. Expedition des europäischen Aufsehers, x, 127 pp. New edition. Large 8vo. Quedlinburg. 1838. Ernst. (Valueless and scanty.)

123) *Kant: Menschenkunde oder philosophische Anthropologie;* ed. after the manuscript lectures by Fr. Chr. Starke (pseudonym for. J. A. Bergk). Large 8vo. Leipzig. 1831. Expedition des europäischen Aufsehers. 400 pp. New edition. Large 8vo. Quedlinburg. 1838. Ernst. (More in detail than Kant's own edition; probably after the first lecture of the winter of 1772–3, for according to this things can still be known by the understanding as they are in themselves.)

124) *Kant: Ueber Aufklärung, eine Stimme der Vorzeit an die Gegenwart;* furnished with notes by a Catholic priest. Large 8vo. Leipzig. 1831. Hartmann. 32 pp. Cf. no. 51.

125) *Kant: Goldenes Schatzkästlein oder Anweisung wie man sich und andere ausbilden, kennen lernen, und bessern, und die Natur erforschen kann;* ed. by J. A. Bergk. 8vo. Leipzig. 1833. Expedition des europäischen Aufsehers. 128 pp. New edition with the title: *Gold. Schatzk. oder das Schönste und Geistreichste aus dessen Schriften;* in 74 sections; ed. by J. A. Bergk. 8vo. Quedlinburg. 1838. Ernst. 128 pp.

126) *Kant: Drei Briefe an Schütz*, in Chr. G. Schütz' account of his life. Halle. 1834. Vol. II, pp. 207–11. (Ha. x, pp. 497–503; R. xi, 1, pp. 78–83; Hb. viii, pp. 733–8; Ki. viii, pp. 454–459.)

127) *Kant: Zwei Briefe an Biester*, in Dorow's memoirs and letters in characterization of life and literature. 8vo. Berlin. 1838. Duncker. Vol. I, pp. 117–20. (Ha. x, pp. 536–8; R. xi, 1, pp. 125–7; Hb. viii, pp. 764–6; Ki. viii, pp. 489–91.)

129) *Kant: Ein Brief an A. Richter*, in Raumer's historisches Taschenbuch. 1838. p. 534 (cf. 2d part of this Bibliography, under F. W. Schubert. 1838). (Ha. x, pp. 592; R. xi, 1, pp. 194; Hb. viii, p. 815; Ki. viii, pp. 545–6.)

129a) *Kant: Briefe*, first ed. by Hartenstein. One to Nicolai. (Ha. x, pp. 493–4; R. xi, 1, pp. 70–1; Hb. viii, pp. 723–4; Ki. viii, pp. 442–3.) One to Selle. (Ha. x, pp. 568–69; R. xi, 1, pp. 128–9; Hb. viii, pp. 784–5; Ki. viii, pp. 511–12.)

130) *Kant: Kleinere Inedita;* published by Schubert, 1839: I. Supplements to Physical Geography. (R. vi, pp. 777–805; Hb. viii, pp. 436–452.)—1842: II. Memorial words for deceased colleagues. (R. xi, 1, pp. 209–213; Hb. viii, pp. 603–6; Ki. viii, pp. 297–301. The memorial to

Lilienthal also in no. 148.)—III. Remarks concerning the Observations on the Feeling of the Beautiful and the Sublime. (R. xi, 1, pp. 221–260; in addition come occasional remarks of Kant which Schubert has inserted in his biography. R. xi, 2, pp. 142–4, 156–60. Hartenstein collected and added them to the larger compilations in: Hb. viii, pp. 607–641, 641–4, and also Ki. viii, pp. 303–340, 340–5.)—IV. Seven short essays. (R. xi, 1, pp. 260–272; Hb. iv, pp. 497–507; Ki. viii, pp. 191–202).—V. First draft of his letter to Friedr. Wilh. II. (R. xi, 1, pp. 272–5; Hb. vii, pp. 325–7 [note]; Ki. v, 2, pp. 33–6 [note].)—VI. Political Rhapsody. (R. xi, 1, pp. 276–7; Hb. viii, pp. 644–5; Ki. viii, pp. 345–6.)—VII. Four letters to Mendelssohn; nineteen to Herz. (R. xi, 1, pp. 5–68; Hb. viii, pp. 671–723; Ki. viii, pp. 383–441.) One to Engel. R. the same, pp. 76–7; Hb. pp. 726–7; Ki. pp. 445–6.) One to Spener. (R. pp. 157–8; Hb. p. 790; Ki. pp. 518–19.) Two to Lichtenberg. (R. pp. 163–5; Hb. pp. 794–6; Ki. pp. 522–4.) One to Lindblom. (R. pp. 174–5; Hb. pp. 804–5; Ki. pp. 534–5.) One to Meierotta. (R. pp. 176–7; Hb. p. 806; Ki. pp. 535–6.) Three to Sömmering. (R. pp. 178–181; Hb. pp. 800–3; Ki. pp. 529–531.) Two to Kiesewetter. (R. pp. 191–3; Hb. pp. 813–14; Ki. pp. 543–5).—VIII. Fragments from five letters to Reusch. (R. xi, 2, pp. 74–8; complete in Hb. viii, pp. 727–731; Ki. viii, pp. 447–51; other elsewhere unprinted fragments: R. xi, 2, pp. 162–5, 166–7, 169–170.)

131) *Kant: Zwei Briefe an Hippel*, in Dorow's records and letters in characterization of the world and literature. New series. Berlin. 5th vol. of the earlier collection, 1841. pp. 161–4. (R. xi, 2, pp. 107–8; Hb. viii, pp. 732–3; Ki. viii, pp. 452–3.)

131*a*) *Kant: Fragmente eines Briefes an J. H. L. Nicolovius*, in memory of Z. H. L. Nicolovius, by Alf. Nicolovius. 8vo. Bonn. 1841. Weber. pp. 62–3.

132) *Kant: 68 Interessante Definitionen;* collected from his various works by C. G . . . ch in Darmstadt. Large 8vo. 1842. Kern. 16 pp.

133) *Kant: Zwei Briefe an Hamann, vom 6. und 8. April, 1774*, in the appendix to I. H. Ratjen; Johann Friedrick Kleuker und Briefe seiner Freunde. 8vo. Göttingen. 1842. Dieterich. pp. 206–212. Reprinted in Hamann's writings; ed. by Fr. Roth, 1842, viii, 1, pp. 234–242.

134) *Kant: Ueber die religiösen und politischen Fragen der Gegenwart.* (Ed. by A. H. Hoffmann von Fallersleben.) 8vo. Darmstadt. 1847. Leske. 48 pp. (contains no. 51, and passages from nos. 50, 62, 78, 84, 96a, 98, 108.)

135) *Kant: Einige Blätter aus seinen Vorarbeiten zur Anthropologie*, contributed from the manuscripts, by F. W. Schubert, in N. Pr. Pr. Bl. Another series. Königsberg. 1857. Vol. XII, pp. 51–61. (A lecture given before the Kantian Society, Apr. 22, 1857; some communications from Kant's manuscript of the "Observations on the Feeling," etc., from which passages were already published in Vol. XI of no. 2.)

135*a*) *Kant: Zwei Briefe;* ed. by D. Minden (under the designation ð)

in N. Pr. Pr. Bl. 3d series. 1859. Vol. III, pp. 109–114. (A letter to Rehberg without date, cf. no. 153, pp. 53–5, 64–7; a letter of Apr. 10, 1794, recipient unnamed.)

136) *Kant: Zum ewigen Frieden, nebst Auszügen aus andern kantischen Schriften betreffend den nämlichen Gegenstand.* New edition, with a preface by G. Vogt. Large 8vo. Bern. 1867. Fiala. viii, 63 pp. (cf. no. 84).

137) *Kant: Ein Brief an Spener und ein Brief an Nicolai (?), in Drei Hundert Briefe aus Zwei Jahrhunderten;* ed. by Karl von Holtei. Vol. I, Part 2. Hannover. 1872. Rümpler. pp. 88–92. (Already in part reprinted in Hoffmann v. Fallersleben's "Findlingen." Leipzig, 1860. Engelmann.)

138) *Kant: Ein Briefwechsel zwischen Kant und Kampe;* contributed by Herm. Hettner, in *Zeitschrift für deutsche Kulturgeschichte.* New series, i, 1872. Hannover. pp. 128–132 (2 letters from Kant of Oct. 31, 1777, and July 16, 1794). Reprinted in Leyser, J.: Joach. H. Kampe. Braunschweig, 1877. Vol. II, pp. 320–3, 326–7; also the second letter of Kant in Vossischen Zeitung of Oct. 2, 1884, no. 461, 1st supplement, and in the Königsberger Hartungsche Zeitung, no. 233, 1884, evening issue.

139) *Kant: Lichtstrahlen aus seinen Werken, mit einer Biographie und Charakteristik Kant's,* by Jul. Frauenstädt. 8vo. Leipzig. 1872. Brockhaus. v, 210 pp.

140) *Kant; Brief an K. Morgenstern, in Briefe von Goethe, Schiller, Wieland, Kant, Böttiger, Dyk, und Falk an K. Morgenstern;* ed. by F. Sintenis. 8vo. Dorpat. 1875. Gläser. 50 pp.

141) *Kant: Ein Brief an Hartknoch, in Riga, vom Jan. 28, 1797;* in Teichmüller's *Ungedruckte Briefe von Kant und Fichte.* (Z. f. Ph., N. F. Vol. 66, 1875, pp. 173–185, especially pp. 174–5.)

142) *Kant: Entwurf einer Antwort auf einen Brief Jung-Stilling's;* in fifteen letters of *J. G. C. Kiesewetter an Kant;* four letters from Daniel Jenisch to Kant; a letter from Heinrich Jung-Stilling to Kant, together with the draft of Kant's answer and four letters from Joh. Benj. Erhard to Kant; ed. by F. Sintenis (A. M. 1878. xv, pp. 193–268). Cf. the 2d part of this *Bibliography* under Sintenis, 1878, and the letter to Jung-Stilling in no. 76a.

143) *Kant: Ein Brief an K. G. Hagen in Königsberg; in Freudenthal J., Ein ungedruckter Brief Kant's und eine verschollene Schrift desselben wider Hamann.* (Ph. Mh. 1879, Vol. xv, pp. 56–65.)

144) *Kant: Rede de Medicina corporis, quae Philosophorum est.* (Unedited.) Contributed by Ths. Reicke. Large 8vo. Königsberg. 1881. Beyer. 19 pp. Separate reprint from A. M. 1881, xviii, pp. 293–309. (Review of Kant's public speeches; reprint of the only one still extant, delivered in 1786 or 1788, carefully corrected by K. himself. The title received its present form after two changes [*De regimine corporis*, etc., and *De cura et disciplina corporis*]).

145) *Kant: Nachträge zu Kant's Kritik der reinen Vernunft;* ed. from Kant's posthumous writings by Benno Erdmann. Large 8vo. Kiel. 1881. Lipsius and Fischer; 59 pp. (184 additions and corrections to R. Va. from Kant's own copy through which many difficult passages are explained. Cf. the 2d part of this Bibliography under Erdmann, 1881.)

146) *Kant: Ein ungedrucktes Schreiben (über Isaak Euchel)*; contributed by L. Friedländer, in A. M., 1882, xiv, pp. 309–312. Again reprinted: Königsberger Hartungsche Zeitung, 1882, no. 183 (supplement); Frankfurter Zeitung, 1882, no. 124 (supplement); Das Jüdische Litteraturblatt, xi, no. 33 (Kant as Dean of the philosophical faculty gives it as his opinion that *facultas legendi* must be denied to the Jewish student Euchel, both on the ground of the statutes which require a profession of the Augsburg Confession, and in order to avoid conflicts between Jewish and Christian students incited by Rabbinical interpretations of the Scripture).

147) *Kant: Reflexionen zur kritischen Philosophie;* ed. from K.'s posthumous manuscripts by B. Erdmann. 1882. 1884. See further the 2d part of this Bibliography under Kant. 1882.

148) *Kant: Zwei Gedichte Kant's*, on the death of the Professor of Theology, Lilienthal (1782), and on the death of the Professor of Law, Christiani (1780), in Sitzungsberichte der Alterthumsgesellschaft, Prussia, im 37ten Vereinsjahre, pp. 63 A. M., 1882. xix, pp. 677–678. Reprinted: Frankfurter Zeitung, 1883, no. 30 (supplement). Insterburger Zeitung, no. 27. Cf. no. 130, ii.

149) *Kant:* An unprinted work belonging to the last years of Kant's life (*Uebergang von den metaphysischen Anfangsgründen der Naturwissenschaft zur Physik*); ed. as Manuscript by Rud. Reicke in A. M., Vol. XIX, 1882, pp. 66–127, 255–308, 425–479, 569–629. Vol. XX, 1883, pp. 59–122, 342–373, 415–450, 513–566. Vol. XXI, 1884, pp. 81–159, 309–387, 389–420, 533–620. (The publication comprises two-thirds of the whole.)

150) *Kant: Das nachgelassene Werk Imm. Kant's.* On the transition from the metaphysical Principles of Natural Science to Physics; popularly presented, with proofs from science by Albrecht Krause. 8vo. Frankfurt a. M. and Lahr. 1888. Schauenburg, xvii pp. and 213 double-pages.

Krause has used only that part of the manuscript which treats of the "Transition." The other part contains in outline a world-system, or system of Transcendental Philosophy in three sections (God, World, and Man in the world as moral being); the "Transition" appeared in scattered passages as part of the last section. Krause gives on one side of the double page his popular presentation, on the opposite side the references, which are oftentimes too much detached

from their connection. He deserves great credit for showing that the purpose of the work was not due to a senile whim, and that there appears in it much more plan and unity than had been commonly supposed. But it is certainly a great exaggeration on the part of Krause when, following Kant's own opinion, he regards this as his masterpiece ; it does not really occupy any important place in his philosophy. It only carries on, in behalf of an explanation of the necessity and universality of scientific knowledge, the attempt to establish the *a priori* elements of mind, and seeks to narrow the great chasm between — on the one hand — the most universal laws of experience, which the Critique of Pure Reason sets forth in its ground principles, and which the metaphysical principles of natural science predicate of matter as the movable in space, and — on the other hand — the endless manifold of the empirical content of experience. To this end it recounts the possible forces of matter according to the categories, showing *a priori* the existence of matter and seeking to deduce the notion that no sensibility can be thought of without active and reactive powers of the subject, and that a self-affection of the subject in accordance with the categories must precede the exercise of these powers, so that the possible moving forces of matter (and thus also to a certain extent the content of experience) can be deduced from the table of categories. But the division of moving forces got by Kant in this manner furnishes only a purely formal scheme, which obviously arises from the simplest observation, and needs no deduction ; while the entire multiplicity of forces, their combinations and the laws according to which they work, stand over against the *a priori* laws of experience laid down by Kant as unmediated after as before, and not to be deduced from them or reduced to them. But by far the greater part of this work shows unmistakable traces of old age, especially in the doctrine of self-affection, where Fichte appears to have influenced him, and in the doctrine of the "phenomenon of phenomenon," where there seems to arise the problem — insoluble for K.'s system — how movements can proceed from "outside" objects which *we* have first made,

which movements cause sensations in us through whose relation to transcendental apperception the objects which are the source of these sensations first arise. For according to this work, and in contradiction to the Critique, it is the phenomena which affect us, not the things-in-themselves. But in every case the Critique must furnish the explanation for the "Transition," and cannot in turn be explained from the latter. In many passages it seems as though Kant had written in order to set himself thinking and then had lost the thread. In continually renewed attempts there is shown an inability to grasp the problem and to give it expression which arouses the deepest sympathy.

151) *Kant: Ein Brief an Garve*, in A. Stern: Ueber die Beziehungen Ch. Garves zu Kant; together with several hitherto unprinted letters of Kant, Feder, und Garve. I. D. Large 8vo. Leipzig. 1884. Denicke. 98 pp. (The letter occupies pp. 43–5, and is again reprinted in K. Schultz' edition of K.'s Prolegomena. 1888, pp. 220–8. Cf. also Arnoldt in A. M., 1888, xxv, pp. 193–226.)

152) *Kant: Ein Brief an J. S. Beck, sowie mehrere auf Beck's Briefe geschriebene Erläuterungen der jenem schwierigen Punkte*, in Reicke, Rud.: Aus Kant's Briefwechsel. Lecture delivered on Kant's birthday, April 22, 1885, before the Kant society of Königsberg. With an appendix containing letters from Jac. Sigism. Beck to Kant and from Kant to Beck. Large 8vo. Königsberg. 1885. Beyer, 73 pp. (separate reprint from the A. M., 1885, xxii, pp. 377–449, and the Frankfurter Zeitung). Cf. further the 2d part of this Bibliography under Reicke, 1885; also no. 156.

153) *Reicke, Rud.: Lose Blätter aus Kant's Nachlass.* First number. Large 8vo. Königsberg. 1889. Beyer's Buchhandlung (Oppermann. Thomas) iii, 302 pp. Separate reprint form: A. M., 1887, xxiv, pp. 312–360, 443–481, 648–675. 1888, xxv, pp. 263–332, 513–628. (These Blätter, for the most part from the posthumous writings found in the university library of Königsberg, which usually have no inner connection with each other, embrace Kant's entire development from the beginning of the fifties to the time of his death; very valuable; printed with extreme care.)

154) *Kant: Zwei Briefe aus dem Nachlass Borowski's*, contributed by B. Erdmann, in: A. G. 1889, ii, pp. 249–256. (Both to Borowski: 1761, 1791.)

155) *Dilthey, W.: Archive der Litteratur in ihrer Bedeutung für das Studium der Geschichte der Philosophie*, in A. G. ii, 1889, 343–367 (pp. 356–361, D. calls attention to Kant's posthumous manuscripts, and also to the Rostock manuscripts, which were in part published by him in the archives).

156) *Dilthey, W.: Die Rostocker Kant-Handschriften.* I: eight letters from Kant to Jakob Sigismund Beck. The same, pp. 592–650. To the reprint of the letters D. adds a presentation of Beck's philosophical development, place in the transcendental movement, and relation to Kant. (Cf. no. 152.)

157) *Dilthey, W.: Aus den Rostocker Kant-Handschriften.* II: An unprinted essay of Kant's on the treatise of Kästner. A. G. iii, 1890, pp. 79–90 (directed against Kästner's three treatises in Eberhard's Ph. Mg., 1790, ii, pp. 391–430). (Cf. the 2d part of this Bibliography, under 1788: "Philosophisches Magazin.")

158) *Dilthey, W.: Kant's Aufsatz über Kästner und sein Antheil an einer Recension Von Johann Schultz* in the Jenaer Literaturzeitung. (A. G. iii, 1890, pp. 275–81.) To this third article D. was led by the information of R. Reicke that the criticism of Ph. Mg., Vol. II, in the A. L. Z., 1790, iii, no. 281–4, pp. 785–814, was written by Schultz on the basis of several essays by Kant, of which one was the essay on Kästner published by D. (Cf. no. 72.)

159) *Dilthey, W.: Der Streit Kant's mit der Censur über das Recht freier Religionsforschung:* third part of the contributions from the Rostock Kantian manuscripts, A. G. iii, 1890, pp. 418–50. (History of the contest from the prohibition of the essay on original sin to the controversy of the Faculties; communication of two drafts of a writing from K. to the Königsberg theological Faculty concerning the freedom to print his "Rel." — the one in extracts, the other word for word; contribution of two unprinted prefaces to the last-named writing.)

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (II.)

Part II: Writings on Kant, No. 160 *et seq.*

160) *Urtheile, Freye, und Nachrichten zum Aufnehmen der Wissenschaften und Historie überhaupt.* Hamburg. 1755. Grund. 12th year, July 15., pp. 429–432: Rev.* of K.'s "Naturgeschichte" (no. 20).

161) *Weymann, Dan.: Bedenklichkeiten über den einzig möglichen Beweisgrund des Herrn M. Kant's zu einer Demonstration des Daseins Gottes.* Zweiter Theil der philosophischen Labyrinthe. 8vo. Königsberg. 1763. Kanter. pp. VI, 96. (Directed against the first section of the "Beweisgrund." Several obvious and sound objections are urged against the third and fourth chapters of the same; otherwise this is a shallow, flimsy, and impudent polemic against statements which W. fails to understand.)

162) *Ploncquet, Gf.: Observationes ad commentationem D. Cant de uno possibili fundamento demonstrationis existentiae Dei.* Quarto. Tübingen. 1763. In his Biography of Kant (no. 14*a*), p. 62, Borowski makes the statement that (Jh. Gli.) Töllner ("Theologische Aufsätze, I. Sammlung," pp. 33 *seq.*) and Clemm ("Einleitung in die Theologie," pp. 442 *seq.*) have, in their proofs for the existence of God, taken K.'s doubts into consideration. According to Kayser, however, there is no such work as the first, but only "Theologische Untersuchungen" and "Kurze vermischte Aufsätze." H. Wlh. Clemm's complete "Einleitung in die Religion und gesammte Theologie" is a work in seven volumes.

163) *Nachrichten, Lindausche.* Part VII, pp. 535 *seq.* (According to Borowski's Biography [no. 14*a*], p. 64, a criticism of K.'s "Beobachtungen" [no. 38] seems to occur in this place. I have not been able to discover further particulars.)

164) *Hamann, J. Geo.:* Rev.†* of K.'s "Beobachtungen" (no. 38) in K. G. Z. of April 30th, 1764. Reprinted in Hamann's "Schriften." Ed. by Fr. Roth. 1822. Vol. III, pp. 369–79. — Ed. by Petri. 1872. Part II, pp. 181–186.

165) *Briefe, die neueste Litteratur betreffend.* 1764. Part XVIII, pp. 69–102: Rev.* of K.'s "Beweisgrund" (no. 33) by Tz (= Mendelssohn).

166) *Ib.*, 1765. Part XXII, pp. 147–158: Rev.* of K.'s "Spitzfindigkeit" (no. 32) and

167) pp. 159–176: Rev.* of K.'s "Versuch" (no. 34), both also by Tz (= Mendelssohn).

168) *A. D. B.* 1765. I, 1, pp. 149–154: Announcement of K.'s prize-essay on "Deutlichkeit" (no. 35).

169) *A. D. B.* 4, II. 1767. p. 281: Brief announcement of K.'s "Träume" (no. 40).

170) *A. D. B.* 5, II. 1767. p. 273: Brief announcement of K.'s "Beobachtungen" (no. 38).

171) *Herder, J. Gfr.:* Rev.* of K.'s "Träume" (no. 40), in: K. G. Z., 1766, no. 18, March 3rd, reprinted in: Suphan, Herder's Complete Works, vol. I, pp. 125–130. Several shorter essays by H., all of which reflect the views held by K. at that time, belong to this period. The same standpoint is especially prominent in:

172) *Herder: Ueber die neuere deutsche Litteratur.* Fragments supplementary to the "Briefe, die neueste Litteratur betreffend." Third collection. Small 8vo. Riga. 1767. Hartknoch. pp. 102–122. — First collection, second completely revised edition. 1768. Hartknoch. pp. 241–260.

The following writings deal with H.'s dependence on K. and with the criticisms which he passed on K.'s philosophy at different stages of his life:

173) *Suphan, B.: Herder als Schüler Kant's* in "Zeitschrift für deutsche Philologie." 1873. Vol. IV, pp. 225–237; and based on more abundant materials:

174) *Haym, R.: Herder nach seinem Leben und seinen Werken.* Vol. I. First half. Large 8vo. Berlin. 1877. Gaertner. pp. 30–51.

175) *Lenz, Reinh.: Gedicht auf Kant.* (Very turgid), in commemoration of the 21st of Aug. 1770, the day on which K. held the disputation for the professorship, in: A. M., 1867, IV, pp. 655 *seq.*, also in: "Lenz und Wagner," ed. by N. Sauer. Berlin and Stuttgart. Spemann. "Deutsche National-Litteratur," ed. by Jos. Kürschner. Vol. LXXX. pp. 215–216.

176) *Schultz, Joh.:* Rev.* of K.'s *Dissertatio pro loco* (no. 42), in K. G. Z. 1771. Nos. 94 and 95, Nov. 22 and 25. pp. 369–371, 373–375.

177) *Herz, Marc.: Betrachtungen aus der spekulativen Weltweisheit.* Small 8vo. Königsberg. 1771. Kanter. pp. 158. (Commentary to K.'s *Dissertatio pro loco* [no. 42], which amplifies many points merely suggested in the same, conforming throughout to K.'s meaning.)

177*a*) *Bacmeister, H. L. Ch.: Russische Bibliothek.* 1773. Vol. I, nos. 4–6, pp. 530: Brief announcement of K.'s "Beobachtungen" (no. 38).

178) (*v. Hippel, Th. G.:*) *Lebensläufe nach aufsteigender Linie.* With supplements A, B, C. 8vo. Berlin. Voss. Part I, 1778, pp. 526; Part II, 1779, pp. 660; Part III, vol. 1, 1781, pp. 452; vol. 2, 1781, pp. 652. In Th. G. v. Hippel's Complete Works. 8vo. Berlin. Reimer. Vol. I, 1827, pp. 368; Vol. II–IV, 1828, pp. 456, 310, 450. (As H. himself informed Borowski, it was one of the aims of this work to popularize K.'s views, with which H. had become acquainted as K.'s pupil and table companion and through lecture-note-books. It is a fact that many of the ideas of theoretical and practical philosophy, which K. afterward made public in his critical writings, are herein contained, especially in the second volume [*e. g.*, 1828,

pp. 148–166; reprinted in an abridged form in no. 15, ii, pp. 295–302]. K. was, therefore, regarded as the author or as the joint author of this book, as well as of the treatise "Ueber die Ehe" [1744 and oftener], which also appeared anonymously. This gave rise to a literary controversy, in the course of which K. made his public statement [no. 91] in A. L. Z., 1797, I. B. For further information on the controversy, see Hippel's Biography [cf. no. 91], pp. 448–463.)

178*a*) *Bacmeister, H. L. Chr.: Russische Bibliothek.* 1781. Vol. VII, nos. 3, 4, pp. 411. Brief announcement of R. Va.

179) *G. g. A.* 1782. Supplement. Vol. I, pp. 40–48: Rev.† of R. Va. Garve wrote a review for G. g. A., which Feder abridged and altered considerably, thereby exaggerating its blunders and falsely making an idealism identical with Berkeley's the chief characteristic of K.'s system. Regarding the influence of this review on Prl., cf. B. Erdmann, edition of Prl., 1878.

180) *A. D. B.* Appendix to the 37–52 vol. 2d Div., 1783, pp. 838–862. A reprint of Garve's unabridged review (characterized by Garve himself in the dedicatory preface to Kant which preceded the following treatise, as "a very imperfect, one-sided, and erroneous criticism").

181) *Garve, Chr.: Uebersicht der vornehmsten Principien der Sittenlehre von dem Zeitalter des Aristoteles an bis auf unsere Zeiten.* A treatise belonging to the first part of the translation of Aristotle's Ethics, from which it is reprinted. 8vo. Breslau. 1798. W. G. Korn. In the first volume of the Ethics, pp. 1–394, pp. 183–394 deal with Kant. (There appears in it a detailed exposition and critique of K.'s Ethics, with due regard to the rest of the system. The work is of importance, because in Garve, the most important representative of the so-called Moralists, the *Popularphilosophie* takes its stand against K. G. cannot fully grasp the Kantian problems, especially those of theoretical philosophy, and his judgment, therefore, lacks breadth of view. Nevertheless he has made some very pertinent objections. The same opinion is expressed by:)

182) *Stern, Alb.: Ueber die Beziehungen Chr. Garve's zu Kant.* 1884. Cf. no. 151. (An exhaustive treatment of the subject. The newly published letters are of especial importance. Bearing on G.'s attitude towards K.'s philosophy, the writer uses, in addition to nos. 180 and 181, detached passages from the rest of G.'s writings as well as some unpublished material belonging to the Breslau *Stadtbibliothek*. G.'s first review is too favorably criticised, as has been shown by:)

183) *Arnoldt, Em.: Zur Beurtheilung von Kant's Kritik der reinen Vernunft und Kant's Prolegomena.* First paper: Comparison between Garve's and Feder's Reviews. Second paper: G.'s First Letter to Kant and K.'s Answer, in: A. M., 1888. XXV, pp. 62, 193–226. (A running contrast between the two reviews. Both Garve and Feder misunderstood the *Kritik;* F., however, is to blame for the unbecoming, offensive tone of the Göttingen review. Of course, many of the criticisms on Garve are valid only from Arnoldt's standpoint.) Concerning Garve's relation to Kant, cf.

also, *Schelle, K. G.: Briefe über Garve's Schriften und Philosophie.* Leipzig. 1800; and *Vogel: Erinnerungen an Chr. Garve,* in Hasse's "Zeitgenossen." 3d series, vol. III. In the first part of no. 78, K. combats objections urged against him by G. in 1791 in his "Versuche über verschiedene Gegenstände aus der Moral und Literatur."

184) *Gth.*, August, 1782: Rev.* of R. Va. (by Ewald in Gotha, on authority of C. L. Reinhold: "Beiträge zur leichtern Uebersicht des Zustandes der Philosophie beym Anfange des 19. Jahrhunderts," no. 2, 1801, p. 2).

1784.

185) *A. D. B.*, 59, II, pp. 322–356: Rev. of Prl. by Sg. (= H. A. Pistorius). Reprinted in Mtr., I, pp. 131–155.

186) *Kritiker, Der.* Part III, pp. 3 *seq.:* Rev. of the Transcendental Aesthetic.

187) *Lossius. J. Ch.: Uebersicht der neuesten Litteratur der Philosophie.* Large 8vo. Gera. Beckmann. Vol. 1, pp. 1 *seq.:* Rev. of Prl.

188–194, Platner.

188) *Platner, E.: Philosophische Aphorismen nebst einigen Anleitungen zur philosophischen Geschichte.* (1st edition. Leipzig. 1776 and 1782.) Part I. New, completely revised edition. 8vo. Leipzig. 1784. Schwickert. pp. 550. Entirely new revision. 8vo. *Ib.*, 1st part. 1793. XVI, pp. 656. The other part. 1800. XVI, pp. 848.

189) *Platner, E.: Lehrbuch der Logik und Metaphysik.* 8vo. Leipzig. 1795. Schwickert. pp. 200. (An epitome of the first volume of the Aphorisms, with occasional revisions. In the first edition of the Aphorisms Platner belonged to the Leibnizian school. The second edition of the first volume was almost entirely completed when R. Va. appeared; it, therefore, notices the latter only in occasional passages. No second edition of the second volume appeared, because Pl.'s system, logic [epistemology] as well as metaphysics and ethics, had in the meanwhile undergone a complete change, which was owing to K.'s influence. In the two volumes of the third edition the dogmatic Leibnizian turned critical sceptic. Here he proceeds from the principle that "certainty of human knowledge can be demonstrated only in relation to the faculty of knowledge," that we cannot, therefore, convince ourselves of the objective truth of our ideas, *i. e.*, of a relation between them and something outside of them; that it is impossible exactly to gauge our faculty of knowledge and to prescribe definite limits to it. The criticisms on K., which run through the entire third edition, are not, it is alleged, aimed at his philosophy, but only at the structure of his system, *i. e.*, at the dialectic proof of his fundamental thought. Of course, from his own point of view, K. could not but regard many of Pl.'s differences as fundamental. Pl.'s polemic, though acute throughout, is most forcible where he attacks the systematic structure of K.'s system. It is worthy of note that he was the first to raise

Trendelenburg's objection [cf. Tr., 1807] that space and time might be forms of knowledge as well as qualities of things in themselves. To his Aphorisms, which are still worth reading, attention has been repeatedly called of late.)

190) *Heinze, M.: Ernst Platner als Gegner Kant's.* Leipzig University Programme. Edelmann. 1880. pp. 19. A prize-problem of the Berlin University. "Platner's Stellung zu Kant" occasioned the publication of four dissertations which supersede no. 190. The latter did not, as it purposed, carry out the parallel between the two opponents, but merely called attention to the general importance of Platner, and to some differences in their epistemology.

191) *Rohr, P.: Platner und Kant. Ein Beitrag zur Geschichte der Philosophie.* Leipzig Inaugural Dissertation. 8vo. Gotha. 1890. pp. 70.

192) *Bergemann, Paul: Ernst Platner als Moralphilosoph und sein Verhältniss zur Kant'schen Ethik.* I. D. 8vo. Halle a. S. 1891. Kaemmerer & Co. pp. 57.

193) *Seligkowitz, B.: Ernst Platner's wissenschaftliche Stellung zu Kant in Erkenntnisstheorie und Moralphilosophie* in: V. w. Ph. 1892. XVI, pp. 76–103; 172–191.

194) *Wreschner, A.: Ernst Platner's und Kant's Erkenntnisstheorie mit besonderer Berücksichtigung von Tetens und Aenesidem.* Berlin. I. D. 8vo. Halle a. S. 1891. Heynemann. pp. 25. Also in Z. f. Ph. N. F. Vol. C. 1892. pp. 1–25. — 1893. Vol. CI. pp. 203–204. (Of these dissertations nos. 193 and 194, which have not yet appeared in complete form, seem to be the most thorough and exhaustive.)

195) *Schulze, Joh.: Erläuterungen über des Herrn Professor Kant's Kritik der reinen Vernunft.* Large 8vo. Königsberg. 1784. Dengel. pp. 200. — Second edition. Königsberg. 1791. Hartung. pp. 254. Besides these, a counterfeited edition. New and revised edition. 1791. Frankfurt and Leipzig. Translated into French by Tissot. Paris. 1805. The name usually written "Schultz," also by the author himself in letters and in the University album. (A very inferior kind of work: an epitome of the *Kritik*, for the most part following the very wording of the same. Kant favored and promoted the undertaking, which is not without its value: for although S. does not solve the difficulties necessarily encountered by the student of the *Kritik*, he nevertheless removes perplexities arising from its form, its many repetitions and contradictions. And in the appendix, "Versuch einiger Winke zur näheren Prüfung der Kritik," he regards the demonstration of the universality and necessity of our knowledge in opposition to Hume's scepticism, and consequently the saving of Rationalism, as the starting-point and centre of the *Kritik*. Although the work was heartily welcomed and gained great renown, a view contrary to Sch.'s standpoint obtained: Idealism and the determination of the limits of the pure use of our reason were almost universally regarded, by friend and foe alike, as the fundamental characteristics of the *Kritik*. The prevalence of this view

proved to be detrimental to a proper understanding of the *Kritik* and greatly retarded further philosophical progress.)

196–198, Selle.

196) *Selle, C. G.: Versuch eines Beweises, dass es keine reinen, von der Erfahrung unabhangigen Vernunftbegriffe gebe.* in B. M., II, Dec., pp. 565–575. Reprinted in Mtr., I., pp. 98–106. (Kant's synthetical judgments *a priori* are analytical, and experience assures us of their truth as well as of the truth of all the laws of our intellectual faculty. This standpoint is further developed in :)

197) *Selle: Grundsatze der reinen Philosophie.* 8vo. Berlin. 1788. Himburg. pp. 180.

198) *Selle: De la realité et de l'idealité des objets de nos connaissances.* 4to. Berlin. 1791. pp. 36. The greater portion translated in : Ph. A., 1793, I, 1, pp. 81–125. (In both treatises a combination is formed of *empirical* and *dogmatic* elements. All our conceptions, also the notion of space, are derived from experience : there is no such subjective, *a priori* necessity as K. claims. The existence of non-sensuous objects, like things-in-themselves and God, is theoretically demonstrable : their objective reality is the source of the necessity and universality which is recognized in analytical judgments, *e.g.*, in the principle of sufficient reason, in virtue of the law of contradiction. This combination is made possible by the notion of the *mediate* verification by experience. According to this, we reach a knowledge of non-sensible objects by means of our *reason* but through the mediation of experience, because they are the grounds of what we experience : and by means of our *understanding*, because the qualities which we ascribe to them have been made clear to us in experiential concepts.)

1785.

199) *A. L. Z.* II. pp. 21*a*–23*b*. Brief notice* of Cr. (Schütz). Exhaustive rev. 1786.

200) *A. L. Z.* 1785. III, pp. 41*a*–44*a*; 53*a*–56*b*; 117*a*–118*b*; 121*a*–128*b*: Rev.* of R. Va. and Prl. (by Schütz).

201) *Antiphadon, oder Prufung einiger Hauptbeweise für die Einfachheit und Unsterblichkeit der Seele.* In the form of letters (by K. Spazier). Small 8vo. Leipzig. Crusius. pp. 286. (There are more reasons against than for the simplicity of the soul. Moreover, this simplicity would not be sufficient to prove immortality, the acceptance or denial of which bears no essential relation to virtue and happiness. The publication of this work led to its author's removal from his ministerial charge. He died of grief.)

202) *Bering Joh.: Dissertatio de regressu successivo;* resp. Chr. Fr. Gl. Ernst. 4to. Marburg. pp. 73. (B. agrees with K. in regarding the *regressum ad infinitum* as possible, but only *in indefinitum* in the case of phenomena, not *in infinitum* in the case of things in themselves. He, there-

fore, considers this notion as consistent with the existence of a necessary being.)

203) *Born, F. Glo.: De notione existentiae.* Academic Programme. 4to. Leipzig. pp. 20. (No existence is conceivable without the notion of a substance with attributes in space and time. Reproduction of K.'s views on these notions.)

204–204a, Breyer.

204) *Breyer, J. F.:* Academic Programme: *Sieg der praktischen Vernunft über die spekulative (in der Lehre vom Dasein Gottes).* 4to. Erlangen. Palen. Parts 1–5. 1785–1789. Each, pp. 20. (K.'s views concerning the moral proof of God's existence as the only possible proof are briefly and intelligibly set forth, illustrated by the statements of other philosophers, and sharply distinguished from Basedow's "religious duty," the "moral certainty" of Feder and Platner as well as from Jacobi's "faith." But in order that these views may ultimately triumph, they need to be further developed. Br. seeks to unite the two extremes according to which there is or there is not *a priori* knowledge, according to which the principle of causality is an *a priori* or an empirico-analogical notion. The difference between him and K. becomes still more pronounced in:)

204*a*) *Breyer: Ein Wort zur Ehrenrettung des Grundsatzes der eignen Vollkommenheit, als ersten moralischen Gesetzes.* Academic Programme. 4to. Erlangen. 1791. Hilpert. pp. 20. (He refutes the objection that self-perfection may be attained also at the expense of others, *e.g.*, through pernicious projects. Polemic against K.'s formal moral principle.)

205) *Cäsar, K. Ad.:* Rev.* of Gr. in *Denkwürdigkeiten aus der philosophischen Welt.* 8vo. Leipzig. Müller. pp. 433–467.

206) *G. g. A.*, III, pp. 1739–1744: Rev.* of Gr.

207) *Grfw.*, p. 314 *seq.:* Rev.* of Gr.

208) *Gth.*, II, p. 533 *seq.*; p. 537 *seq.*; p. 545 *seq.:* Rev.* of Gr.

209–214, Heinicke.

209) *Heinicke, Sam.: Metaphysik für Schulmeister und Plusmacher.* 8vo. Halle. 1785. Hendel. pp. 342. (Against the alphabet method of teaching reading; entire pages of RV. are inserted. By abolishing this method, milliards could be saved; hence the term *Plusmacher* in the title.)

210) *Heinicke: Ueber graue Vorurtheile und ihre Schädlichkeit. Erwiesen durch Sätze der Vernunftkritik.* 8vo. Copenhagen and Leipzig. 1786 (on the title-page 1787). Proft. pp. xvi, 456. (Six essays.) The third (pp. 103–186), "Ueber Fatalismus"; the fifth (pp. 263–328), "Ueber Spinozismus," both "according to the principles of the *Kritik* of Reason"; the sixth (pp. 329–456), "Ueber die Architektonik der Larvenkrittler." (By the latter term he means the anonymous reviewers, especially those of A. D. B. and A. L. Z., together with their editors; he demands of them that they cease writing over a pseudonym.)

211) *Heinicke: Nach kantischer Manier aufgelösete Axiomen von Moses Mendelssohn, nebst einem Gutachten von Hrn. Friedrich Nicolai. Suum cuique.* 8vo. Cöthen. 1787. Glaudenberg. pp. 84.

212) *Heinicke: Scheingötterey der Naturalisten, Deisten und Atheisten etc.* Small 8vo. Cöthen. 1788. pp. 280.

213) *Heinicke: Geschichte der geheimen Ursachen, welche verschiedene königl. preuss. Consistorial-Räthe bewogen haben, sich wider das Religionsedikt aufzulehnen. Ein satyrisches Originalgemälde.* 2 parts. 8vo. Frankfurt, Leipzig, and Bethlehem (Cöthen). 1789.

214) *Heinicke: Clavicula Salomonis, oder Schlüssel zur höchsten Weisheit.* 1789. First and second parts. 8vo. Presburg. 1789. Mahler. pp. 158. (These writings present a strange mixture of Kantian philosophy and belief in revealed religion; they manifest an active interest in the enlightenment of the people, and yet betray an intolerance towards antagonistic views that makes objectivity impossible and often degenerates into unmannerly abuse and reflections on character. H.'s philosophical productions are, therefore, as worthless as his standing in pedagogy may be high. They are of interest only in so far as they offer us an insight into his impetuous character, show us how energetically he lays hold of whatever interests him, how passionately he cleaves to what he has once taken up and recognized as useful, and how unrelentingly he defends his own views with an utter disregard of learned authorities. Theoretical proofs of God's existence are according to him impossible, the only possible one is that furnished by Biblical revelation. Whoever fails to acknowledge it, is a naturalist, atheist, thief, rogue; and whoever refuses to accept K.'s moral principle identifies himself with Epicurean pseudo-morality and its imperatives, *ede, bibe, lude.*)

215–216, Hufeland.

215) *Hufeland, Gli.: Versuch über den Grundsatz des Naturrechts, nebst einem Anhange.* 8vo. Leipzig. Göschen. (K.'s formal principle is not an adequate practical law, because no obligation can be deduced from it. In order that this should be possible, we need a content, an object, as the highest end of a rational being. The perfection of such a being H. declares to be this end. The highest practical principle commands the promotion of this end, whence follows the right, nay a certain natural obligation, on the part of the individual to compel others. On this principle is based the entire philosophy of natural rights. — Polemic against K.'s identification of morality with worthiness to be happy, and against the moral argument for God's existence which is based on it. [Rev. of K. in A. L. Z., 1786, II, pp. 113–116; cf. no. 61.] From the principle established in no. 215, H. deduced and systematically presented the particular notions, not only of the doctrine of natural rights, but also of State, International, and Civil rights in :)

216) *Hufeland: Lehrsätze des Naturrechts und der damit verbundenen Wissenschaften. Zu Vorlesungen.* 8vo. Jena. 1790. Cunos Erben. 300 pp., besides preface, etc. 2d revised edition, 1795, *ib.* 400 pp.

217) *Mendelssohn, Mos.: Morgenstunden oder Vorlesungen über das Dasein Gottes.* Part I. 8vo. Berlin. 1785. Voss & Sohn. pp. xii, 40, 330. 2d edition, 1786 (also in his collected writings and oftener). (It is true, M. knows R. Va. only from the reports of his friends; we can, however, recognize its influence from several passages, *e.g.*, in the Introduction where he discusses Idealism.) Against it, the review of A. L. Z., 1786, I, pp. 1–6; 49–56 (cf. no. 60), and Jacob in no. 358.

217*a*) *Schreiben des Pfarrers zu . . . an den H. des T. M. Ueber eine Recension von Herder's Ideen zur Philosophie der Geschichte der Menschheit* (A. L. Z., 1785, I, no. 4), in: T. M., 1785, I, no. 1, pp. 148–174 (by K. L. Reinhold; K. is accused of criticising the work in a spirit of coldness and of picking flaws). K.'s reply in A. L. Z. (cf. nos. 52 and 53).

218–221, Schütz.

218) *Schütz, Ch. Gfr.: Quaestio de syntheticis mathematicorum pronuntiationibus.* Programma. Fol. Jena. One sheet.

219) *Schütz.: Kantianae de spatio doctrinae brevis explanatio.* Programma. Fol. Jena. 1788. One sheet.

220) *Schütz.: Kantianae de temporis notione sententiae brevis expositio.* Programma. Fol. Jena. 1788. One sheet.

221) *Schütz.: De vero sentiendi intelligendique facultatis discrimine, Leibnitianae philosophiae cum Kantiana comparatio.* Programma. Fol. Jena. 1789. One sheet. Reprinted in: Schützii Opuscula philologica et philosophica. Large 8vo. Halle. 1830. Buchhandlung des Waisenhauses. No. 215: pp. 280–288; no. 212: pp. 289–297; no. 213: pp. 298–305; no. 214: pp. 306–313. No. 213 also in: Mtr., II, pp. 1–10; no. 214: Mtr., II, pp. 11–18; no. 215: Mtr., I, pp. 106–114. (These four programmes give a lucid exposition of K.'s thought; not going beyond its content but choosing an independent method of presenting the same, and partially adducing [nos. 214 and 215] historical material for purposes of comparison. Schütz's greatest service to Kantian philosophy consisted in defending it, wherever he could, in the A. L. Z., edited by himself and Hufeland [founded in 1785]. In this way he contributed largely, during the earlier years of the new philosophy, to the diffusion of Kantian thought and to the formation of a K. school.)

222) *T. 1785.* II, p. 105 *seq.*: Rev.* † of Gr.

222*a*) *Tiedemann, D.: Ueber die Möglichkeit einer anfangslosen Succession*, in: "Hessische Beiträge zur Gelehrsamkeit und Kunst." Vol. I, nos. 1–3. Frankfurt a. M. pp. 17–30. (In mere abstract thinking of succession the absence of a beginning is possible; in real concrete things, however, a beginning is necessary.)

223) *Tiedemann: Ueber die Natur der Metaphysik; zur Prüfung von Herrn Prof. Kant's Grundsätzen. Ib.* pp. 113–130. (Against K.'s arguments for the ideality of space and time; the mathematical propositions are analytical.) pp. 233–48. (A wretched piece of work directed against the Analytic, which T. does not at all grasp: attempt to prove the analytical

principle of causality from notions.) pp. 464–474. (Against the first two Antinomies ; also utterly worthless.) Reprinted in Metr., II, pp. 53–76 ; 77–92 ; 92–103.

224) *Ulrich, J. A. H.: Institutiones logicae et metaphysicae scholae suae scripsit.* Large 8vo. Jena. Cröcker. pp. viii, 426, and an index of 34 pp. *Initia philosophiae de natura divina sive theologiae rationalis.* pp. 153 and index pp. 7. *Editio 2 a aucta et emendata*, with the addition : *Perpetua Kantianae disciplinae ratione habita.* Large 8vo. Jena. 1792. Cröcker. (It was expected that the complete text-book of metaphysics which K. had promised would be found in this work ; the author corrects this impression, and simply aims to facilitate the study of the *Kritik*. He regards things in themselves as knowable (*e.g.*, time, the causal law, categories, *constitutive* principles of reason, are applicable to them), and conceives them in the sense of Leibniz's monadology. U. takes exceptions also to less fundamental assertions of K., *e.g.*, to the completeness of the table of categories and its relation to the table of judgments, to the critique of the arguments for God's existence, and to the moral proof. Strange to say, he nowhere mentions the Transcendental Deduction, but chiefly antagonizes the proof of the second Analogy. Very ingenious is the rev.* in :

225) *A. L. Z.* 1785. IV, pp. 297–9. (Polemic against K., especially against his Transcendental Deduction, which is declared to be inconsistent with his distinction between judgments of perception and judgments of experience in Prl. K.'s reply in the preface to M. A. 1786.)

1786.

226) *A. D. B.* 66. II, pp. 447–463 : Rev.*† of Gr. by Sq. (= Pistorius). Reprinted in Mtr., III, pp. 222–238.

227–231, Abel.

227) *Abel, J. Fr.: Grundsätze der Metaphysik, nebst einem Anhange über die Kritik der reinen Vernunft.* 8vo. Tübingen. 1786. (On the authority of Kayser. It is not contained in Heinsius nor in the "Allgemeines Repertorium der Literatur" for the years 1785–1790 ; nor have I found mention of it anywhere else. Is it possible that the book was merely announced in the "Messkatalog," and that it appeared, not with the above title, but as no. 224 or 225 ?)

228) *Abel, J. Fr.: Einleitung in die Seelenlehre.* Large 8vo. Stuttgard. 1786. Metzler. pp. xxxii, 459.

229) *Abel, J. Fr.: Ueber die Quellen der menschlichen Vorstellungen.* Large 8vo. Stuttgard. 1786. Metzler. pp. 294.

230) *Abel, J. Fr.: Plan zu einer systematischen Metaphysik.* 8vo. Stuttgard. 1787. Erhard. pp. 232, and 12 pp. of additions. (A. was an eclectic of the worst type; although in the main an empiricist he, nevertheless, makes overtures to Rationalism, and places the most diverse views side by

side without the least attempt to connect them. K.'s ideas, too, are amply represented in this work, still more fully K.'s terminology. But the fundamental principles and results with which those conceptions are, in part, intimately and necessarily connected, he does not accept; nor does he divine the scope of the problems advanced by K. His feeble mania for reconciling differences leads him to attempt to unite inconsistent standpoints and to find a mean where there can be but one alternative. The untenableness of his position clearly reveals itself in his anonymous treatise:)

231) *Abel, J. Fr.: Versuch über die Natur der spekulativen Vernunft zur Prüfung des Kantischen Systems.* 8vo. Frankfurt and Leipzig. 1787. 174 pp. (Worthless attempt to discover a mean between the empirical and transcendental deduction of space, time, and categories, analogous to the genesis of general notions. This position is, however, in reality, merely empirical even though it strongly emphasizes the *a priori* work of the mind. Things in themselves are, to a certain degree, knowable.)

232) *A. L. Z.* 1786. II, pp. 261–4. Rev.* of M. A.

233) *A. L. Z.* IV, pp. 193–198; 201–207; 265–272. Rev.* of Gr.

234) *Bacmeister's russische Bibliothek.* Vol. X, nos. 1–3, pp. 163–5: Brief announcement of Prl.

235) *Ib.*, pp. 165–6: Brief announcement of Gr.

236) *Beyträge, Kritische, zur neuesten Geschichte der Gelehrsamkeit.* Vol. I. 8vo. Leipzig. Hertel. pp. 202 *seq.:* Rev. of K.'s Gr.

236*a*) *Breyer, J. F.* Cf. no. 204.

237) *Forster, G.: Noch etwas über die Menschenrassen.* An Herrn D. Biester, in: T. M. Oct., pp. 57–86; Nov., pp. 150–166. (Relating to nos. 57 and 59; against K.'s definition of a race; two original races must be assumed on anatomical grounds. K.'s distinction between natural history and mere natural description cannot be maintained. The natural scientist should not set up any principle *a priori*, by which to be governed in his investigations and observations. K. replies to this in no. 66.)

238) *S. g. A.* IV, pp. 1914–1918: Rev. of M. A.

238*a*) *Heinicke, Sm.:* Cf. no. 210.

238*b*) *Jacob, L. H.: Prüfung der Mrg.* Cf. no. 358.

239) *L.* III, 1713–1718; 1729–1733: Rev.* of Mrg.

240) *Meiners, C.: Grundriss der Seelenlehre.* 8vo. Lemgo. Meyer. pp. 194, besides a preface of three sheets. (In the preface an unseemly, personal, and calumnious polemic against the *Kritik*, which M. does not at all understand. He reproaches K. with undermining religion and morality. Refuted in detail in :)

240*a*) *Cäsar's philosophische Annalen.* 1787. pp. 247–260, and in :

240*b*) *Sendschreiben an Hrn. Prof. Meiners in Göttingen über dessen Angriff gegen Kant's System der Philosophie*, in J. W. v. Archenholzen's "Neue Litteratur- und Völkerkunde." First year. Vol. I. Large 8vo. Dessau and Leipzig. 1787. pp. 221–242.

240*c*) *Mendelssohn:* Cf. no. 217.

241–291, Reinhold.

241) *Reinhold, C. L.: Briefe über die Kantische Philosophie*, in: T. M., 1786, Aug., pp. 99–141; 1787, Jan., pp. 3–39; Feb., pp. 117–142; May, pp. 167–185; July, pp. 67–88; Aug., pp. 142–165; Sept., pp. 247 *seq.* (R. was unquestionably the ablest disciple of K. In his ingenious letters, which K. highly appreciated [no. 66], he declares the latter's philosophy to be the only one which is able to satisfy all the practical-philosophical needs of the age; far from undermining religion and morality, it is rather the first philosophy which places both upon a solid basis, a feat which the rational theology and psychology of the past, whose untenableness is proved by the fact that they proceed from false premises, have not, as yet, been able to accomplish. The letters were reprinted from T. M., without R.'s knowledge, under the title:)

242) *Auswahl der besten Aufsätze über die Kantische Philosophie.* 8vo. Frankfurt and Leipzig. 1790. pp. 250. (In reality: Marburg, Krieger.) The letters appeared in book-form in 1790:

243) *Reinhold: Briefe über die Kantische Philosophie:* Vol. I. Large 8vo. Leipzig. Göschen. pp. xii, 371. (Largely augmented and revised; instead of eight letters, we have now twelve; what was formerly the third here forms the fifth and sixth, while the twelfth is an addition. An essay published 1790 in T. M. is inserted into the collection as the main part of no. 1, and as nos. 2 and 3:)

244) *Reinhold: Ueber den Geist unsres Zeitalters in Teutschland.* March, pp. 225–255; April, pp. 337–378. The second volume of the

245) *Briefe* appeared 1792. (Large 8vo. Leipzig. Göschen. pp. xvi, 480.) (R. places the notion of freedom in the centre of these twelve letters, which give an independent exposition of K.'s practical philosophy. He conceives freedom as indeterminism, as the faculty to decide in favor of the impulses as well as of reason, in this respect differing from K. C. E. Schmid. Only in this way, R. holds, can the internal disagreement which has hitherto prevailed in philosophizing reason in regard to the source of duty and of law, and the former discrepancies between moral and political [civic] legislation, and between the sciences of natural and positive law, be reconciled. Into this volume, too, a number of essays that had appeared in T. M. were received in a more or less altered form:)

246) *Reinhold: Ehrenrettung der neuesten Philosophie.* 1791, Jan., pp. 81–112 = letter no. 1.

247) *Reinhold: Ueber die Grundwahrheit der Moralität und ihr Verhältniss zur Grundwahrheit der Religion.* T. M. 1791. March, pp. 225–262 = letter no. 10.

248) *Reinhold: Ehrenrettung des Naturrechts.* T. M. 1791. April, pp. 338–382 = letters no. 2 and 3 (the latter in part completely revised).

249) *Reinhold: Ehrenrettung des positiven Rechts.* T. M. 1791. Sept., pp. 3–40; Nov., pp. 278–311 = letters 4 and 5 (the middle portion of the latter largely revised).

250) *Reinhold: Beytrag zur genaueren Bestimmung der Grundbegriffe der Moral und des Naturrechts.* Supplementary to the "Dialog der Weltbürger." (T. M. April, pp. 340–72). T. M. 1792. June, pp. 105–139 = letter 6 (greatly altered). The following was directed against the Letters:

251) *H.: Neuer Beweis dass Herr Reinhold nicht leistet, was er leisten sollte*, in: Ph. A. 1793. II, 1, pp. 26–37. R.'s chief work, which for a time gave him an even more prominent place in the philosophical movement than K.'s, appeared in 1789. During its genesis K. was informed that it was to be an introduction to the *Kritik;* in June, 1788, it was announced in the announcement-sheet of T. M., p. lxxii, as "Allgemeine Theorie des Erkenntnissvermögens." Its final title was:

252) *Reinhold: Versuch einer neuen Theorie des menschlichen Vorstellungsvermögens.* Large 8vo. Prag and Jena. Widtmann und Manke. pp. 68 and 511. 2d edition: 1795. pp. 579. An essay which appeared in 1789 in T. M. (April, pp. 3–37; May, pp. 113–135), and also in separate form in 1789 at Jena (large 8vo, Manke, pp. 68) is reprinted as the preface:

253) *Reinhold: Ueber das bisherige Schicksal der Kantischen Philosophie.* § 1 of the "Versuch" had already appeared in T. M. under the title:

254) *Reinhold: Allgemeiner Gesichtspunkt einer bevorstehenden Reformation der Philosophie.* 1789. June, pp. 243–274; July, pp. 75–99. Besides this there appeared in T. M. a closely verbal summary of §§ VI–XVI of the second book of "Theorie des Vorstellungsvermögens überhaupt":

255) *Reinhold: Fragmente über das bisher allgemein verkannte Vorstellungsvermögen.* 1789, Oct., pp. 3–22. § II had already appeared in the B. M. (1788. Vol. 14, pp. 48–73) under the title:

256) *Reinhold: Von welchem Skepticisums lässt sich eine Reformation der Philosophie hoffen?* §§ III–V in N. D. M. 1789. I, pp. 31–47, 204–226, 284–304, under the title:

257) *Reinhold: Wie ist Reformation der Philosophie möglich?* (According to R.'s work all the misconceptions of Kantian philosophy arose from the fact that K. did not proceed from incontrovertible premises. His notion of experience is in dispute. It is held that mathematics possesses only hypothetical necessity. K.'s method was regressive; from the effects as *rationes cognoscendi* he proved the presence of causes. R. wants to provide the missing basis, to begin with an indubitable principle, that of consciousness, and to progress, *i. e.*, deduce from the causes all the effects, so that what is antecedent in K. becomes consequent in the "Elementarphilosophie." In the mere presentation, in the fact of consciousness, he seeks the common root of receptivity [sensibility] and spontaneity [reason]. He examines neither the presenting subject nor the presented object, but only the presentation itself and its inner conditions [transcendental investigation as distinguished from the psychological one, which examines the genesis of ideas, *i. e.*, the external conditions]. On a parallel with the principle of consciousness, the additional principle of knowledge is established for the

Theory of the Faculty of Knowledge, from which latter the Theory of Consciousness is lopped off in the "Beyträge" as a separate part. The different parts of the Theory of Knowledge are made up of the Theories of Sensibility, of Understanding, and of Reason, which correspond to K.'s Aesthetic, Analytic, and Dialectic, and give an independent exposition of the *Kritik* [not of the Antinomies], deducing everything from one fundamental principle. Similarly in the doctrine of categories, the twelve forms of judgment are not appropriated from logic, but deduced. Especially commendable is the clear, good style. R. avoids K.'s chief fault in that he assigns to the latter's technical terms *definite* meanings and consistently adheres to the terminology thus obtained. Wherever a word has several significations he discriminates between these by designating them as "narrow," "narrower," "narrowest," etc. The "Elementarphilosophie" was also to include the practical philosophy as the Theory of the Appetitive Faculty, but only a few notions are appended, rather in the form of definitions, which in other passages are assigned to theoretical philosophy: Apart from minor differences [*e. g.*, the sharp distinction between noumena, — = ideas of pure reason — and things in themselves] R. wholly shares K.'s views. The latter, aiming as he does to prove and deduce everything *a priori*, is right in calling R. hypercritical. R., on the other hand, is simply acting in harmony with the spirit of K. when he extends the directive factor of K.'s system, Rationalism. Both endeavor to secure to human knowledge necessity and universality, and under what circumstances could *these* be greater than when all knowledge is deduced from *one* necessary, indubitable principle? The old Rationalism declared the law of contradiction together with its consequent, the law of sufficient reason, to be such a principle; R. substitutes the principle of consciousness, from which transcendental Idealism necessarily follows. Because the propositions deduced from it are all necessary and universal, there cannot be, in R.'s opinion, many kinds of philosophy, but only *one* philosophy, the philosophy without surnames [*ohne Beinamen*]. Hence the constant tendency on R.'s part to reconcile the most contradictory views from a higher standpoint, and to represent them as disappearing in it. Hence also the attempt to show that the systems of his adversaries are simply misconceptions arising from one-sided notions, and that their essential elements are harmoniously combined in his own philosophy. R.'s "Versuch" for a long time formed the centre of the philosophical movement. Most of the critical philosophers were his disciples during the first half of the nineties, and the A. L. Z. was his organ. He was, however also violently attacked, especially in Eberhard's periodicals:)

258. *Zy.: Ueber ein neues merkwürdiges Resultat der philosophischen Geschichte, in Beziehung auf die Frage vom Dasein Gottes.* (Cf. Reinhold in A. L. Z. 1788. III, pp. 831–2, and in the "Versuch," pp. 79 *seq.*) Ph. M. 1790. Vol. II, pp. 436–46.

259) *Eberhard, J. A.: Ueber Herr Reinhold's Resultate der Geschichte der philosophischen Lehre von Gott. Ib.* pp. 447–59.

268) *Eberhard: Noch neue Vereinigungspunkte der Leibn. und Kant. Vern. Krit.* Vol. III. 1790. pp. 70–82.

261) *Eberhard: Ueber den Begriff des Vorstellungsvermögens. Ib.* pp. 111–24.

262) *Schwab, J. C. Ueber den Reinholdischen Versuch einer neuen Theorie des menschlichen Vorstellungsvermögens. Ib.* pp. 125–147 (cf. no. 285).

263) *Eberhard:* Review of Reinhold's "Versuch einer neuen," etc. pp. 358–76.

264) *Eberhard: Endliche Beilegung des Streits über den kritischen Idealisums durch den Satz des Bewusstseins.* Ph. Mg. Vol. IV. 1791. pp. 360–5.

265) *Schwab, J. C.: Prüfung der Reinholdischen Deduction der Kantischen Kategorien.* Ph. A. Vol. IV. 1792. no. 1, pp. 35–44.

266) *Schwab: Prüfung des Reinholdischen Begriffs vom Urteil. Ib.* pp. 45–55.

267) *K.: Ueber die Theorie des Vorstellungsvermögens.* Ph. A. Vol. II. 1794. no. 3, pp. 74–8. Cf. also:

268) *Sokratische Unterhaltungen.* 3d vol. 1789. pp. 305–25. Notes to Reinhold's "Resultate der Geschichte der philosophischen Lehre von Gott."

269) *Feder* very mildly criticised the "Versuch" in his Ph. B. III. 1790. pp. 142–194, but only because he did not divine the scope of the work. To the review in

270) *A. L. Z.* 1789, IV, pp. 417–429, which regarded his "Versuch" as a mere commentary to the *Kritik* of Pure Reason, R. replied in:

271) *A. L. Z.* 1789, I. B., no. 137, pp. 1138–40, and pointed out the true relation between the two works. He also defended his "Theorie," established it more firmly, and improved some parts of it by the following:

272) *Reinhold: Beyträge zur Berichtigung bisheriger Missverständnisse der Philosophen.* Erster Band, das Fundament der Elementarphilosophie betreffend. Large 8vo. Jena. 1790. Manke. pp. xii, 456. Zweiter Band, die Fundamente des philosophischen Wissens, der Metaphysik, Moral, moralischen Religion und Geschmackslehre betreffend. *Ib.* 1794. pp. viii, 436. The first volume contains: I. On the Notion of Philosophy. pp. 1–90. II. On the Need, the Possibility and the Characteristics of a Universal First Principle of Philosophy: pp. 91–164. III. New Exposition of the Fundamental Points in the "Elementarphilosophie," pp. 165–254 (extends only to the end of the Theory of the Faculty of Knowledge in General). IV. On the Relation of the "Theorie des Vorstellungsvermögens" to the "Kritik der reinen Vernunft" (Motto: *Inventis facile est addere*). pp. 255–338. V. On the Possibility of Philosophy as an Exact Science, pp. 339–372 (reprinted in the Oct. no. of T. M. 1790. pp. 134–160, under the title:

273) *Vorschlag und Bitte an die streitenden Philosophen*). VI. Discussions in regard to the "Versuch einer neuen Theorie des Vorstellungsvermögens," pp. 373–404. (R. himself points out several real errors in his "Versuch"; the objections of the reviewers, however, he regards as arising from misconceptions. He appends a defence of his work against two reviews, pp. 405–423 : Criticism of Professor Flatt in Tübingen on the "Theorie des Vorstellungsvermögens," in the 39th no. of the Tübing. Anz., and my Remarks on the same ; pp. 424–9 : Criticism of Professor Heydenreich of Leipzig on the "Theorie des Vorstellungsvermögens" in the Leipz. gelehr. Zeit., no. 46 ; pp. 430–34 : Discussion of the Objections contained in the Cited Announcement [from A. L. Z., 1790, I. B., no. 80] ; pp. 434–8 : Prof. Heydenreich's Answer [from A. L. Z., 1790, I. B., 1788] ; pp. 438–46: A Forced Reply ; pp. 446–56 : Notes to the First Volume.) The second volume contains : I. On the Difference between Common Sense and Philosophizing Reason in respect to the Foundations of the Knowledge Possible through Both. pp. 1–72. (Referring to this treatise, R., in the preface, pp. v–vi, tells the reviewer of "Aenesidemus," in A. L. Z., 1794 [Fichte], that they had, without any previous understanding on their part, been playing into each other's hands, and that they had both been working on one and the same foundation, each at his particular place.) II. Systematic Exposition of the Principles of the Metaphysics of the Future and of the Past. pp. 73–158. (pp. 113–151 and the preface vi–vii had already appeared in the N. T. M. 1794. Jan., pp. 2–18 ; March, pp. 235–256, under the title :

274) *Systematische Darstellung aller bisher möglichen Systeme der Metaphysik*.) III. A more detailed account of Negative Dogmatism or Metaphysical Scepticism. pp. 159–206. IV. On the Complete Foundation of Morals. pp. 207–294. (Explaining the second part of his Letters, especially the notion of freedom ; consists of an Introduction and two treatises : "Ueber den Unterschied zwischen dem Wollen und dem Begehren, in Rücksicht auf das Sittengesetz. An Herrn Professor Schmid in Jena," pp. 230–264, and "Ueber den Zusammenhang zwischen Begehren und Wollen in Rücksicht auf das Sittengesetz." pp. 265–294. The first had already appeared in 1793 in the Ph. J., I, 3, pp. 352–387, under the title :

275) *Ueber den Unterschied zwischen dem unwillkürlichen aber durch Denkkraft modificirten Begehren und dem eigentlichen Wollen; oder zwischen dem sogenannten nicht sittlichen und dem sittlichen Wollen.* An Herrn Professor C. C. E. Schmid.) V. On the Foundation of Moral Religion. pp. 295–368. (Originally :

276) *Rev. of Rel.* in A. L. Z. 1794. I, pp. 681–95, 697–714. The review extends to p. 715). VI. On the Foundation of Aesthetics. pp. 369–408. (Also originally :

277) *A Review of U.* in A. L. Z. 1793. III, pp. 1–17 ; from pp. 17–32 a review of the "Kritik der teleologischen Urtheilskraft.") VII. On the Foundation of the Critique of Pure Reason. pp. 409–436. (Originally :

278) *Rev. of R. Vb. and c.* in A. L. Z. 1791. I, pp. 425–35, amongst other things also worthy of note, because it discusses the differences between R. Va. and R. Vb.) The following attacks against the "Beyträge" appeared in the Ph. Mg., IV, 1791 :

279) *Beurtheilung dessen, was Herrn Prof. Reinhold im 1. Band seiner Beyträge zur Berichtigung, etc., dem Herrn Prof. Flatt in Tübingen entgegengesetzt hat*, by E. R. A. W. pp. 116–25.

280) *Schwab, J. C.: Bemerkungen über die Reinholdischen Beyträge zur Berichtigung bisheriger Missverständnisse der Philosophie.* 1. Band, das Fundament der Elementarphilosophie betreffend. *Ib.* pp. 317–53. In the interval between the publication of the first and second volumes of the "Beyträge," there appeared a work having the same object in view, but directed, in particular, against the review of the first volume of the "Beyträge," which was printed in :

281) *A. L. Z.* 1791. I, pp. 201–214 ; namely :

282) *Reinhold: Ueber das Fundament des philosophischen Wissens. Nebst einigen Erläuterungen über die Theorie des Vorstellungsvermögens.* 8vo. Jena. 1791. Manke. pp. xviii, 222. (The preface appeared also in the T. M., 1791, pp. 134–47, under the title :

283) *Wie und worüber lässt sich in der Philosophie Einverständniss der Selbstdenker hoffen?*) On pp. 139–182 we have a treatise by :

284) *Erhard, J. B.: Die im 26sten Stück der A. L. Z. von 1791 enthaltene Beurtheilung der Reinholdschen Elementarphilosophie.* Followed in pp. 183–222 by :

285) *Forberg, M. F. C.: Des Herrn Hofrath und Professor Schwab Gedanken über die Reinholdsche Theorie des Vorstellungsvermögens.* Im 2ten St. des 3ten Bandes des Eberhardischen Magazins. (Cf. no. 262.) The same standpoint was still held by R., in 1795, in his answer to a prize-problem offered by the Berlin Academy.

286) *Preisschriften über die Frage: Welche Fortschritte hat die Metaphysik seit Leibnitzens und Wolffs Zeiten in Deutschland gemacht?* J. Chr. Schwab, K. L. Reinhold, and J. H. Abicht. Ed. by the Royal Prussian Academy of Sciences. Large 8vo. Berlin. 1796. Maurer. pp. 469. R.'s Answer : pp. 171–254. (R. lets the different schools, preceding the Critical School, answer the question, each according to its own principles, and finally gives his own views as the impartial observer. He, therefore, places himself alongside of or above K., and regards the progress of metaphysics to lie especially in the endeavors to establish a universally acknowledged basis, and to merge the true elements of all the preceding systems into one higher standpoint. While R. was preparing a new revised edition of this prize-essay in which he advanced beyond K., a thorough study of Fichte's "Wissenschaftslehre" led him to adopt the standpoint of this latter work. This new standpoint he holds in :

287 : *Reinhold: Ueber den gegenwärtigen Zustand der Metaphysik und der transcendentalen Philosophie überhaupt.* Neue um die Hälfte ver-

mehrte Ausgabe meiner Beantwortung der Berliner Preisfrage über die Fortschritte der Metaphysik seit Leibnitz und Wolff, in: "Auswahl vermischter Schriften." Part II. 8vo. Jena. 1797. Manke. pp. iii–xii, 1–363. The same volume contains. pp. 364–400:

288) *Reinhold: Einige Bemerkungen über die in der Einleitung zu den metaphysischen Anfangsgründen der Rechtslehre von I. Kant aufgestellten Begriffe von der Freiheit des Willens.* (The definitions which K. here sets up, especially those of will and arbitrariness, contradict former ones. R.'s later writings from the standpoint of Fichte, Bardili, and the "Synonymik," often refer to K., but, for the most part, only in single passages. We need mention only the following treatises:)

289) *Reinhold: Die erste Aufgabe der Philosophie in ihren merkwürdigsten Auflösungen.* Second Part. From 1781–1800. § 1. Kant, in: "Beyträge zur leichteren Uebersicht des Zustandes der Philosophie beym Anfange des XIX. Jahrhunderts." Second number. Large 8vo. Hamburg. 1801. Perthes. pp. 1–27.

290) *Reinhold: Ueber die Autonomie als Princip der practischen Philosophie der Kantischen — und der gesammten Philosophie der Fichtisch-Schellingschen Schule.* pp. 104–140. (Psychological deduction of the autonomy; transcendentality is an apparent psychological delusion.)

291) *Reinhold: Die Dogmen des Kriticismus, als Entwurf einer Formula Fidei et Concordiae für die philosophischen Recensenten der Jenaischen A. L. Z. Ib.*, no. 5. 1803. pp. 114–126. (Professedly a faithful exposition of K.'s philosophy, in truth, however, modified by R.'s development since 1789, and directed against the A. L. Z. which, he says, seeks "to impute to common sense the doctrines of K. and to illustrate and confirm Criticism by means of the conceptions now prevalent among the great body of the learned public," in this way, however, weakening Criticism and preparing for it a fate similar to the Leibniz-Wolfian philosophy.)

292–293, Wizenmann.

292) *Resultate, Die, der Jacobi'schen und Mendelssohn'schen Philosophie, kritisch untersucht von einem Freywilligen.* Th. Wizenmann. 8vo. Leipzig. 1786. Göschen. pp. 255. (Uses K.'s arguments against all transcendent Metaphysics, in order to establish, in an acute and penetrative polemic against Mendelssohn, the validity of Jacobi's view that God's existence cannot be demonstrated, but must be believed. Belief he regards as equivalent to sensuous evidence or intuitive knowledge. Reason can acquaint us only with relations. The conviction of God's existence must, like all knowledge of really existing things, proceed from experience of facts, *i. e.*, from perception, or feeling, or faith. Jacobi appealed to his feeling which gave him, as he said, immediate certainty, Wizenmann to the revelation of scripture, to the historical belief in facts. The valuable fundamental thought that there are no arguments whatever for the existence

of God, not even arguments of practical reason, and hence no rational belief, he successfully defended against K.'s attack in B. M. [Oct., 1786 : "Was heisst sich im Denken orientiren?"] in the "Deutsches Museum." 1787. I, pp. 116–156 :)

293) *Wizenmann, Th.: An den Herrn Professor Kant von dem Verfasser der Resultate Jacobi'scher und Mendelssohn'scher Philosophie.* Reprinted in Mtr., II, pp. 103–144.

294) *Schmidt, C. Chr. Erh.: Kritik der reinen Vernunft im Grundrisse zu Vorlesungen nebst einem Wörterbuche zum leichteren Gebrauch der Kantischen Schriften.* 8vo. Jena. Cröker. pp. 294. (In the subsequent editions, which — especially the dictionary — were continually enlarged and improved, the two works are divided. Second edition, 1788, pp. 202. Dictionary, pp. vi, 368 and 52 ; third edition of the "Grundriss," 1794, pp. 264 ; of the Dictionary, 1795, pp. 590 ; fourth edition of the Dictionary, 1798, pp. viii, 688. All editions, Jena. Cröker. — The following is appended to editions 2–4 of the Dictionary : "Einige Bemerkungen über den Empirismus und Purismus in der Philosophie ; durch die Grundsätze der reinen Philosophie von Herrn Selle [no. 197] veranlasst." [The two standpoints are contrasted in reference to the fundamental problems of Epistemology ; Purism = K.'s Rationalism.] The fact that edition rapidly followed edition proves the usefulness of the two works as introductions to K.'s thought. They contributed much to the diffusion of the latter. Schmidt gives not merely a summary of R. V., as Schultz [1784] does, but considers also the other writings of K., adds critical remarks, and avoids Schultz's closely verbal rendering of K. The Dictionary is, on the whole, arranged alphabetically, except that related notions [*e. g.*, effect, force, action, momentum] are classified under their fundamental notion [causality]. The work is of great value ; though it would, of course, be futile to try to study philosophy from it. But in so far as it seeks to bring consistency into K.'s shiftless terminology, in so far as it clearly explains his notions, on the one hand classifying the related ones, in order more closely to determine their meaning, and, on the other, sharply distinguishing between them and preserving their content, it greatly facilitates the study of K.'s writings.)

295–299, Tittel.

295) *Tittel, G. A.: Ueber Herrn Kant's Moralreform.* 8vo. Frankfurt and Leipzig. Gebrüder Pfähler. pp. 93. (Worthless summary of Gr., followed, step after step, by an equally worthless criticism from the standpoint of the happiness-principle, which is regarded as the highest in morals.)

296) *Tittel: Kantische Denkformen oder Kategorien.* Large 8vo. Frankfurt a. M. 1787. pp. 111. Gebhard. (His objections, which are grounded on the Lockian principles, do, in part, touch really weak points, *e. g.*, the presumed completeness of the table of categories and its deduc-

tion from the judgments. Nevertheless his treatise is unimportant and worthless, because he frequently fails to understand K. and his problems; thus, for example, he regards intuition as impossible without thinking, and yet combats K.'s deduction of the categories. Characteristic of Tittel is his idea of publishing a commentary on a man like Feder.)

297) *Tittel: Erläuterungen der theoretischen und practischen Philosophie nach Herrn Feder's Ordnung, in fünf Abteilungen: Logik, Metaphysik, allgemeine practische Philosophie, Moral, Natur- und Völkerrecht.* The separate parts passed through from two to three editions during 1783–94. Though not aimed directly at K., they were nevertheless in content decided in their opposition to him, as is shown by frequent attacks, especially by the polemic in an appendix of the new, revised and enlarged edition of the "Moral" (large 8vo. Frankfurt a. M. 1791. Gebhard und Körber. pp. xxvi, 581), which deals with several propositions of Kantian ethics (principle of happiness, relation between morality and religion).

298) *Tittel: Locke vom menschlichen Verstande zu leichtem und fruchtbarem Gebrauch zergliedert und geordnet.* Large 8vo. Mannheim. 1791. Schwan and Götz. pp. 557. (Some of the notes and the preface in particular criticize K.) There is a point of agreement between K. and T., in that they both object to illegitimate rationalistic presumptions, as for instance in their refutation of the ontological argument for God's existence. In this connection T. also makes use of K.'s reasons in the first chapter of the work.

299) *Tittel: Zu einigen neuen Theorien berühmter Philosophen.* 8vo. Durlach. 1787. Müller. pp. 111.

300) *Unterhaltungen, Philosophische.* Vol. I. Leipzig. 1786. J. G. Müller. pp. 122–133. Rev. of Pr. by W. (Against the conception that things in themselves are limiting concepts [*Grenzbegriffe*]. All judgments are synthetical and are formed in accordance with the principle of contradiction, not, however, deduced from it.)

301) *Unterhaltungen, Sokratische, über das Aelteste und Neueste aus der christlichen Welt* (ed. by J. K. Pfenninger). (First volume.) 8vo. Leipzig. Weidmann. pp. 83–93: Contributions to the History of Demonstrative Philosophy. (K.'s Kritik is to bring about an epoch of the reign of common sense, similar, perhaps, to that which reveals itself in the "Unterhaltungen" as a warning example.)

302–307, Weishaupt.

302) *Weishaupt, Ad.: Ueber Materialismus und Idealismus. Ein philosophisches Fragment.* Small 8vo. Nürnberg. Grattenauer. 1786. pp. 125. Second, completely revised edition. 8vo. *Ib.* 1788. pp. 216. (The foundations of his idealistic systems have not been shaken.) In no. 303 of the year 1788, W. maintains that he had already developed his

metaphysical views, set forth in no. 302, eight years before, prior therefore to the appearance of R.Va. But though W. does not refer to the latter, it is highly probable that he was influenced by the same while writing this treatise. He calls himself an Idealist, and believes with K. that philosophy is but a philosophy of phenomena, that we cannot know the essence of *things in themselves*. He differs from K., however, in assuming for the predicates which we ascribe to phenomena, hence for space, extension, etc., substrata in the real things, independent of our modes of presentation. His points of difference from K. he states in the following detailed polemical writings:)

303) *Weishaupt: Zweifel über die Kantischen Begriffe von Zeit und Raum.* Small 8vo. 1788. pp. 120.

304) *Weishaupt: Ueber die Gründe und Gewissheit der menschlichen Erkenntniss; zur Prüfung der Kantischen Kritik der reinen Vernunft.* 8vo. *Ib.*, 1788. pp. 204.

305) *Weishaupt: Ueber die Kantischen Anschauungen und Erscheinungen.* 8vo. *Ib.*, 1788. pp. 267. (Heinsius's and Kayser's book-catalogues mention also the following title, which I was not able to find anywhere else :

306) *Weishaupt: Einleitung zu den Kantischen Anschauungen und Erscheinungen.* 8vo. *Ib.*, 1787.

307) *Weishaupt: Ueber Wahrheit und sittliche Vollkommenheit.* Three volumes. First and second : On the Doctrine of the Grounds and Causes of all Things. Third : On Ends or Final Causes. Large 8vo. Regensburg. Montag and Weiss. Vol. I, 1793, pp. 276; vol. II, 1794, 25 sheets; vol. III, 1797, pp. 384, with an appendix of 44 pp.: On the Origin of the Doctrine of Ideas. (Opposed to K.'s Rationalism and Idealism. W. is, perhaps, the subtlest and most thorough defender of English Empiricism of his time; he, therefore, opposes K.'s proposition that intuitions and notions are altogether independent of experience, and precede the latter. But he agrees with his age in making the transcendental Ideality of space and time the centre of K.'s system, and hence the target for his attacks. The strict logical consequence of this conception is, according to W., a thorough-going Subjectivism and Egoism ; we must regard ourselves as the only real beings, or go still further and say that there exists neither a subject nor an object of knowledge. Since K. refuses to accept these conclusions, he must grant that space, time, and change are not merely subjective, but that they have, in the thing in itself, something objective corresponding to themselves. Unfortunately, however, W. does not always abide by the above cautious assertion regarding K.'s relation to Egoism but often imputes to K. the conclusions which he (W.) himself draws ; he complains that the R. V. reduces everything to a dream-like illusion, that it is an obstacle to the extension of our knowledge and even to morality, and raises other equally foolish objections. At the same time he seeks to emphasize his attack by means of a certain vigor and warmth of expression, and to suppress the voice of reason, but he loses himself in hollow phrases and idle declamatory rantings. He was, during his life-time, continually upbraided for this fault, which does

indeed greatly detract from the value of his writings which are in many respects excellent. A dissenting opinion by Born, 1788.)

1787.

307*a*) *Abel, J. Fr.:* Cf. no. 230.

308) *A. D. B.*, 74, II, pp. 333–344: Rev.* of M. A. by R. K. (= Pistorius).

309) *A. L. Z.*, I, pp. 389–392 : Rev.* of Mrg.

310) *Axiome, Ueber die*, by *** zu (= G. G. Fülleborn, on the authority of his "Beyträge zur Geschichte der Philosophie." 1793, no. 3, pp. 181) in : "Denkwürdigkeiten aus der philosophischen Welt," ed. by K. Ad. Cäsar. Vol. IV. Leipzig. Joh. Gottfr. Müller. pp. 86–102. (K.'s statements concerning the distinctions between axioms of mathematics, synthetical principles *a priori* and dialectical propositions, borrowed, for the most part, word for word and without the addition of quotation-marks, from R. Va., especially from the first section of the *Disciplin.* Reprinted in Mtr., II, pp. 41–53.)

311) *Bacmeister's russische Bibliothek.* Vol. X, no. 4–5. pp. 468–469, Brief announcement of M. A.

312) *Beyträge zur Berichtigung der Wahrheiten der christlichen Religion.* Erstes Stück, Ueber Glauben und Ueberzeugung. 8vo. Berlin. Vieweg, pp. xvi, 141. (The contents do not harmonize with the title ; happiness depends only on our moral conduct, without the intervention of articles of faith. Yet those relating to God, providence, immortality, though they cannot create, may nevertheless strengthen, virtuous impulses. The deity is for man a mere idea ; his existence can in no way be proved. The author's appeal to K.'s principles is only partially justifiable. The A. L. Z. 1787. IV, pp. 113–14, severely criticises him, perhaps on account of its well-grounded fears lest the blame for such anonymous attacks on Christianity be laid on K.)

313) *Born, Fr. G.:* Cf. Born under Pezold. 1787.

314) *Breyer, C. F.:* Cf. no. 204.

315) *Briefe über die K.'sche Philosophie.* T. M. Cf. no. 241.

316) *Cäsar, K. Ad.:* Rev.* of Mrg., in "Philosophische Annalen." Part I, vol. 1. p. 190.

317) *Cäsar.* Rev.* of M. A. pp. 194–9.

318) *Döderlein, J. Gr.:* Auserlesene theologische Bibliothek. Vol. IV, no. 2. pp. 109–132. Rev.*† of Mrg.

318*a*) *Dorsch, Jos. Ant.: Aphorismi ex Logica.* 8vo. Mainz. Häfner's Erben, pp. 16. (The arrangement, system and application of Kantian philosophy are, according to Reuss [no. 728] unmistakable. Dorsch [Catholic priest !] ranks K. among the greatest philosophers in the second number of his :)

318*b*) *Dorsch: Beiträge zum Studium der Philosophie.* 8vo. Mainz. 1787. Häfner's Erben, pp. 98. ("Vom Unterschied der Geisteskräfte und dessen Ursachen.") Cf. no. 662.

319–335, Feder.

319) *Feder, Jh. G. Hnr.: Ueber Raum und Causalität, zur Prüfung der Kantischen Philosophie.* 8vo. Gottingen. Dieterich. pp. xxx. 208 (the paging 80–96 appears twice). (Fed. here accepts K.'s challenge in the Prl., and from his eclectic standpoint [our knowledge rests on empirical observations and on analogical inferences] raises objections against the theory of space, the first two Antinomies, the theory of causality, the critique of rational theology, and against K.'s general idealistic position, which he declares to be essentially similar to Berkeley's. These objections do not differ materially from the remonstrances of common sense. Necessity is due to the feeling that we cannot alter a thing. He was refuted by the reviewer of the :

320) *A. L. Z.* 1788. I, p. 149 *et seq.*, and by :)

321) *Schaumann, J. C. G.: Ueber die Transscendentale Aesthetik.* Ein kritischer Versuch. Nebst einem Schreiben an Herrn Hofr. Feder, über den transscendentalen Idealismus. 8vo. Leipzig. 1789. Weidemann. pp. 190. (A very temperate polemic : space, time, and categories are, according to K., not ready-made, innate conceptions, but are abstracted from our faculty of knowledge on occasion of experience. Replied to by Feder in the :

322) *G. A.* 1790. no. 109, and in his :

323) *Ph. B.* Vol. III. 1790. pp. 121–142. The following essay also deals with this controversy :

324) *Wird der von dem Professor Feder in Gottingen gegen den Professor Kant in Königsberg eröffnete Streit über Raum und Causalität der menschlichen Gesellschaft Nutzen bringen?* in J. A. Schlettwein's "Neues Archiv für den Menschen und Bürger in allen Verhaltnissen." Vol. V. 1788. pp. 340–349. F. also published several essays in the Ph. B., which refer to K. in a few passages only, but are concerned throughout with K.'s system :)

325) *Feder: Ueber subjektive und objective Wahrheit, und die Uebereinstimmung aller Wahrheiten unter einander.* Vol. I. 1788. pp. 1–42, esp. pp. 18 *seq.*

326) *Feder: Ueber den Begriff der Substanz.* Vol. II. 1789. pp. 1–40.

327) *Feder: Ueber Bestimmung und Bestimmtheit der Begriffe.* Vol. IV. 1791. pp. 1–86 (agrees with K.'s views concerning synthetical, also mathematical, judgments).

328) *Feder* is also the author of a review of Pr. V. Vol. I. 1788. pp. 182–218. (An abstract with notes.)

329) *Feder: Versuch einer möglichst kurzen Darstellung des Kantischen Systems.* Vol. III. 1790. pp. 1–13. (A very happy selection of the essentials without gross errors.)

330) *Feder: Ueber die Kantische Moraltheologie.* Vol. III. 1790. pp. 13–66.

331) *Feder:* Rev. of U. Vol. IV. 1791. pp. 180–194. (F. examines only a few points, like the notions of "the agreeable," "pleasure," "genius," because he had already given the contents in :)

332) *Feder:* G. g. A. 1790. pp. 1137–47. Besides these, there are also a number of reviews of books on critical philosophy in Ph. B. as well as in G. g. A., among which the review of Schulze's "Prüfung der Kantischen Kritik" (G. g. A. 1791. I, pp. 201 *et seq.*) is the most important, for in it F. candidly acknowledges a mistake that occurred in his treatise "Ueber Raum und Causalität," and of which much had been made. It consisted in deducing the principle of contradiction from experience. That K.'s doctrines considerably modified F.'s views is evident from :

333) *Feder: Grundsätze der Logik und Metaphysik.* Small 8vo. Göttingen. 1794. Dieterich. pp. xxiv, 375. In 1803 F. transmitted to the *Société Philotechnique de Paris*, as a corresponding member of the same, a not altogether worthless treatise containing 32 folio pages :

334) *Feder: Précis historique et critique de la philosophie de Kant et des effets, qu'elle a produits en Allemagne.* Published in the Society's *Mémoire de l'an XI*, in part also in

335) *J. G. H. Feder's Leben, Natur und Grundsätze.* (Ed. by his son.) Large 8vo. Leipzig. Schwickert. Hannover. Hahn. Darmstadt. Leske. 1825. pp. 352–360. (Contains occasional passages on K., esp. Ch. 9 : History of the Author's Controversies regarding Kantian Philosophy, pp. 115–129.) In the Ph. B. and in his later writings, F.'s criticism of K. becomes very mild, because his eclectic nature had led him to gather together, from acknowledged authorities, the elements of his characterless philosophy. He also, most likely, dreaded a repetition of K.'s scathing attack in Prl. Besides, since he did not take a comprehensive survey of K.'s system, but, eclectic that he was, confined himself to particular statements, he believed that most of the latter had already been advanced by K.'s predecessors, many of them by himself. The great admiration and the intense antagonism which K. aroused are said to be due to the fact "that he often expresses his views too strongly," and exaggerates opinions that are in themselves correct. K.'s idealistic assertions are especially objectionable to F., who characterizes them as exaggerations that contradict common sense. His writings have no longer any philosophical significance, their value is purely historical. But this value is, as far as the history of Kantian philosophy is concerned, by no means small. Up to the close of the eighties, F. was a highly respected teacher and author of text-books (his text-books on theoretical and practical philosophy passed through eight and seven editions respectively). At the beginning of the nineties, the attendance at his lectures grew smaller and smaller, in 1791 the Ph. B. suspended for lack of support, F. himself relinquished his professorship at Göttingen and became Director of the *Georgianum* in Hannover.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (III.)

336) *Glaubensbekenntniss eines deutschen Dorfschulmeisters, die Gewissheit von dem Daseyn Gottes betreffend, gegen die Kantische Philosophie.* (By Rector Vogel of Nürnberg.) In *I. C. König's Freund der aufgeklärten Vernunft und wahren Tugend.* Part I. 8vo. Nürnberg. pp. 30–65. (Theoretical proof of the existence of God, based on the argument that everything, which the nature of our thinking constrains us to regard as certain, is for us necessary, and must be thought of as *Being*. Under this rubric belong the existence of the objects of our sensible knowledge, as not being contained in our idea, and also the concept of God.) Reprinted in Mtr., II. pp. 156–174.

336*a*, *b*) *Heinicke, Sm.* Cf. nos. 210, 211.

337) *Herder, I. G.: Gott. — Einige Gespräche.* Small 8vo. Gotha. Ettinger. pp. viii, 252. (A defence of Spinozism, containing many attacks upon Kant, indirect and overt. Against his affirmation of the impossibility of all demonstration of the existence of God, Herder himself adduces a variant of the ontological proof.) Second edition, with the title: *Gott. Einige Gespräche über Spinoza's System, nebst Shaftesbury's Naturalismus. Zweite verkürzte und vermehrte Auflage.* Same place. 1800. pp. xxiv, 336. (The passages directed against Kant are, in this edition, made more explicit.) Also reprinted in the collected editions of Herder's works.

338–342a, Jacobi.

338) *Jacobi, Fr. Hnr.: David Hume über den Glauben, oder Idealismus und Realismus. Ein Gespräch.* 8vo. Breslau. Loewe. pp. ix, 230. In the collection of his "Werke", vol. ii. Large 8vo. Leipzig. 1815. Fleischer the younger. pp. 127–310. In the *Beylage* (pp. 209–230: *Ueber den transcendentalen Idealismus*, at the beginning of which reference is made to the difference between R. Va. and R. Vb, and R. Vb is said to have suffered important losses) Jacobi accuses Kant of inconsistency, because he admits that objects make impressions on our senses. This cannot be said of *phenomena*, since they are supposed to be simple ideas; nor of *things-in-themselves*, since we know nothing at all of them, dependent as they are only on "the purely subjective form of our thought, the form which appertains exclusively to our peculiar sensibility." Transcendental Idealism leads, according to Jacobi, to the complete surrender of things-in-themselves, that is, to Fichte's *Wissenschaftslehre;* and transforms all objective

reality into subjective semblance. Jacobi is a realist, believing that we possess an immediate knowledge, not based on inference, of our own bodies ; of external objects, which exist independently of our idea ; and of freedom in us, and a God over us. This knowledge, since it does not take its origin in rational considerations, he designates 'belief' or 'sense'; later 'reason' or 'feeling'. In spite of this terminological variation, his philosophy remained the same throughout his whole life. Of his later writings, we have *especially* to note the following :

339) *Jacobi* : *Jacobi an Fichte.* 8vo. Hamburg. 1799. Perthes. pp. x, 106. *Werke*, vol. iii, 1816. pp. 1–57 (esp. pp. 36–42).

340) *Jacobi : Ueber das Unternehmen des Kriticismus, die Vernunft zu Verstande zu bringen und der Philosophie überhaupt eine neue Absicht zu geben.* In *Beyträge zur leichtern Uebersicht des Zustandes der Philosophie beym Anfange des 19ten Jahrhunderts.* Published by C. L. Reinhold. Third Part. Large 8vo. Hamburg. 1802. Perthes. pp. 1–110. *Werke*, vol. iii, 1816. pp. 59–195. (Containing the weakest and most difficult of Jacobi's writings. From p. 82 [resp. 158] it was revised by his friend Köppen, Jacobi being prevented from completing it by ill-health and other misfortunes. It is markedly influenced by Fichte's continuation of the Kantian philosophy ; and consists mainly of a series of conclusions gained by aid of the Transcendental Deduction, special emphasis being laid on the psychological elements in this.)

341) *Jacobi : Von den göttlichen Dingen und ihrer Offenbarung.* 8vo. Leipzig. 1811. Fleischer. Second, cheap edition, 1822. *Werke*, vol. iii, 1816. pp. 245–460 (esp. pp. 344–378).

342) *Jacobi : Vorrede zu David Hume, etc. ; zugleich Einleitung in des Verfassers sämmtliche philosophische Schriften. Werke*, vol. ii, 1815. pp. 3–123. (New in these writings is Jacobi's polemic against Kant's moral proof of the existence of God. This is impossible, because the existence of God is not in any way capable of proof, but must be matter of belief. Kant's moral principle Jacobi declares to be an empty form. Morality is independent both of the concept of duty, and of that of happiness ; and is not determined by an abstract universal law, but is an instinct with which every man is endowed, a basal impulse, the realization of which must be individual. The law is made for man, and can therefore in certain cases be repealed for man.)

342*a*) *Lachmann, Il. : F. H. Jacobi's Kant-Kritik.* I. D. Large 8vo. Halle an der Saale. 1881. pp. 60. (A brief exposition of Jacobi's objections, unfortunately almost entirely without references ; and a full refutation of them, which does not do justice to Jacobi, although the condemnation of no. 340 is well deserved. It is argued that Jacobi has been unsuccessful in all the essential points of his polemic, and that he has misunderstood Kant's true meaning both in general and even in essential particulars. The paper shows an exact and thorough knowledge of Kant : it regards Rationalism as the starting-point and centre of the R. Va.; attempts

a psychological explanation of the conflicting utterances regarding things-in-themselves ; and rightly distinguishes, in each of the two transcendental deductions of the R. Va. and R. Vb., different and not wholly congruent methods of proof.

343–373, Jakob, L. H.

343) *Jakob, Ludw. Hnr.: Prolegomena zur praktischen Philosophie.* 8vo. Halle. 1787. Schwetschke and Son. pp. 28. (This is the first of a series of writings in which Jakob attempted, without himself originating or developing important theses, to extend and popularize Kant's practical philosophy, to give it a less forbidding exterior, and to bring it nearer to common notions. His method involved a certain smoothing and softening of the rigorousness of the Kantian principles ; but this fact was itself of assistance to his books.) — A further continuation of no. 343 is :

344) *Jakob: Philosophische Sittenlehre.* 8vo. Halle. 1794. Hemmerde and Schwetschke. pp. 536. — Varying somewhat from Kant is :

345) *Jakob: Ueber das moralische Gefühl, an Kanzler von Hoffmann.* 8vo. Halle. 1788. Franke and Bispink. pp. 32. Reprint, with improvements, in no. 356, pp. 229–256. (The feeling of reverence rests upon Reason in general, not, as in Kant, on the pure practical Reason alone. One form of it, the feeling of reverence for the moral law, is the moral feeling ; the correctness of which is tested by reference to the general feeling of reverence, and which is developed along with Reason.)

346) *Jakob: Ueber die Freiheit.* Prefixed to Kiesewetter's work : *Ueber den ersten Grundsatz der Moralphilosophie.* (Cf. no. 462.) 1788. Reprinted in no. 356, pp. 159–172. (Empty and pretentious verbiage. Freedom is attested by Selfconsciousness. Reason can neither explain nor deny it ; and only attempts this, so long as it is not restricted by criticism to its true task.)

347) *Jakob: Dissertatio philosophica, in qua quaeritur, an sint officia, ad quae hominem natura obligatum esse, demonstrari nequeat, nisi posita animorum immortalitate; quae anno 1789 praemium legati Stolpiani reportavit. Accedunt de eodem argumento dissertationes tres; prima latina, Dan. Fr. Hauff; secunda belgica, Al. B. Fardon; tertia latina, L. G. Bekenn.* Lugd. Bat. 1790. Luchtmans. — Jakob's paper was published in his own translation :

348) *Jakob: Beweis für die Unsterblichkeit der Seele aus dem Begriffe der Pflicht. Eine Preisschrift, mit einiger Veränderung, von dem Verfasser selbst aus dem Lateinischen übersetzt.* Small 8vo. Züllichau. 1790. Frommann's heirs. pp. lxxxii, 100. 2nd edition. Completely revised. Same place, 1794. pp. 240. (Diffuse in style, and aiming to be popular, the work brings to their complete development the germs of Eudaemonism in Kant's proof, and thus allows the harshness of this to appear in full light. Jakob asserts, for instance, that, in the absence of a belief in immortality, the chief end must be self-preservation, and death for one's country there-

fore sheer folly. So that here Kant's rigorousness is transformed into its direct opposite.)

349) The above work was revised in *I. A.*, 1795. pp. 169–176. Answered in the supplement to *I. A.*, 1795 : "Philosoph. Anzeiger." pp. 57–60 :

350) *Jakob : Noch ein Wort über den praktischen Glauben an die Unsterblichkeit in Beziehung auf die Recension meiner Preisschrift.* — There appeared a further reply :

351) *Versuch einer Prüfung des von Herrn Jakob aufgestellten Beweises für die Unsterblichkeit der Seele.* (By K. H. Gl. Schneider.) Large 8vo. Leipzig. 1793. Crusius. pp. 122.

352) *Jakob : Ueber den moralischen Beweis für das Dasein Gottes.* Small 8vo. Liebau. 1791. Friedrich. pp. iv, 196. 2nd edition. Same place, 1798. (This proof is the only one possible : it is, indeed, itself less a *proof* of the existence of God, than an *explanation* of our *belief* in God, — which is furthered by the propagation and exposition of moral ideas, and by purification of the concept of God.)

353) *Jakob : Ueber die Nothlüge und was derselben ähnlich ist.* In Ph. I., 1794, iv, 2 ; pp. 238–251. (An attempt to justify certain lies, as against Kant's formal moral principle.)

354) *Jakob : Ueber die Religion.* A philosophical paper in I. A., 1796. pp. 209–240. Reprinted, with some alterations, in no. 356, pp. 116–158. (Revelations and Miracles are not knowledge, but concepts of reflexion, which only assert that one perceives in the contents of the Bible a constant tendency to a divine, that is, a moral End. — All compromise, and vain effort to steer a safe course between Scylla and Charybdis.)

355) *Jakob : Die allgemeine Religion. Ein Buch für gebildete Leser.* Large 8vo. Halle. 1797. Hemmerde and Schwetschke. pp. xxxii, 576. (There is a very sensible review in I. A., 1797, pp. 667–688, in which it is stated that the book is not intended for a contribution to science, but is a philosophico-religious work. Contents : Basis and content of moral-theology, Religious consideration of nature — the omnipotence, wisdom and goodness of God ; a very diffuse prosecution of the old physico-theology, Refutation of objections to moral religion, Advantages of this latter.) Cf. with no. 355 : *Religion, Ueber "die allgemeine ——."* 1801.

356) *Jakob : Vermischte philosophische Abhandlungen aus der Teleologie, Politik, Religionslehre und Moral.* 8vo. Halle. 1797. Waisenhaus-Buchhandlung. pp. xxiv, 463. (Nos. 345, 346, 354 are reprints. Further to be mentioned is vi. *Aristäus, oder über die Vorsehung. Ein philosophisches Gespräch.* pp. 260–463.) (Turns upon the moral proof of the existence of God and of a Providence, which has set up the moral culture of the human race, and moral happiness as the final cause of creation. Connected with it, and with the second part of no. 355, is no. i; *Ueber die Lehre von den Zwecken. Ein philosophischer Versuch.* pp. 1–14.)

357) *Jakob : Grundsätze der Weisheit des menschlichen Lebens. Ein Buch für gebildete Leser.* 8vo. Halle. 1800. pp. 616. Hemmerde and

Schwetschke. (A second part of the *Allgemeine Religion.*) — Jakob varied his theoretical standpoint. The first work to be noticed in this connexion is :

358) *Jakob : Prufung der Mendelssohnschen Morgenstunden, oder aller spekulativen Beweise fur das Dasein Gottes, in Vorlesungen. Nebst einer Abhandlung von Herrn Prof. Kant.* 8vo. Leipzig. 1786. Heinsius. i–xlviii, Preface ; xlix–lx, the very remarkable essay by Kant. pp. 394. (pp. 1–158. Exposition of the Aesthetic and Analytic, giving a free reproduction or a verbal repetition of Kant's thoughts. This is followed by a refutation of Mendelssohn's proofs — which had been partly given in strictly syllogistic form — in connexion with Kant's Criticism of Rational theology. Jakob regards the limitation to experience, resulting from Idealism, as the main point in the Criticism, and is the first to father upon Kant the view that things-in-themselves are only an Idea of the Understanding, necessary for the coherent representation of phenomena, and therefore belonging simply to the form of our thought. On this account, he asserts, there can be equally little urged for and against their existence, but they must be assumed for practical-moral reasons ; while as a matter of fact a plurality of things-in-themselves was always a tacit presupposition of Kant's. That Space and Time are at once subjective and objective is not an impossibility, according to Jakob : but this view is excluded from metaphysic as a mere hypothesis.) We find the same opinion, that the unknowability of things-in-themselves is the central point of the Criticism, 1787, in :

359) *Jakob : Brief an den Herausgeber, des Herrn Jacobi Idealismus und Realismus betreffend.* In *Cäsar's Denkwürdigkeiten*, vol. v. 1788. pp. 206–243. (Finds fault with Jacobi's identification [no. 338] of Transcendental and Berkeleyan Idealism, and discusses certain technical Kantian expressions, not altogether in the Kantian sense. It is said, for instance, that by the objects which affect us [Introduction to R. Val Kant intended phenomena.)

360) *Jakob : Grundriss der allgemeinen Logik und kritische Anfangsgründe der allgemeinen Metaphysik.* 8vo. Halle. 1788. Franke and Bispink, in commission. *Logik*, pp. 246 ; *Metaphysik*, pp. 350. With Preface and two Indices.

361) A lengthy notice of the work in *Feder's Ph. B.*, vol. ii. 1789. pp. 172–217.

362) Also in *A. D. B.*, 1789, vol. 89, I. pp. 1–20. This last, together with the review of the second edition, same place, 1792,

363) Vol. 106, I, pp. 177–183, is reprinted in *Mtr.*, I, pp. 218–233. No. 360 takes up the same standpoint with regard to Idealism as did nos. 358, 359. The *Logik* is of importance, because in it there is carried through for the first time Kant's idea of a purely formal logic, independent of empirical Psychology at least in its first main division. Its contents are in touch with Kant's Logic, published later by Jäsche, at so many points above and beyond those indicated in the R. V., that one might suppose Jakob to have made use of some of Kant's lecture-notes. In its contents,

the *Metaphysik* does not vary from the *Kritik;* but the work does not attempt (like those of Schultz and others) to follow the latter with the greatest possible literalness. Jakob carries out the system of Predicables; at times he even goes so far as to make changes in arrangement, — especially, *e. g.*, in including the systematic exposition of the ideas of reason in the *Analytik*, and in placing the treatment of the concepts of reflexion, as ontology, at the beginning of the *Dialektik*, and coördinating it with the three other main portions of the subject (a procedure which shows a right appreciation of the true relations of the subject-matter, but which is certainly not in agreement with the Kantian scheme, adopted elsewhere). The *Metaphysik* is therefore, even at the present day, not wholly without value as a commentary for the exposition of the *Kritik*, though it is in no sense a great work. At the beginning of the nineties, Jakob's opinions underwent a change. He now believed that, just as certainly as there are phenomena, are there actually things-in-themselves, to the notion of which we are led by the notion of phenomena, and which we can and must bring under the category of Existence, although, through the imperfection of intuition (sensation), the 'how' of their existence remains wholly undetermined. More than that: he seems to hold the view, that things-in-themselves must be connected together in accordance with the laws of the understanding, if they are to be known by it; and that therefore the categories are at once subjective and objective. This change of attitude is everywhere apparent in the publications of the nineties. And first in:

364) *Jakob: David Hume über die menschliche Natur, aus dem Englischen, nebst kritischen Versuchen zur Beurtheilung dieses Werkes.* Vol. i: *Ueber den menschlichen Verstand.* Large 8vo. Halle. 1790. Hemmerde and Schwetschke. pp. vi, 843. (Jakob's remarks, pp. 529–843.) vol. ii: *Ueber die Leidenschaften.* Large 8vo. Same place, 1791. pp. 314. vol. iii: *Ueber die Moral.* Large 8vo. Same place, 1792. pp. xiv, 302. (The rule followed in this criticism, of attacking Hume's first principle that all knowledge is derived from experience, is expounded by Jakob in more detail in *K. A. M.*, 1791, I, 1. pp. 44–74:)

365) *Jakob: Ueber David Hume's Skepticismus. Ein kritischer Versuch.* — Same place. pp. 1–17:

366) *Jakob: Ueber Erkennen; ein Vorschlag zur Beilegung einiger philosophischen Streitigkeiten.* (Every idea which is referred to a definite object, *i. e.*, is thought of as contained in it, may be named knowledge: so that Jakob can speak, with the Dogmatists, of a knowledge of things-in-themselves, although not of a knowledge of their material predicates. At the same time, our understanding can know the objective form of their connexion in a certain way, since, so far as they are related to an understanding, they must be amenable to the categories.)

367) *Jakob:* Second and completely revised edition of no. 360. 8vo. Halle. 1791. Hemmerde and Schwetschke. pp. 535. Third edition, revised. Same place, 1794. pp. xxvi, 504, and index. Fourth edition,

revised and enlarged. Same place, 1800. 28 sheets, with preface and index. — Jakob also wrote upon Aesthetics and Natural Law, adopting Kant's principles in his treatment. In his psychology, he at least made use of the Kantian terminology :

368) *Jakob : Grundriss der Erfahrungs-Seelenlehre.* 8vo. Halle. 1791. Hemmerde and Schwetschke. pp. 318. Second and completely revised edition. Same place, 1795. pp. xxiv, 438. Third and improved edition, 1800. pp. xxii, 462. Fourth edition, 1810.

369) *Jakob : Kurzer Abriss der Kritik des Geschmacks.* 8vo. Halle. 1793. Hemmerde and Schwetschke.

370) *Jakob : Philosophische Rechtslehre oder Naturrecht.* 8vo. Halle. 1795. Renger. pp. xxii, 524. Second and improved edition. 1802. pp. 446. Index of printer's errors in *I. ph. A.* 1795. pp. 151, 152. (General political and international law, with partial treatment of individual law.) — One section of his work on Law had been previously examined anonymously by Jakob, in :

370*a*) *Antimachiavel oder über die Grenzen des bürgerlichen Gehorsams. Auf Veranlassung zweyer Aufsätze in der Berl. Monatschrift* (Sept. and Dec., 1793) *von den Herren Kant und Genz.* (By L. H. Jakob.) 8vo. Halle. 1794. Renger. pp. xxviii, 164. Second edition, with author's name, 1796. Twelve sheets. (Against Kant, no. 78. The moral nature of man requires in certain cases [defined, and illustrated by examples] a refusal of civic obedience, and an actual resistance to the sovereign.)

371) *Jakob : Auszug aus dem Naturrechte des Prof. Jakob, von ihm selbst verfertigt ; zum Gebrauche für Vorlesungen.* 8vo. Halle. 1796. Renger. pp. 181.

372) *Jakob : Tabellarischer Abriss einer Encyklopädie aller Wissenschaften und Künste, als Manuscript für seine Zuhörer.* 8vo. Halle. 1800. Ruff. pp. 30.

373) *Die Annalen der Philosophie* (*I. A.* 1795–1797), of which Jakob was the editor, are characterized by the number of detailed reviews which they contain. Everything, it is true, is regarded onesidedly, from the Kantian standpoint ; but as a rule a good idea of the works is obtained from accurate summaries. The *Annalen* represent in many cases Beck's [a co-worker with Jakob] appreciation and continuation of the Kantian doctrine, without recognizing this latter as such ; their principal aim is to oppose Reinhold.)

373*a*) *Kausch.* Cf. no. 400.

374) *L.* 1787, I. pp. 249–252. Review of M. A., no. 64.

375) *L.* iii. pp. 1489–92. Review * † of R. Vb.

375*a*) *Manier : Nach Kantischer —— aufgelöste Axiomen.* Cf. no. 211.

376–389, Obereit.

376) *Obereit, Ik. Hrm. : Die verzweifelte Metaphysik zwischen Kant und Wizenmann.* Large 8vo. No place given. 1787. Two sheets.

377) *Obereit: Der wiederkommende Lebensgeist der verzweifelten Metaphysik. Ein kritisches Drama zur neuen Grund-Critik vom Geist des Cebes.* 8vo. Berlin. Decker and Son. 1787. pp. 140.

378) *Obereit: Aufklärungsversuch der Optik des ewigen Natur-Lichts, bis auf den ersten Grund aller Gründe, zur tiefsten Grund-Critik des reinen Verstandes.* Small 8vo. Berlin. 1788. Decker and Son. pp. 117.

379) (*Obereit:*) *Maasstab und Kompass aller Vernunft, in der allgemein Ziel und Maas gebenden Gleichgewichtswissenschaft, aus dem Vollkommenheitsgrunde.* 8vo. Meiningen. 1789. Hanisch. pp. 20.

380) (*Obereit:*) *Erz-Räthsel der Vernunftkritik und der verzweifelten Metaphysik; in der Unmöglichkeit eines Beweises und Nichtbeweises vom Daseyn Gottes aus Wesensbegriffen.* 8vo. Meiningen. 1789. Hanisch. pp. 48.

381) (*Obereit:*) *Critische Spatziergänge zum Ziele der Vernunft in Elysäischen Feldern. Vom Geist der verzweifelten Metaphysik.* 8vo. Meiningen. 1789. Hanisch. pp. 90.

382) (*Obereit:*) *Das offene Geheimniss aller Geheimnisse, die Naturquelle moralischer und physischer Wunder, zur Entwickelung der höchsten Magie des Orients.* (Refers to the essays on miracles in the *Teutscher Merkur; graues Ungeheuer, etc.*) 8vo. Meiningen. 1789. Hanisch. pp. 40. (Defence of miracles.)

383) (*Obereit:*) *Die spielende Universalkritik der ganzen Weltvernunft in einem Gleichgewichtsspiel über alles zum höchsten Zweckrecht; ein Göttergespräch, gesellig eröffnet durch alte Musensöhne, Gotthard Nulle und ungenannte Brüder des alten architektonischen Orients.* 8vo. Friedberg and Leipzig. 1790. pp. 265.

384) (*Obereit:*) *Beobachtungen über die Quelle der Metaphysik, von alten Zuschauern, veranlasst durch Kant's Kritik der reinen Vernunft.* 8vo. Meiningen. 1791. Hanisch. 12½ sheets. (Obereit, a Swiss by birth, was of an honest, open, ideal character, but a strange enthusiast and obscure mystic. From 1786 to 1791 he was "Hof- und Cabinetsphilosoph" to the Duke of Meiningen. In these writings, he attacks the views of Kant, which are, for the most part, entirely misunderstood, and propounds a mysticism, which he delights to connect with Malebranche. Man is said to possess an "Ewigkeitsgemeinsinn" by the aid of which he "einsieht" God and divine things, — a function of the soul, which appears as Experience by the side of Thought and Intuition, and which reaches, *e. g.*, even to the History of Creation. All Obereit's writings are confused and obscure to unintelligibility, and repellent through their superfluity of superlatives and of word-formations with the prefix "all"; but they are not without many traces of deep thought, and were written from pure love of humanity, and for the furtherance of its happiness. His reading of U., and especially of Reinhold's works, brought about a revolution in his mode of thought, so great that he himself admitted that he had, till then, completely misunderstood Kant's writings, and declared himself a disciple of his philosophy on

Reinhold's basis. He still retained, it is true, his mystic doctrine of the knowledge of God ; and, in essential, his philosophy remained unchanged. He felt the need [a sign of his honesty and love of truth] of publicly retracting his former utterances. He did this in :)

385) *Obereit's Widerruf für Kant. Ein psychologischer Kreislauf.* (With annotations by Maimon; in Moritz and Maimon's *Magazin zur Erfahrungsseelenkunde*, vol. ix, 1792, second part, pp. 106–143. In reply to the remarks of Maimon, who found the enthusiast and cabalist Obereit, to some extent at least, bone of his bone and flesh of his flesh, there appeared in the third part of the *Magazin*, pp. 86–99 :)

386) *Obereit: Schreiben des Herrn Obereit an Herrn S. Maimon.* (Answered in the same, pp. 100–105 :)

387) *Maimon, Sal.: Antwort auf das Schreiben des Herrn Obereit an Herrn S. Maimon.* (Both letters deal most particularly with the question — defended by Obereit — of the treatment of the speculative in general, including mathematics, according to practical principles. — Obereit further expounded his position, on what professed to be Reinhold's principles, in :)

388) *Obereit: Socratischer Original-Gemeinsinn.* 1793. (But with this, again, his philosophical development was not come to an end. In 1794 he went over to Fichte, so far as it was possible for him to get out of his own skin. Fichte's system he characteristically designates as Real-Criticism. To this period belongs his last work :)

389) *Obereit: Finale Vernunft-Kritik für das grade Herz, zum Commentar Hrn. M. Zwanzigers, über Kant's Kritik der praktischen Vernunft; mit neupragmatischer Syntheokritik, Ontostatik und Utistatik.* Large 8vo. Nürnberg. 1796. Schneider and Weigel. pp. 144.

390–391, Pezold.

390) *Pezold, Chr. Fr.: De argumentis nonnullis, quibus, Deum esse, philosophi probant, observationes quaedam adversus Imm. Kantium. Programma.* 4to. Leipzig. pp. 15. Reprinted in Mtr. II, pp. 175–192. (Pezold attacks Kant's moral proof of the existence of God, defending the cosmological and physicotheological. So far the paper is worthless, and misunderstanding crops up again. But some passages are to the point : as, *e. g.*, when it is said that if virtue is to be practised only for its own sake, it needs no reward ; or that the cosmological proof does not presuppose the ontological. — Against Pezold appeared :)

391) *Born, Fr. Glo.: De scientia et conjectura specimen metaphysicum ad diluenda Pezoldi dubia adversus Kantium nuper proposita.* (Motto : *Amicus Plato est, amicus Aristoteles; magis amica veritas.*) 8vo. Leipzig. 1787. Breitkopf. pp. 92. New edition, large 8vo, Leipzig, 1805. Hinrichs. (The first 67 pages are occupied with a comprehensible exposition of the R. V. The second part [de conjectura = certainty based on sub-

jective, not objective reasons] contains an exposition of the moral proof of the existence of God, and a refutation of the separate points made by Pezold.)

392–394, Rehberg.

392) *Rehberg, Aug. Wilh.: Ueber das Verhältniss der Metaphysik zu der Religion. Drink deep or taste not.* Small 8vo. Berlin. Mylius. pp. 175. (An excellent book, which does credit to its motto. All dogmatic metaphysic leads to Spinozism, which, however, can do as little harm to religion as Kant's system. Religion is altogether independent of metaphysic, and must obtain its proofs elsewhere. Rehberg venerates Spinoza, though he is himself an adherent of Kant, — and an independent one. He differs from Kant particularly in ethics. According to him, the ultimate moral principle rests upon the Law of Contradiction, and is therefore analytic : an action is moral, if it coincides with the view of the disinterested understanding, whose activity is uninfluenced by knowledge of its own advantage. The moral motive is the pleasure felt in the performance of moral actions.)

393) Against the author of the review in the *A. L. Z.*, 1788, II, no. 153 *b*, pp. 689–696, Rehberg defends himself in *T. M.*, 1788, Sept. pp. 215–233. Here he again sets forth the chief points of his doctrine : —

394) *Rehberg: Erläuterung einiger Schwierigkeiten der natürlichen Theologie.*

395) *Reimarus, I. Albr.: Ueber die Gründe der menschlichen Erkenntniss und der natürlichen Religion.* Small 8vo. Hamburg. 1787. Bohn. pp. 172. (Reimarus represents a Dogmatism, which has been greatly tempered by Kant's influence ; and defends it on the one hand against Kant, on the other against Spinoza, Jakobi, and Wizenmann. Neither Belief [Jakobi, Wizenmann] nor the healthy Understanding of mankind [Mendelssohn] is the source of our knowledge ; but Reason alone, whose truths possess not only a subjective but an objective validity for us. Reason leads us to a certain degree of knowledge of the supersensuous, the intelligible, by the aid of the transcendental law of causation, which itself takes us finally to the existence of God, by way of cosmology.)

395 *a*) *Schmid, Ih. Wlh.* Cf. no. 618.

396) *Sendschreiben gegen Meiners' Angriff auf Kant.* Cf. no. 240.

397, 398, Sprengel.

397) *Sprengel, Kurt: Specimen inaugurale philosophico-medicum sistens rudimentorum Nosologiae dynamicorum prolegomena.* 8vo. Halle. Hendel. pp. 108. (Connects with M. A. Sprengel establishes the principles of the science of pathology, which has to begin with a consideration of mechanical forces and of those of the living animal body, — vital force, irritability, sensibility, and contractility. The work was criticised in a bitter tone by :)

398) *Weber, Ag. Gli.: Endurteil jeder künftigen Metaphysik der Arzneywissenschaft.* Addressed to the editor, in *Briefe an Aerzte und Weltweise über Bedürfnisse der Zeitgenossen.* Part I. 8vo. Halle. 1788. Hendel. Fourth letter. pp. 283–308.

399) *Studentenbalgerey über die Kantische Philosophie.* Written from the seat of a University, in *Analekten für Politik, Philosophie und Literatur, in Erörterungen und Nachrichten, welche in Deutchlands sämtlichen Journalen vermisst werden.* 8vo. Leipzig. (Mannheim. Löffler.) 1787. Num. VII. (Two students fight about the Kantian philosophy. One is punished by imprisonment; but protests on the ground that the academical senate, which is opposed to Kant's doctrines, is not impartial.)

400) *Suitnak's Brief über Kant. I. I. Kausch's Antwort im Namen der apologetischen Gesellschaft.* In *Apologien.* 8vo. Leipzig. 1787. Beer. Collection I, Part I, pp. 42 ff., 48 ff. Continuation of the essay on Kant's works by Kausch (not completed in the first part), Part III, pp. 329 ff. ('Suitnak'—'Kantius' read backwards—calls on the *apolog. Gesellschaft*, with ribald abuse, to oppose the charlatan Kant, who has with malice held the public down to folly by his high-sounding nonsense. Kausch repudiates the demand, but expresses doubt about Kant [from Feder's standpoint], and especially about his doctrine of Space.)

401) *T.*, p. 364. Review* of Mrg.

401 *a*, *b*) *Tittel, G. A.* Cf. nos. 296, 299.

402) *Unterhaltungen, Philosophische.* Second vol. Leipzig. I. G. Müller. pp. 117–163: *Der Idealist, widerlegt durch sich selbst*, by *W.*; pp. 164–170: *Ueber den ontologischen Beweis des Daseyns Gottes*, by *W.* (Both papers consist in foolish polemic against the assertions of Kant and Weishaupt, in no. 302, which are misunderstood throughout. The antinomies are said to constitute the central point of the *Kritik*.)

402 *a*) *Versuch über die Natur der speculativen Vernunft.* (*Abel.*) Cf. no. 231.

403) *Versuche über die Grundsätze der Metaphysik der Sitten des Herrn Prof. Kant.* In *Deutsches Museum.* 1787. II, pp. 104–118. Second essay, with the title, *Ueber die Grundlegung zu einer Metaphysik der Sitten, des Herrn Prof. Kant.* 1788. I, pp. 543–570. Third essay, 1788, II, pp. 153–184. Fourth essay, pp. 264–292. The first three essays reprinted in *Mtr.*, III, pp. 58–136. (In the first essay, the system of morals based on happiness is opposed to Kant's *System der Würde der Menschheit.* The former, with the exposition of which its adherents will not declare themselves content, gets the worst in the argument. The other three essays contain a good discussion of Kant's Principles, always in agreement with him. They lay especial value on clear exposition of the course of the thought.)

403 *a*) *Weishaupt, Ad.* Cf. no. 306.

403 *b*) *Wizenmann, Th.* Cf. no. 293.

1788.

404–432, Abicht.

404) *Abicht, I. Hnr.: De philosophiae Kantianae habitu ad theologiam.* Sectio I. et II. 4to. Erlangen. Ellordt. pp. 28. (A valueless affirmative in answer to the at that time much ventilated question, whether Kant's philosophy was advantageous to religion.)

405) *Abicht: Versuch einer kritischen Untersuchung über das Willensgeschäfte und einer darauf gegründeten Beantwortung der Frage: Warum gehn die moralischen Lehren bey den Menschen so wenig in gute Gesinnungen und Handlungen über?* 8vo. Frankfurt a. M. Jäger. pp. 307. (Kant's attempt to establish aprioristic and universally valid principles for our mental faculty is brought out by Abicht, nos. 405 and 406, in an acute, independent and clever way. But the author's close adhesion to Kant's systematization leads him in many cases to absurdity and bad taste, so that valuable thoughts are often completely obscured. In no. 405 his aim is the deduction from *a priori* principles of a safe method for the education of the human will to morality. To this end he divides up the volitional function into its component parts, investigates these in their mutual relations, and discovers that 'interest' is that one among them which furnishes the best key to the whole secret of practical philosophy. The possibility of it depends upon a special faculty of the mind, the faculty of enjoyment. The possibility of its specific forms depends on the original sources and forms of the faculty; which are enumerated in:)

406) *Abicht: Versuch einer Metaphysik des Vergnügens nach Kantischen Grundsätzen, zur Grundlegung einer systematischen Thelematologie und Moral.* Small 8vo. Leipzig. 1789. Haug's widow. pp. xxiv, 302. (Abicht aims to establish aprioristic principles for Feeling. For this purpose he transfers the systematic framework of the critique of Reason to his subject-matter. All pleasures arise from the contemplation of the ego and its properties, or of self-perfection. These attributes of the ego, the pathic categories, are superinduced by us, as form, upon the matter of all our ideas; and are contemplated, if we become conscious of the objectified ideas, in the objects, — which are thus made sources of pleasure. The properties of the ego, our internal possessions, express themselves in, and are extended by virtue; which thus leads, independently of the presence or absence of external possessions, to perfect self-contemplation, and so to pure happiness. — Additions to nos. 405, 406, giving fuller details and more exact arguments, with frequent commendatory references to the two works, are to be found in *N. Ph. Mg.*, Vol. I, 1. 1789:)

407) *Abicht: Ueber die falschen Moralprincipien.* pp. 16–63. (Aprioristic construction of history. Enumeration of the historical systems of morality as the only possible ones. Rules for their estimation are established, based on Kant, but carried out independently. Criticism of Hutcheson's system.)

408) *Abicht: Ueber die Freiheit des Willens.* Vol. I, 1. 1789. pp. 64–85. (Freedom is regarded as the faculty of man to be the sole and self-determinant of his volition, in accordance with internal necessity, that is to say with his own, in itself determined nature.)

409) *Abicht: Ueber den Stolz, von der thelematologischen und moralischen Seite betrachtet.* Vol. I, 1. 1789. pp. 97–136. (Exaggeration of Kant's view that dignity is inherent in every man as the *Selbstzweck.* The feeling of dignity, of noble pride, is made the true and all-powerful motive to virtue, the one great support of all morality, and at the same time its true reward.)

410) *Abicht: Neuer Beweis des aufgestellten Princips zu einer vollständigen Critik des Gefühlsvermögens als eine Einleitung zur praktischen Philosophie.* Vol. I, 3, 1790, pp. 372–413; Vol. I, 4, 1790, pp. 545–608; Vol. II, 1–2, 1790, pp. 87–165. The last two essays are entitled: *Fortsetzung der Theorie des Gefühlsvermögens.* (New exposition of the principal contents of nos. 405 and 406. — A system of morality, in which the main emphasis is laid on harmonization with the Christian doctrine, as rightly understood, is set forth by Abicht in:)

411) *Abicht: Neues System einer philosophischen Tugendlehre aus der Natur der Menschheit entwickelt, insbesondere zu Vorlesungen bestimmt.* 8vo. Leipzig. 1790. Barth. pp. 374. Second edition, with the title: *Philosophie der Sitten.* Part I: *Allgemeine praktische Philosophie.* Second edition, thoroughly revised. Large 8vo. Leipzig. 1798. Barth. pp. xiv, 388. (Related to this work is:)

412) *Abicht: Ueber den Egoismus, über die Wahrheitsliebe und verschiedene andere moralische Gegenstände.* In a series of letters, addressed to *Herrn G. . .* of *F. . .*; in *N. Ph. Mg.*, Vol. I, 4, 1790, pp. 464–495. (In no. 413, Abicht seeks to prove that Kant's moral proof of the existence of God is inadequate. He attempts a proof on the basis of a connexion of the practical and theoretical Reason. This is, however, opposed to Kant's doctrine of the unknowability of things-in-themselves, and of the limitation of the law of causality to experience.)

413) *Abicht: Dissertatio philosophica de rationis practicae in theologia vi, cum tantummodo visa, tum vere cogente.* Large 8vo. Erlangen. 1790. pp. 88. (This appeared, together with the two dissertations of no. 404, under the title :)

414) *Abicht: De rationis in theologia vi atque virtute specimen philosophicum.* Large 8vo. Leipzig. 1790. Barth. (Here belongs also, as it appears :)

415) *Abicht: Programma de ratione practica.* 8vo. Erlangen. 1793. (In the first half of the nineties Abicht's philosophy underwent a change. *First*, he adopted the view of Reinhold, that an elementary philosophy was needed for the foundation of the Kantian system. This elementary philosophy should set out from a fundamental principle, from which it should derive, as necessary consequences, all other philosophemes. The principle

adopted (first set forth in no. 419) was the at once material and formal *Satz der Beseelung;* which its author supposed to be secure from the objections urged against Reinhold's *Satz des Bewusstseins* by Schulze-Aenesidem. *Secondly*, in no. 417, and still more from no. 419 onward, Abicht emphasized, in opposition to Aenesidem, the dogmatic elements in his metaphysic, — elements already apparent in no. 413. On the basis of the objective transcendent validity of the law of causality, he assumed a relative knowability of things-in-themselves ; whereby he came to be in almost complete opposition to Kant, quite apart from differences on many, but less important points of detail. To defend his philosophy against Aenesidem's accusation of Relativity and Subjectivity, Abicht posited the existence, alongside of the perceptive knowledge of the senses, of a non-perceptive knowledge of the understanding and reason, not inferior to the former in certainty and validity. The passage from thought to existence, from the idea to the object of the idea, is justified by the assertion that everything, which can be *thought* of by us only as *knowledge* (real), is, just by reason of its necessary thinkableness, *necessarily* something *known* by us. Here we have before us, in somewhat altered form, the fundamental thought of the older rationalism, with its ontological proof of the existence of God. It is true that this knowledge is said to conceive of objects only in relation to our faculty of knowledge, that is, as phenomena : and it might seem that Abicht had simply so far widened the sphere of our pure knowledge, that he included things-in-themselves in the circle of phenomena ; and not that he extended pure knowledge to things-in-themselves as well : — in which case he would simply have progressed further along the path trodden by Kant. But this is not so. For Abicht's pure rational knowledge stands in no relation whatever to our *faculty of knowledge;* since its objects neither are nor can ever be presented to the knowledge of our sense-perceptions, whether in their entirety or in their constituents. On what could depend the reference of the idea to an object of the idea, which object can never be given us in experience ? If one thus extends the concept of phenomena to things, which can, as a matter of fact, never be phenomenally presented, either philosophy will become entirely subjective : — if, *i. e.*, in regard to rational knowledge, things-in-themselves do not correspond to phenomena ; since in that case one is left with knowledge without any object, to which it has reference : — or, in the contrary case, one falls back upon the old, worn-out Rationalism. This is plainly what Abicht does, however he attempts to veil the facts. His philosophy in the nineties, therefore, is to this extent retrograde from Kant's clear formulation of the problem, and his proof that our ideas possess objective validity, are referrible to objects situated outside them, only so far as these objects accommodate themselves to them. But in spite of this backward step, Abicht's writings are not without interest and importance. In any case, he is far more valuable than Jakob, Kiesewetter, and others who echo the Kantian teachings. His style is often obscure and difficult ; and most of his works came prematurely to the birth, following

one another in too quick succession, and bearing the marks of immaturity. His thoughts are at once intricate and undeveloped. In the Histories of Philosophy he is unduly neglected ; and it would, perhaps, be worth while to devote a monograph to him. — As early as 1790 the influence of Reinhold is apparent, in the article :)

416) *Abicht : Kurze Darstellung des Kantischen Systems.* In *N. Ph. Mg.*, I, 3, pp. 261–359. (Never completed. Abicht strikes out a quite independent course in his exposition, emphasizes apriorism, and is very far from exactly reproducing Kant's thoughts. Thus, he derives the categories from the concepts of reflexion, and his whole treatment of dialectic is antinomial. In the latter instance, he follows Kant as regards neither the number of the paralogisms nor that of the antinomies.)

417) *Abicht : Philosophie der Erkenntnisse.* Part I, 1 : *Theorie des Erkenntnissvermögens ;* 2 : *Reine und allgemeine angewandte Logik.* Part II, 1 : *Kritik des Erkenntnissvermögens ;* 2 : *Metaphysik der Erkenntnisse.* Large 8vo. Baireuth. 1791. Lübeck's heirs. pp. 673.

418) *Kritische Briefe über die Möglichkeit einer wahren wissenschaftlichen Moral, Theologie, Rechtslehre, empirischen Psychologie und Geschmackslehre, mit prüfender Hinsicht auf die Kantische Begründung dieser Lehre.* 8vo. Nürnberg. 1793. Felsecker. pp. xvi, 637. (All these sciences must be based upon a theory of the faculty of feeling.)

419) *Abicht : Hermias — oder Auflösung der die gültige Elementarphilosophie betreffenden Aenesidemischen Zweifel.* Large 8vo. Erlangen. 1794. Walther. pp. 145.

420) *Abicht : Ueber die Wahrheit.* 1794. In Part I of Vol. I of no. 431.

421) *Abicht : System der Elementarphilosophie, oder vollständige Naturlehre der Erkenntniss-, Gefühl- und Willenskraft.* Large 8vo. Erlangen. 1795. Palm. pp. 325.

422) *Abicht : Das Tugend-Gebot.* In *B. M.*, 1796, 28, pp. 546–559.

423) *Abicht : Revidirende Kritik der spekulativen Vernunft, in Verbindung mit den metaphysischen Wissenschaften der reinen Ontologie una Kosmologie, der empirischen psychologischen Wesenlehre und Theologie.* 8vo. Altenburg. Richter. Part I, vol. i : *Von der Bedeutung der Kenntnisse, oder der Skepticismus, Idealismus und Realismus.* pp. 316. Vol. ii : *Von der Objektivität, Wahrheit und Begründung der Kenntnisse.* 1799. pp. 575. Part II, vol. iii : 1801.

424) *Abicht : Psychologische Anthropologie.* Section I : *Aetiologie der Seelenzustände.* Part I. 8vo. Erlangen. 1801. Palm. pp. 349.

425) *Abicht : Verbesserte Logik, oder Wahrheitswissenschaft, auf dem einzig gültigen Begriff der Wahrheit erbaut.* Large 8vo. Fürth. 1802. Bureau of Literature. pp. 475.

426) *Abicht : Encyklopädie der Philosophie, mit litterarischen Notizen.* Two parts. Large 8vo. Frankfurt am Main. 1804. Wilmanns. 1 alphabet, 5 sheets.

427) *Abicht: Versuch einer Beantwortung der Aufgabe: Welche Fortschritte hat die Metaphysik in Deutschland seit Leibnitz und Wolff gemacht?* In *Preisschriften, etc.* Published by the royal Prussian academy of sciences. Large 8vo. Berlin. 1796. Maurer. (Cf. no. 286.) pp. 255–469. (Abicht is principally concerned here with the progress which he thinks made by his own philosophy. He gives an outline of his system. — Works on the philosophy of Law are :)

428) *Abicht: Neues System eines aus der Menschheit entwickelten Naturrechts.* Large 8vo. Baireuth. 1792. Lübeck's heirs. pp. 558.

429) *Abicht: Kurze Darstellung des Natur- und Völkerrechts, zum Gebrauch der Vorlesungen.* Large 8vo. Baireuth. 1795. Lübeck's heirs. pp. 151. (Abstract of no. 428, with unimportant changes.)

430) *Abicht: Die Lehre von Belohnung und Strafe, in ihrer Anwendung auf die bürgerliche Vergeltungsgerechtigkeit überhaupt, und auf die Criminalgesetzgebung insbesondere, wie auch auf Moral, Theologie und Erziehungswissenschaft. Nach Kantischen Principien neu bearbeitet.* Two vols. Large 8vo. Erlangen. Palm. Vol. I, 1796, pp. 454. Vol. II, 1797, pp. 664. (Noteworthy for detailed and reliable reviews, or, better, summaries, is :)

431) *Abicht: Philosophisches Journal, in Gesellschaft mit mehreren Gelehrten herausgegeben.* 8vo. Erlangen. Walther. Three vols., each in 4 parts. Vol. I, 1794. Vol. II, 1794, pp. ii, 343, and *Intelligenzblatt* of 26 pages. Vol. III, 1795, pp. 284, and *I. b.* of 16 pages. (The same, with the changed title :)

432) *Abicht: Repertorium der philosophischen Litteratur von 1794 und 1795.* Three vols., with a portrait of Hume. Cf. also no. 480.

433) *A. D. B.* 1788. 81, II. pp. 343–354. Rev.*† of R. Vb. by Rk. (= Pistorius).

434) *A. D. B.* 82, II. pp. 427–470. Rev.*† of the Mrg. by Sg. (= Pistorius). Reprinted in Mtr., II, pp. 195–238. (Most important in this is the attempt to prove that Space and Time are at once subjective and objective, without reference to the problem of the antinomies, which in Kant's opinion stands in the way of such a view.)

434*a*) *A. L. Z.* Review, against Rehberg. Cf. no. 393.

435) *A. L. Z.* III. pp. 345–360. Very noteworthy review*† of Pr. V. (By Rehberg ; cf. T. M., 1788, Sept., p. 221. Reprinted in A. W. Rehberg's collected writings, vol. i, large 8vo, Hannover, 1828, Hahn'sche Hofbuchhandlung. pp. 62–84. On pp. 84–122 are further interesting observations by Rehberg on the whole structure of the Kantian practical philosophy : on the highest principle of the practical reason, on morals, natural law, natural political law, and the principles of international law.)

436–438, Beyträge Kritische.

436) *Beyträge, Kritische, — zur neuesten Geschichte der Gelehrsamkeit.* Third vol. 8vo. Leipzig. Hertel. pp. 1–62, 289–335. Review of

the R. Vb. by I. P. A. M. (Despite its length, poor and clumsy; giving no idea of Kant's work. The character of the review can be gathered from the fact that, in accordance with the hyperorthodox direction of the *Beyträge*, it dubs Kant atheist, expresses suspicion as to his personal character, and accuses him of rhodomontade, of hoaxing the world of letters, etc. — Separately, with the title :)

437) *Nähere Notiz, und Kritik der Kantischen Kritik der reinen Vernunft.* (By I. Pt. And. Müller.) From the *Kritische Beyträge, etc.* 8vo. Leipzig. 1788. Hertel. pp. 106. (Of the same kind is a letter in vol. iv, 1789, pp. 237–267 :)

438) *Ueber die Kantische Philosophie.* (Print of a private letter, in which a clergyman demands of a professor of Theology the prohibition of the lectures on Kant's philosophy which are being delivered at his university. The good advice is to be given to the professor in question "eine gute andere Bedienung, oder höchsten gnädigen Orts für blosses Stillschweigen eine erkleckliche Pension zu suchen," — which would also be the best thing for poor Kant. In particular, he is to cure the nephew of his [the clergyman's] patron of the poison which he may already have taken in the Kantian lectures. The contributor had obtained a view of the letter in an illegitimate way, when it was broken open, with all the other correspondence of the town, by the expediting officials, on suspicion of "verbotene und treulose Correspondenz".)

439) *Beweiss, Ueberzeugender, — dass die Kantische Philosophie der Orthodoxie nicht nachtheilig, sondern ihr vielmehr nützlich sei.* By *Z* * *. 8vo. Halle. Dreyssig. pp. 24. (Contains almost incredible mistakes. On what are supposed to be Kantian principles, — especially the discrimination of phenomena and noumena, — are proved or explained the necessity of belief, of revelation, of inspiration; the trinity in unity; generation by the Holy Ghost, etc.)

440) *Born, Fr. Glo.: Versuch über die ersten Gründe der Sinnenlehre zur Prüfung verschiedener, vornehmlich der Weishauptschen Zweifel über die Kantischen Begriffe von Raum und Zeit.* 8vo. Leipzig. Klaubarth. pp. 154. (Obscure remarks on the way in which we are affected. Affection is said to proceed from things-in-themselves, though it often seems as though phenomena affected us. Variation in the meaning of the word 'object' (now = phenomenon, now = thing-in-itself) just as in Kant; distinction between "ausser einander befindlich sein" = "sich nicht inhäriren," and "ausser einander existiren" = "in verschiedenen Orten des Raumes sein." Born attacks not only Weishaupt (no. 303), but Abel (nos. 228 ff.), Selle (no. 197), Feder (no. 319), and Bornträger (no. 441) also.

441) *Bornträger, I. C. F.: Ueber das Dasein Gottes, in Beziehung auf Kantische und Mendelssohnsche Philosophie.* Large 8vo. Hannover. In commission, in the Schmidtsche Buchhandlung. pp. 156. (An unimportant piece of youthful writing. Kant's definition of the concept 'Being,' and his estimation of the law of contradiction, are rejected; together with

the ontological proof [against Mendelssohn], and all other previous proof, in place of which a new one is set up, — a combination of the cosmological and physicotheological. The former leads us to a prime mover of everything inanimate; since the concept of causality, deduced from experience by the understanding, possesses transcendent validity, — change among phenomena indicating change among things-in-themselves. It follows, secondly, from the physicotheological proof, that the prime mover can only be God.)

441*a*) *Breyer, I. F.:* Cf. no. 204.

442) *v. Düfresne, Jos. Maria: Epistel an Hrn. Schubauer, über den Wert der Kantischen Philosophie.* 4to. Durlach. pp. 48.

442*a–g*) *Eberhard, I. A.:* Cf. nos. 491–494, and 496–498.

442*h, i*) *Feder, I. G. H.:* Cf. nos. 325, 328.

443–454, Flatt.

443) *Flatt, I. F.: Fragmentarische Beyträge zur Bestimmung und Deduktion des Begriffes und Grundsatzes der Causalität, und zur Grundlegung der natürlichen Theologie, in Beziehung auf die Kantische Philosophie.* 8vo. Leipzig. Crusius. pp. 190. (Allowed even by antagonists to be acute and thorough. An exposition of the different meanings of the concept 'cause,' and of its possible deductions [= proof of its objective validity outside of all ideas, *i. e.*, its validity for things-in-themselves]. Flatt derives the principles of causality from a necessary law of thought, which must, like all such laws, be accredited with objective truth: namely, from the law that we can form no judgment without a reason. The reality of the concept of change for things-in-themselves is proven; and it is attempted to rehabilitate the proofs of the existence of God, especially that from the contingency of matter. A long abstract from the work, with very complimentary criticisms by

444) *Maass*, appeared in the *Ph. Mg.*, 1788, I, pp. 193–234.)

445) Against the objections raised by *Reinhold*, in the *A. L. Z.*, 1789, I, no. 3, pp. 18–22, Flatt defends himself in an

446) *Antikritik*, in the *Ph. Mg.*, 1789, II, pp. 384–390; and refutes Reinhold's assertion that every idea of a thing-in-itself is an absurdity and an absolute impossibility, from the writings of Kant and his commentators. Maass, too, defends him in the *Ph. Mg.*, 1789, I, pp. 406–412:

447) *Maass: Berichtigung eines Urteils in der allgemeinen Litt. Zeitung und gegen die nochmaligen Angriffe* [Reinhold's in] *der A. L. Z.* 1789. II, no. 176, pp. 594–596 (cf. no. 508 of this Bibliography), in the Essay

448) *Maass: Ueber die Möglichkeit der Vorstellungen von Dingen an sich, in Beziehung auf die Allg. Litt. Z.* (No. 176 of the year.) In the *Ph. Mg.*, 1789, II, pp. 232–243. — Same place, pp. 93–106:

449) *Flatt, I. F.: Etwas über die Kantische Kritik des cosmologischen Beweises für das Daseyn Gottes.* (Denies, with right, that the basis of this

proof is the ontological; and proves that the theoretical and practical reason, with their reciprocal proof of the existence of God, resemble twin sisters whose bodies have grown together, so that the life or death of the one involves that of the other.)

450) Quite superfluous is the *Zusatz des Herausgebers* (Eberhard), pp. 106–110. It falls far behind Flatt's essay. There appeared, still in 1789, a second important and acute work by Flatt:

451) *Flatt: Briefe über den moralischen Erkenntnissgrund der Religion überhaupt, und besonders in Beziehung auf die Kantische Philosophie.* 8vo. Tübingen. 1789. Cotta. pp. 110. (Flatt disputes Kant's moral proof of the existence of God, which assumes the transcendent validity of the law of causality, and could only maintain itself by virtue of this un-Kantian condition, — even so, not as the only proof, but as one out of many.) Against no. 451, see Chr. Wlh. Snell, 1790.

452) Against the view in *L.*, no. 47, Flatt defends himself in the:

453) *A. L. Z.*, 1789. I. B. pp. 827, 828. Against this again, in the *N. Ph. Mg.*, 1790, I, 3, pp. 426–436, appeared:

454) *Erinnerungen des Leipziger Recensenten des Flattischen Buchs über den moralischen Erkenntnissgrund der Religion gegen die Aeusserungen des Hrn. Prof. Flatt in dem Intelligenzblatt der A. L. Z.* (No. 98, p. 827.)

454*a*) *Fürstenau, K. Gf.: Disquisitio, qua sententia Kantiana de differentia, quae philosophiam et mathesin intercedit, modestae censurae subiicitur.* 4to. Rinteln. Three Sheets. Reprinted in *Mtr.*, I, pp. 114–128. Then follows, till p. 130, a defence of Fürstenau against the doubts expressed as regards him by Born, 1791; from *Th. A.*, 1792, pp. 660 ff. (The construction of concepts, which Kant only allows to mathematics, occurs also in philosophy, and especially in logic [syllogistic]. Fürstenau has entirely misunderstood the notion of 'construction.')

455) *G. g. A.*, 1788, I, pp. 609–611. Review*† of the *Pr. V.*

456) *Geist, Ueber den — unserer Theodiceen. Ein Beytrag zur kritischen Philosophie.* 8vo. Leipzig. Beer. pp. 60. (Valueless. Four hypotheses as to the origin of evil are set up and disputed, no one of them being finally adopted. Nevertheless there did not appear any continuation of the work.)

457) *Grundlegung einer subjektivischen Tugendlehre. Ein Versuch von I. E. K.* 8vo. Frankfurt. Esslinger. pp. 320. (At the outset the author investigates Kant's principle of all duties, and finds it too general. Morality has been hitherto treated in an altogether too abstract way. Doctrines of virtue must accommodate themselves to the main differences existing among mankind; *i. e.*, duties will be different for different individuals.) Cf. *Kellner*, 1795.

458) *Gth.*, I, pp. 139 ff. Review of *Mrg.*

459) *Gth.*, I, pp. 204 ff. Review* of *R. V. b.*

460) *Gth.*, I, pp. 353 ff., 361 ff. Review* of the *Pr. V.*

460*a*) *Heinicke, Sm.* Cf. no. 212.

460*b*) *Heydenreich, K. H.* Cf. no. 677.

461) *Ideen, Fragmentarische — über Raum und Zeit in Beziehung auf Kant's Kritik der reinen Vernunft, von *nr*.* In Cäsar's *Denkwürdigkeiten aus der philosophischen Welt.* 1788. Vol. 6, pp. 191–223. Reprinted in *Mtr.*, II, pp. 18–41. (Worthless polemic.)

461*a–d*) *Jakob, L. Hr.* Cf. nos. 345, 346, 359, 360.

462–474, Kiesewetter.

462) *Kiesewetter, Ih. Gf. K. Chr.: Ueber den ersten Grundsatz der Moralphilosophie, nebst einer Abhandlung über die Freiheit von Prof. Jakob* (cf. no. 346). 8vo. Leipzig, Eisleben and Halle. 1788. Dreyssig. pp. 112. Second and completely revised edition, 8vo, Berlin, 1790, Matzdorf, pp. 179. Second part, containing the exposition and examination of the moral principle. Same place. 1791. pp. 238. (Kiesewetter is the prototype of those unconditional disciples, who swear by the words of their master. Every school-philosophy, at the time of its *floret*, produces them in scores. They possess no thoughts of their own ; but are forced to a productive activity by a certain ease of style, or perhaps by external circumstances. Their whole work consists, accordingly, in the rumination of the master's thoughts, — of his words, even ; and in the slavish detailment and systematic development of what is in him only indication. In the present case, Kant had already superabundantly executed this latter task : so that the profit from the performances of Kantians of this kidney, — Kiesewetter or Jakob, Snell or anyone else, — becomes all the smaller. No. 462, *e. g.*, simply reproduces thoughts, which Kant had himself previously expounded in a far better manner : it disputes the material moral principles, and so attempts to set up the formal principle as the only true one. Kiesewetter devoted himself with great assiduity to logic. There appeared first :)

463) *Kiesewetter : Grundriss einer reinen allgemeinen Logik nach Kantischen Grundsätzen zum Gebrauch für Vorlesungen, begleitet mit einer weiteren Auseinandersetzung für diejenigen, die keine Vorlesungen darüber anhören können.* Large 8vo. Berlin. 1791. Lagarde. pp. c, 280. Second edition, extended and completely revised ; same place. 1795. pp. 579. Third edition, 1802. Same place. Fourth authorized edition, revised and greatly extended ; large 8vo. Leipzig. 1824. Köchly. Second part, containing the *angewandte allgemeine Logik ;* large 8vo. Berlin. 1796. Lagarde. pp. 90 and 368. Second edition. 1806. Same place. Third and improved edition. Leipzig. 1826. Köchly. (It is characteristic of Kiesewetter, that he comments on himself, — and at great length. In both parts he is strongly influenced by Jakob [no. 360] ; although in the second part this does not appear so much on the surface, since the arrangement chosen is different from that of Jakob. The limitation of human

thought, and the means of overcoming its disadvantages, are discussed on the lines of Kant's four species of categories, which play, of course, a great part here, as they do in Jakob. [Cf. Flatt also, 1802.] The text of the Logic, without commentary, was printed as :)

464) *Kiesewetter : Compendium einer allgemeinen Logik, sowohl der reinen als der angewandten, nach Kantischen Grundsätzen, zum Gebrauch für Vorlesungen.* Large 8vo. Berlin. 1796. Lagarde. Fifteen sheets. (The same contents, but set forth in a more popular or easy way, are found in :)

465) *Kiesewetter : Logik zum Gebrauch für Schulen.* Large 8vo. Berlin. 1797. pp. 156. Lagarde. Second, third, and fourth editions, extended and completely revised, Leipzig, 1814 (pp. 183), 1823, 1832. Köchly. (And in :)

466) *Kiesewetter : Die wichtigsten Sätze der allgemeinen Vernunftlehre, für Nichtstudirende.* Large 8vo. Hamburg. 1806. Campe. pp. iv. 114. (Second part of vol. iv of Funke's *Bildungsbibliothek für Nichtstudirende.*) (Kiesewetter gained most fame by :)

467) *Kiesewetter : Versuch einer fasslichen Darstellung der wichtigsten Wahrheiten der neueren Philosophie für Uneingeweihte, nebst einem Anhange, der einen gedrängten Auszug aus Kant's Kritik der reinen Vernunft, und die Erklärung der wichtigsten darin vorkommenden Ausdrücke der Schule enthält.* Large 8vo. Berlin. 1795. Oehmigke jun. pp xxxii, 254. Second edition, greatly extended and completely revised. Same place. 1798. pp. viii, 308. (Exposition of the theoretical and practical philosophy of Kant, on the basis of the three questions : What can I know? What ought I to do? What may I hope?) In the third edition, revised and greatly extended (same place, 1803 ; pp. viii, 383), which has on the title-page *der kritischen Philosophie*, instead of *der neuern Philosophie*, a second part was introduced : *Darstellung der wichtigsten Wahrheiten der kritischen Philosophie für Uneingeweihte. Zweiter Theil, welcher die Critik der Urteilskraft zum Gegenstande hat, mit einem ausführlichen Register über beide Theile.* Same place. 1803. pp. iv, 540. (In the second part, Kiesewetter keeps Kant's own words, — which he had not done in the first part, — "wo es nur anging, ohne dunkel oder zu weitläufig zu werden." His work, therefore, sinks here to the level of an abstract, decorated with page-long instances from poetical compositions. — After the author's death, Chr. G. Flittner reissued the whole work in one volume, of much smaller print ; with the title : *Darstellung der wichtigsten Wahrheiten der kritischen Philosophie. Vierte verbesserte Auflage, und vermehrt durch einen gedrängten Auszug aus Kant's Critik der reinen Vernunft und einer Uebersicht der vollständigen Litteratur der Kantischen Philosophie. Nebst einer Lebensbeschreibung des Verfassers.* Large 8vo. Berlin. 1824. Flittner. pp. xxiv, 264 and 348. (The bibliographies, both of Kiesewetter's writings and of works by and on Kant, are quite worthless. The latter occupies only pp. 325–330, and is fragmentary

to a degree, though it is honored on the title-page with the epithet 'complete.' — Kiesewetter's work is one of those which, although useful for the propagation of philosophic thought, — it was even translated into Danish, — are of more disadvantage than advantage to science itself, in that they win a mass of incompetent adherents for a school of philosophy, and this too at the cost of a superficializing of its problems and their solutions, *i.e.*, at the cost of philosophical import. The idea of really introducing to the Kantian philosophy persons who possessed no philosophical training, — it was those occupied in business to whom Kiesewetter especially addressed himself, — was, of course, hopeless from the first. All that these "Uneingeweihte" could hope to attain to, was the recognition of the Kantian philosophy among the other constituents of a 'general education'; — subjects on which they had read something, and which they could therefore converse about. — The abstract of the *R. V.* had appeared earlier, as a separate volume, with the title:

468) *Kiesewetter: Gedrängter Auszug aus Kant's Kritik der reinen Vernunft.* 8vo. Berlin. 1796. Oehmigke jun. — There appeared from the same firm, in 1796:

469) *Kiesewetter: Gedrängter Auszug aus Kant's Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können.* pp. 38. (Among hypotheses of more or less probability, Kiesewetter counts the contents of the Essay:)

470) *Kiesewetter: Ueber das Erkenntnissvermögen der Thiere und der Gottheit.* In: *K. A. M.*, 1792, I, 2, pp. 36–61. (Animals are endowed only with sensibility, God only with an intuitive, not discursive, understanding.) Also in *K. A. M.*, 1794, II, 1, pp. 1–15, appeared:

471) *Kiesewetter: Einige Gedanken über Schwärmerei.* (Further to notice are the two compendia of psychology, also based on Kantian principles:)

472) *Kiesewetter: Kurzer Abriss der Erfahrungsseelenlehre. Zum Gebrauch für den Unterricht.* Large 8vo. Berlin. 1806. Quien. pp. iv, 257. Second edition, revised and greatly enlarged, large 8vo, Berlin, 1814, Saalfeld. pp. vi, 314. (And:)

473) *Kiesewetter: Fassliche Darstellung der Erfahrungsseelenlehre zur Selbstbelehrung für Nichtstudirende.* Large 8vo. Hamburg. 1806. Campe. pp. vi, 350. (Part I, of Vol. IV, of Funke's *Bildungsbibliothek für Nichtstudirende.*)

474) Edited by *Kieswetter* and *Fischer* is the *Neue Philosophische Bibliothek.* Large 8vo. Berlin. 1794. Flittner. pp. 238. (The intention was to furnish brief abstracts, with explanatory notes, of modern philosophical works. The library did not get beyond its first number, in which were noticed K. H. Heydenreich's *Betrachtungen über die Philosophie der natürlichen Religion* [1794], Platner's *Aphorismen*, and Maass' *Versuch über die Einbildungskraft.* For Kiesewetter's work on Herder's *Metakritik*, cf. Herder, 1799.)

475–484, Maass.

475) *Maass, J. Gbh. Ehrr.: Briefe über die Antinomie der Vernunft.* 8vo. Halle. 1788. Franke. pp. 92. (Maass disputes the necessity of the antinomies, from the standpoint of Leibnitz: and indicates the sophisms in Kant's proofs, of which one, at most, is conclusive in each case. Thus, the world is limited: there is something simple, even though it cannot occur in our experience; etc.)

476) A judgment, not in accordance with its merits, was passed on the work in the *A. L. Z.*, 1789, I, pp. 159, 160. (It was passed over with the charge of ignorance and misunderstanding, — a charge which frequently occurs in the *A. L. Z.*, and is frequently merited, but which did not apply in the present case. Only in one secondary particular was it at all closely examined. — Maass protests against this in the *Ph. Mg.*, 1789, I, pp. 340–343:)

477) *Maass: Vorläufige Erklärung des Verfassers der Briefe über die Antinomie der Vernunft, in Rücksicht auf die Recension dieser Briefe in der Allgem. Litt. Zeitung.* (In the same volume, pp. 469–495, he reproduced in summary the considerations adduced in the *Briefe*, the letter-form being, in his own view, but little adapted for them:)

478) *Maass: Ueber die Antinomie der reinen Vernunft.* (As regards the review by Reinhold in the *A. L. Z.*, cf. no. 447.) (Previously, in 1788, Maass had published in the *Ph. Mg.*, i, pp. 117–149, an Essay:)

479) *Maass: Ueber die transscendentale Aesthetik.* (Space and Time are something objective; a possibility which Kant cannot dispute. Polemic, showing sound knowledge, against the weaknesses of the separate Kantian proofs; not always well founded, however, and not entirely free from misunderstanding and misrepresentation. This latter aspect is rightly animadverted on by:)

480) *Abicht, J. H.: Prüfung der Abhandlung: "Ueber die transscendentale Aesthetik," von J. G. E. Maass.* In the *N. Ph. Mg.*, 1789, pp. 219–260. (Space and Time cannot possibly be objective, because of the antinomies.) And by:

481) (*Rehberg:*) in the *A. L. Z.*, 1789, I, pp. 713–715. (Both are answered by Maass in:)

482) *Maass: Bemerkungen über eine Recension des zweyten Stückes dieses Phil. Mag. in der Allg. Litt. Zeit. no. 90 dieses Jahrs. 1. Beantwortung der Einwürfe gegen die Abhandlung über die transscendentale Aesthetik.* In the *Ph. Mg.*, 1789, II, pp. 30–39.

483) Replied to by *Rehberg* in the *A. L. Z., I. B.*, of the 16th December, 1789, pp. 1207–1209.

484) Final rejoinder by Maass, in the *Ph. Mg.*, 1790, II, pp. 507–510. Cf. also Maass, in no. 444.

485–489. Mutschelle.

485) *Mutschelle, Sebast. Ueber das Sittlichgute.* 8vo. Munchen. 1788. Lindauer. pp. 240. Second and improved edition. 8vo. Pest. 1794. Lindauer. 14 sheets. Third edition. 1801. (The author, a Catholic, is a follower of Kant's ethical teachings, and never tires of propagating them in popular articles. These show an idealistic disposition; they are often prolix, but always intelligibly and easily written. For us they have but little importance. They are not the production of a deep and philosophic mind; and not infrequently it is the form of the exposition, rather than the content of the thoughts, which is original with the author. But at the time at which they were written they were certainly not without value, particularly to Catholic Germany. In the above-mentioned work Mutschelle begins by disproving the current systems of morals, and proceeds then to deal with Kant's formal moral principle, which, he asserts, can be fulfilled only in love of God and of our fellow-men. — Generally connected in some way with Kant's ethics are also:)

486) *Mutschelle: Vermischte Schriften.* Vol. I. Small 8vo. München. 1793. Lindauer. pp. iv, 249. (To be specially mentioned: IX. *Ueber Kantische Philosophie, und die Frage: Ist daraus für Religion und Moral Nachtheil zu fürchten, oder vielmehr wichtiger Vortheil zu hoffen?* pp. 195–222.)

487) Vol. II. Small 8vo. Pest. 1794. Lindauer. pp. 248. (To be specially mentioned: III. *Wie kann, und soll man den Ungelehrten Gottes Daseyn beweisen?* pp. 30–62. V. *Briefe über die Begriffe von Gesetz, Pflicht, Gut und Böse.* pp. 84–118. X. *Gespräche.* pp. 190–207.)

488) Vol. III., with the principal title, *Philosophische Gedanken meist moralischen Inhalts, auch mit Rücksicht auf die kritische Philosophie. Von einem Verehrer der Weisheit.* Small 8vo. Pest. 1797. Lindauer. pp. vii, 232. (To be specially mentioned: I. *Ueber Liebe zu sich und Andern. Ein Nachtrag zu der Schrift: Ueber das sittliche Gute.* pp. 1–20. III. *Ueber die Folgen unserer Handlungen.* pp. 83–100. IV. *Von einigen Irrlichtern, welche noch immer einige Philosophen aufstecken. Warnung und Anweisung dagegen.* 1. *Realität.* 2. *Negation.* pp. 101–159. Directed against Stattler's *Antikant*, no. 625.)

489) Vol. IV. (Only the principal title of vol. III.) Small 8vo. Leipzig. 1798. In commission, with G. E. Beer. pp. x, 234. (To be specially mentioned: II: *Ueber Unsterblichkeit. In freundschaftlichen Briefen.* pp. 37–117. III: *Ueber die vielfältigen Anweisungen in Sittenbüchern, wie man glückselig werden könne.* pp. 118–126. V: *Von der Tugend, nach Weissens Grundsätzen, mit Bemerkungen darüber.* pp. 146–193.) Second edition of all four volumes. Small 8vo. München. 1800. Lindauer.

490) *Obd.* 1788. iii, pp. 1785. Review* of the *Pr. V.*

490*a*) *Obereit, Ik. Hrm.* Cf. no. 378.

490*b*) *Ph. B.* I: Review of the *Pr. V.* Cf. no. 328.

491–602) *Ph. Mg.* and *Ph. A.* Both edited by J. A. Eberhard. The *Ph. Mg.* in 4 vols., each of 4 parts. 8vo. Halle. Gebauer. 1788: vol. i, Parts I, II. 1789: vol. i, Parts III, IV; vol. ii, Parts I, II, III. 1790: vol. ii, Part IV; vol. iii, Parts I, II, III. 1791: vol. iii, Part IV; vol. iv, Parts I, II, III. 1792: vol. iv, Part IV. The *Ph. A.* in 2 vols., each of 4 parts. 8vo. Berlin. Matzdorf. 1792: vol. i, Parts I, II, III. 1793: vol. i, Part IV; vol. ii, Part I. 1794: vol. ii, Parts II, III. 1795: vol. ii, Part IV. (Both magazines are devoted principally to combating the Kantian system. They attempt to show that everything true in it had already been taught by Leibnitz. A large proportion of the articles [especially in the *Ph. Mg.*] is from the hand of Eberhard himself. They are masterpieces of philosophic insipidity, superficiality, discursiveness and loquacity. Eberhard is totally unable to comprehend the problems which Kant had before him. He consequently persistently distorts his doctrines; and though, naturally, in the course of his polemic, he comes upon many weak points, his attack is made for the most part with the wrong weapons. What he has himself to offer in the way of positive construction, is inadequate and valueless. He jogs peacefully on, in the well-worn ruts of the old bygone dogmatism; deduces existence from concepts; thinks that he is defending and rejuvenating the grand speculations of Leibnitz, when in reality he is forcing their life from them, by squeezing them into the straight waistcoat of school-metaphysic. — I give a list of the essays which call for consideration, and of the controversies which they aroused.)

491) *Eberhard: Nachricht von dem Zweck und der Einrichtung dieses philosophischen Magazins, nebst einigen Betrachtungen über den gegenwärtigen Zustand der Philosophie in Deutschland.* — *Ph. Mg.*, 1788, i, pp. 1–8. (On the vogue of the Kantian philosophy.)

492) *Eberhard: Ueber die Schranken der menschlichen Erkenntniss.* — *Ph. Mg.*, 1788, i, pp. 9–29.

493) *Eberhard: Ueber die logische Wahrheit oder die transscendentale Gültigkeit der menschlichen Erkenntniss.* — *Ph. Mg.*, 1788, i, pp. 150–174.

494) *Eberhard: Weitere Anwendung der Theorie von der logischen Wahrheit oder der transscendentalen Gültigkeit der menschlichen Erkenntniss.* — *Ph. Mg.*, 1789, i, pp. 243–262.

495) Cf. with nos. 493 and 494, *Eberhard: Die ersten Erkenntnissgründe sind allgemein objektiv gültig.* In *Ph. Mg.*, 1790, iii, pp. 56–62.

496) *Eberhard: Ueber das Gebiet des reinen Verstandes.* — *Ph. Mg.*, 1789, i, pp. 263–289. (Contents of nos. 492–496: The law of cause can be referred to the law of contradiction, and therefore possesses objective validity, *i. e.*, validity for things-in-themselves. Space and Time have not only subjective, but objective foundations in knowable things-in-themselves [simple substances and ideas].)

497) *Eberhard: Ueber den wesentlichen Unterschied der Erkenntniss durch die Sinne und durch den Verstand.* — *Ph. Mg.*, 1789, i, pp. 290–306.

(In Leibnitz the difference between sensibility and understanding is found to be *not* merely logical, as Kant stated that it was.)

498) *Eberhard: Ueber die Unterscheidung der Urteile in analytische und synthetische.* — *Ph. Mg.*, 1789, i, pp. 307–332. (Kant's distinction is made equivalent to the old and familiar one between identical and non-identical judgments.)

499) *Eberhard: Ueber den Ursprung der menschlichen Erkenntniss.* — *Ph. Mg.*, 1789, i, pp. 369–405. (Leibnitz is able to explain the origin of empirical knowledge, of the pure intuitions, space and time, and of the categories; Kant not.)

500) No. 493 was sharply criticised by *Rehberg*, in the *A. L. Z.*, 1789, i, pp. 713–716.

501) *Eberhard* replies, in the *Ph. Mg.*, 1789, ii, pp. 40–52: *Bemerkungen über eine Recension des zweyten Stücks dieses phil. Mag. in der Allg. Litt. Zeit. No. 90 dieses Jahrs.*

502) The controversy was continued by (*Rehberg*): *Beantwortung der in Eberhard's Philosophischem Magazin, 2ten Bandes 1stem Stücke, enthaltenen Bemerkungen über die Recension des 2ten Stückes 1sten Bandes, No. 90 der A. L. Z. des laufenden Jahrs.* In the *A. L. Z.*, 1789, *I. B.*, 16. December, pp. 1207–1212.

503) Rejoinder by *Eberhard;* in the *A. L. Z.*, 1790, *I. B.*, 6. January, p. 30; and in the:

504) *Ph. Mg.*, 1790, ii, pp. 497–507: *Kurze Duplik auf die Beantwortung der in diesem phil. Mag., 2ten Bandes 1stem Stücke, enthaltenen Bemerkungen über die Recension des 2ten Stückes 1sten Bandes, No. 90 der A. L. Z., 1789.* Replied to by:

505) *Rehberg: Beantwortung von Herrn Eberhard's Duplik, meine Recension des philosophischen Magazins in der A. L. Z. 1789, No. 10 und 90 betreffend, im 2ten Bande, 4tes Stück, No. X, seines philosophischen Magazins.* In the *Neues deutsches Museum*, 1791, iv, pp. 299–305. — Final rejoinder by:

506) *Eberhard: Kurze Anmerkungen über Herrn Rehberg's Beantwortung meiner Duplik.* (*In dem neuen deutschen Museum, 1791, St. 3, No. 5.*) In the: *Ph. Mg.*, 1791, iv, pp. 302–316.

507) Directed against no. 498 is an essay by *Fr. Gl. Borns*, in the *N. ph. Mg.*, 1789, i, pp. 141–168: *Ueber die Unterscheidung der Urteile in analytische und synthetische, zur Prüfung eines Aufsatzes im dritten Stücke des ersten Bandes des Eberhardischen philosophischen Magazins.* pp. 307 ff. — To which must be added:

508) (*Reinhold's*) Review, in the *A. L. Z.*, 1789, ii, pp. 577–597; for which Kant had supplied data, in two letters to Reinhold, of the 12th and 19th of May, 1789. (Cf. no. 118.) — Replied to by:

509) *Eberhard: Vorläufige Erklärung über die in der Allg. Litt. Zeit., No. 174, 175, 176, enthaltene Recension des dritten und vierten Stücks meines philos. Magazins.* In the *A. L. Z.*, 1789, *I. B.*, 15th July, pp. 730, 731.

510) On pp. 731, 732, the : *Gegenerklärung der Recensenten.* Answered by :

511) *Eberhard*, in the *Ph. Mg.*, 1789, ii, pp. 244–250 : *Nachschrift betreffend die Gegenerklärung der Recensenten in dem Intelligenzblatte der Allg. Litt. Zeit.* (A material substantiation of the views attacked is contained in two essays in the *Ph. Mg.*, 1789, II, pp. 257–284 and 285–315 :)

512) *Eberhard* : *Beantwortung der Recension des dritten und vierten Stücks dieses Magazins in der Allg. Litt. Zeit. No. 174, 175, 176.* (And :)

513) *Eberhard : Weitere Ausführung der Untersuchung über die Unterscheidung der Urteile in analytische und synthetische. Insonderheit in Beziehung auf die Recension des 3ten und 4ten Stücks dieses Magazins in der Allg. Litt. Zeit. 1789, No. 174, 175, 176.* (The polemic against the review was also taken up by *Maass*, in no. 447 and no. :)

514) *Maass, S. G. E. : Ueber den höchsten Grundsatz der synthetischen Urteile ; in Beziehung auf die Theorie der mathematischen Gewissheit.* In the *Ph. Mg.*, 1789, II, pp. 186–231. (The first section, to p. 216, deals with the method of classification of judgments. Maass' objections are far more to the point than are Eberhard's; especially the argument, that the difference between analytic and synthetic judgments is only relative, inasmuch as a particular judgment may be analytic for one person, synthetic for another, according to the thought-content of a given concept in the different cases.) Against the attacks of *Th. Schultz*, in the

515) *A. L. Z.*, 1790, III, no. 283, pp. 801–808 (cf. nos. 157 and 158 of this bibliography), *Maass* defends himself in the *Ph. Mg.*, 1791, IV, pp. 235–253 :

516) *Maass : Zusätze zu der Abhandlung über den höchsten Grundsatz der synthetischen Urteile* (Vol. II, Part II, no. 2).

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (IV.)

In 1790 Kant himself appeared upon the stage, with the treatise:

516*a*) *Kant: Ueber eine Entdeckung, etc.* Cf. no. 70. (It was not the intrinsic value of Eberhard's polemic, in the first volume of the *Magazin*, but the reputation which Eberhard undeservedly obtained as head of the Leibnitz-Wolff school, which led Kant in this instance to depart from his usual principle, and enter upon a controversy. Eberhard fully merited this sharp correction; but I am at least doubtful as to whether Kant's personal reproaches [of purposed misunderstanding, disingenuous character, *etc.*] are justified. According to Vaihinger [*Ph. Mh.*, 1879, pp. 321–332; 513–532] Kant himself must share the blame of some of Eberhard's misunderstandings, since he has not noticed a misplacement of pages in the *Prolegomena*. A series of Essays, directed against Kant's treatise was published in the *Magazin*. They are mostly couched in the personal language which Kant himself had introduced; and their polemic is not happy, — still less their positive assertions. Especial pleasure is taken, in them, in the proving of contradictions between the R. V. and the criticism of Eberhard, which are explained as due to the fact that, impelled by the weighty reasons urged in the *Magazin*, Kant has approximated to the Leibnitzian philosophy. But with one exception these pretended contradictions have only arisen from misunderstandings and distortions of sense. That one, it is true, contains an important deviation from the *Kritik*, and is constantly adduced: but it rests only upon a carelessness of Kant's, and not upon any alteration of view. He says, on pp. 55, 56 of the Reply: "S. 258, No. 3 und 4, sagt Herr Eberhard: 'Raum und Zeit haben ausser den subjektiven auch objektive Gründe, und diese objektiven Gründe sind keine Erscheinungen, sondern wahre erkennbare Dinge'; S. 259: 'ihre letzten Gründe sind Dinge an sich': welches alles die Kritik buchstäblich und wiederholentlich gleichfalls behauptet." In writing the relative senence, Kant was plainly thinking only of the quotation on p. 259, and of the two first sentences of the quotation on p. 258, — overlooking the final sentence of the latter. Of this, the relative sentence does not hold. — I will only enumerate the Essays which belong in this connection:)

517) *Eberhard: Vorläufige Antwort auf Hrn. Kant's Schrift: Ueber eine Entdeckung, nach der alle neue Critik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll.* In the *Ph. Mg.*, 1790, iii, pp. 148–172.

518) *Maass: Ueber den Satz des zureichenden Grundes.* In the *Ph. Mg.*, 1790, iii, pp. 173–194. With a sequel by *Eberhard*, pp. 194–204.

519) *Eberhard: Berichtigungen einer Stelle in dem phil. Mag. B. i. St. 2 S. 159, mit Beziehung auf H. Prof. Kant's Schrift über eine Entdeck. nach der alle neue Krit. der reinen Vern. durch eine ältere entbehrlich gemacht werden soll, S. 12 und ff.* In the *Ph. Mg.*, 1790, iii, pp. 205–211.

520) *Eberhard: Eigentlicher Streitpunkt zwischen dem Leibnitzischen Dogmatismus und dem kritischen Idealismus.* In the *Ph. Mg.*, 1790, iii, pp. 212–216.

521) *Eberhard: Ueber den Unterschied der Sinnenerkenntniss und der Verstandeserkenntniss.* In the *Ph. Mg.*, 1790, iii, pp. 251–279.

522) *Eberhard: Ueber die analytischen und synthetischen Urteile, zur Beantwortung des zweyten Abschnittes von H. Prof. Kant's Streitschrift.* In the *Ph. Mg.*, 1790, iii, pp. 280–303.

523) *Eberhard: Ueber die Categorien, insonderheit über die Categorie der Causalität.* In the *Ph. Mg.*, 1791, iv, pp. 171–187.

524) *Eberhard: Kurze Widerlegung der Transscendentalen Aesthetik in der kritischen Philosophie.* In the *Ph. Mg.*, 1791, iv, pp. 188–194.

525) *Schwab, I. C.: Prüfung des Kantischen Beweises von der blossen Subjektivität der Categorien.* In the *Ph. Mg.*, 1791, iv, pp. 195–208. Sequel by *Eberhard;* pp. 208–213.

526) *Eberhard: Ausführlichere Beantwortung des Einwurfes, welchen H. Kant meinem Beweise des Satzes vom zur. Grunde entgegengesetzt hat, mit Beziehung auf eine Recension des phil. Mag. (B. iii, St. 2) in den Tübing. gel. Anz., St. 6, S. 44 u. ff.* In the *Ph. Mg.*, 1791, iv, pp. 214–224. Cf. with this :

527) *Eberhard: Nachtrag zu dem Beweise des Satzes vom zureichenden Grunde in Beziehung auf die Einwürfe, welche in dem 97 St. der Tübingischen gelehrt. Anzeigen v. Jahr gegen diesen Beweis sind gemacht worden.* In the *Ph. A.*, 1792, i, 1, pp. 55–68.

528) *Schwab, I. C.: Ist H. Kant, in seiner Streitschrift gegen H. Eberhard, seinem in der Kritik der reinen Vernunft aufgestellten Begriffe vom Raum getreu geblieben?* In the *Ph. Mg.*, 1791, iv, pp. 225–230.

529) *Eberhard: Unmöglichkeit des kritischen Idealismus.* In the *Ph. Mg.*, 1791, iv, pp. 231–234. (Connects with Jakobi's remarks on things-in-themselves, without which one cannot enter upon Kant's System, but with the assumption of which one cannot remain there.)

530) *Rz.: Eine Frage, den Satz der Causalität betreffend.* In the *Ph. Mg.*, 1792, iv, pp. 482–489.

531) *Eberhard: Einige Erklärungen der Kantischen Vernunftkritik, nach dem Sinne des Leibnitzschen Systems der dogmatischen Philosophie.* In the *Ph. Mg.*, 1792, iv, pp. 490–503. (Besides these, there belong here the following articles of later date :)

532) *Schwab, I. C.: Beweis, dass den griechischen Philosophen der Unterschied zwischen den analytischen und synthetischen Urteilen nicht unbekannt war.* In the *Ph. A.*, 1793, ii, 1, pp. 112–116.

533) *Schwab: Noch einige Bemerkungen über die synthetischen Grundsätze a priori in der Kantischen Philosophie.* In the *Ph. A.*, 1793, ii, 1, pp. 117–124. — *Eberhard* and *Maass*, especially the numbers 512, 522, 518, 493, were again attacked by *Born* in the *N. ph. Mg.*, 1791, ii, pp. 292–320 and pp. 397–425.

534) *Born: Ueber den materialen Unterschied der Verstandesurteile, mit Bezug auf Herrn Eberhard's philosophisches Magazin, zweyten Bandes drittes Stück, S. 258 u. ff., und dritten Bandes drittes Stück, S. 280 u. ff.*

535) *Born: Ueber die vorgebliche transscendentale Gültigkeit des Satzes von der zureichenden Ursache, mit Hinsicht auf Herrn Eberhard's philosophisches Magazin. 3ter Band, 2tes Stück, S. 173 u. ff., vergl. mit 1stem Band, 2tes Stück, S. 163 u. ff.*

In another series of Essays, Eberhard and his friends direct their arguments against Kant's deduction of necessity and universal validity in judgments. Here they show themselves most weak — incapable of understanding the problem which Kant (after Hume) had propounded. From first to last, the apodeictic certainty and necessity of metaphysical, as of mathematical judgment depends, in their opinion, on the clear knowledge, gained in accordance with the law of contradiction, that the predicate is determined by the concept of the subject. Untaught by Kant's annihilating criticism, therefore, they peacefully continue to judge of objects by pure reason. An exceptional position, they say, must be allowed only to certain geometrical axioms ; which, as Kant puts it, depend upon intuition, and are therefore synthetic, — whose concepts, as Eberhard and company prefer to say, contain simple pictorial characteristics, which the finite understanding cannot derive from the objective reasons of the image, since this cannot be analysed in any way by the finite understanding. These axioms, therefore, possess for us only a sensible certainty, on account of the limitations of our understanding ; but for an infinite understanding, an apodeictic rational certainty. Many valid objections are raised to Kant's special mathematical theory ; but what is intended to take the place of this has still less value, simply indicating a retrogression as against Kant's (not understood) formulation of the problem. Not without value, on the other hand, are the acute essays of *Bendavid*. Those of *Kästner* are of interest only for the reason that they are the work of an expert, taking his stand simply and solely on the Leibnitz-Wolff doctrine. First to be mentioned is a paper, which stands in a certain, though not very close connexion with our present topic ; since, according to a later explanation of the author's, it was intended to form a pendant "zu dem phoronomischen und mechanischen Theile von Kant's metaphysischer Naturwissenschaft, welcher für Mathematiker ganz unbefriedigend ist" :

536) *Klugel, E. Gf. Ch.: Grundsätze der reinen Mechanik.* In the *Ph. Mg.*, 1789. i. pp. 435–468. ii, pp. 1–28. (Reprinted in: *Kästner und Klügel, philosophisch-mathematische Abhandlungen.* 8vo. Halle. 1807. Gebauer.) Besides this, there belong here the following articles:

537) *Eberhard: Von den Begriffen des Raums und der Zeit in Beziehung auf die Gewissheit der menschlichen Erkenntniss.* In the *Ph. Mg.*, 1789, ii, pp. 53–92.

538) *Eberhard: Ueber die apodiktische Gewisheit.* In the *Ph. Mg.*, 1789, ii, pp. 129–185.

538a) *Maass: Ueber den höchsten Grundsatz der synthetischen Urteile; in Beziehung auf die Theorie von der mathematischen Gewisheit.* In the *Ph. Mg.*, 1789, ii, second section, pp. 217–231. Cf. no. 514.

539) *Eberhard: Ueber den Unterschied der Philosophie und der Mathematik, in Rücksicht auf ihre Gewisheit.* In the *Ph. Mg.*, 1789, ii, pp. 316–341.

540) *Eberhard: Recapitulation der Hauptsätze, die bisher in diesem phil. Mag. sind bewiesen worden.* In the *Ph. Mg.*, 1789, ii, pp. 380–383. (Extends also to the other fields of debate.)

541) *Kästner, A. G.: Was heisst in Euklid's Geometrie möglich?* In the *Ph. Mg.*, 1790, ii, pp. 391–402.

542) *Kästner: Ueber den mathematischen Begriff des Raums.* Same place. pp. 403–419.

543) *Kästner: Ueber die geometrischen Axiome (Phil. Mag., ii B., 2 St., S. 153 u. s. w.).* Same place. pp. 420–430. (All these essays were reprinted in *Kästner und Klügel, philosophisch-mathematische Abhandlungen*, 1807.)

544) *Eberhard: Ist die Form der Anschauung zu der apodiktischen Gewisheit nothwendig? und beweiset die Mathematik aus Begriffen?* In the *Ph. Mg.*, 1790, ii, pp. 460–485.

545) *Eberhard: Genaue Bestimmung des Streitpunktes zwischen der kritischen und dogmatischen Philosophie über die Gründe der Wahrheit der mathematischen Urteile.* In the *Ph. Mg.*, 1790, ii, pp. 511–514.

546) *Eberhard: Antwort des Herausgebers auf das Schreiben in des 2ten B. 4 St. No. IX.* (The proposal had there been made, by *X*, under the title: *An den*

547) *Herausgeber des phil. Mag.* [pp. 493–496] that Eberhard, in order to be free of the ever-recurring reproach, that he had 'misunderstood' Kant, should pay more attention to the writings of Kant's followers, who must surely understand his system. *Eberhard* thereupon published in the third volume, 1790, pp. 55–69, under the title given above, two brief papers: *Die ersten Erkenntnissgründe sind allgemein objektiv gültig*, and *Die Mathematik demonstrirt aus Begriffen:* with reference to the first volume of Schultz' *Prüfung.* Cf. no. 734.)

548) *Eberhard: Ist die Mathematik durch ihre synthetischen Urteile in Ansehung ihres Wahrheitsgrundes von der Metaphysik verschieden?*

In the *Ph. Mg.*, 1790, iii, pp. 89–110. (Against vol. i of Schultz' *Prüfung.*)

549) *Eberhard: Von dem Einflusse der sinnlichen Anschauungen auf die Wahrheit und Gewisheit. Ein Nachtrag zu Philos. Mag. B. iii, St. 1, No. 5.* (pp. 89–110.) In *Ph. Mg.*, 1791, iv, pp. 68–83. (Also against Schultz' *Prüfung.*)

550) *Eberhard: Vergleichung des Skepticismus und des kritischen Idealismus.* In the *Ph. Mg.*, 1791, iv, pp. 84–115. (Since universal truth and necessity are not possible without objective truth, Criticism, which can only base them upon subjective reasons, cannot but lead to complete subjectivity of knowledge, and so to scepticism.)

551) *Schwab, I. C.: Ueber die geometrischen Beweise, aus Gelegenheit einer Stelle in der Allgemeinen Litteratur-Zeitung.* In the *Ph. Mg.*, 1791, iii, pp. 397–407.

552) *Schwab: Vergleichung zweyer Stellen in Herrn Kant's Schriften, betreffend die Möglichkeit der geometrischen Begriffe.* In the *Ph. Mg.*, 1791, iii, pp. 480–490.

An article in the *Ph. Mg.* (1792, iv, pp. 447–460) is directed against these two essays of Schwab's :

553) *Rehberg: Ueber die Natur der geometrischen Evidenz.* (Schultz, in the *A. L. Z.*, 1789, iii, p. 802, and Rehberg, in the *Neues deutsches Museum*, 1791, March [cf. no. 505] required from the dogmatists the proof of a synthetic geometrical proposition from concepts. Schwab imagined that he had furnished this in the first essay. Rehberg denies this ; but his first position is defended by:)

554) *Schwab: Einige Bemerkungen über vorstehenden Aufsatz.* Same place. pp. 461–469. In the first volume of his collected works (Hannover, 1828) Rehberg treats again of the same topic, pp. 52–60, under the title : *Ueber den Grund der mathematischen Evidenz.* — Further to mention, from the fourth volume of the *Ph. Mg.*, are :

555) *Bendavid, L.: Deduction der mathematischen Principien aus Begriffen.* (1) *Von den Principien der Geometrie.* In the *Ph. Mg.*, 1791, iv, pp. 271–301. (2) *Von den Principien der Arithmetik.* 1792, iv, pp. 406–423. (Mathematics as a whole is, according to Bendavid, an a priori, conceptual science. None of her axioms is based upon intuition : all, therefore, are in Kantian terminology analytic. Thus, Bendavid proves the proposition, that only one straight line is possible between two points, from the fact that the understanding, which cannot independently of intuition pay regard to difference of place, distinguishes lines simply by their different lengths. If now the shortest length between two points be termed the 'straight line,' then there can exist for the understanding but one single straight line, — since it would have at its disposal no characteristic for the distinguishing of two shortest lines from one another. But, Kant would object, if Mathematics is a necessary science, from concepts, whence comes its universal validity, its applicability to objects? How is it that only

geometrical constructions are possible, if it is not proven, that in intuition also — when regard must be paid to difference of place — there is possible only one single straight line between two points? Consideration of Bendavid's two papers led Eberhard also to retract his earlier admission that certain geometrical axioms possess sensible certainty only, and to set down ontological concepts [in place of concepts with simple, sensible characteristics] and the law of contradiction as the sole principles of geometry. See :)

556) *Eberhard: Beweis dass die Principien der Geometrie allgemeine Begriffe und der Satz des Widerspruchs sind.* In the *Ph. A.*, 1792, i, 1, pp. 126–140. — In the same volume there belong here :

557) *Schwab, I. C.: Prüfung des Schulzischen Beweises von der Möglichkeit einer völlig bestimmten unendlichen geraden Linie.* In the *Ph. A.*, 1792, i, 2, pp. 109–119.

558) *X.: Probe einer neuen Anwendung der kritischen Philosophie auf die Geometrie.* In the *Ph. A.*, 1792, i, 2, pp. 120–123. (Against an article by H .... ch, in *K. A. M.*, 1792, i, 2, pp. 61 ff.)

559) *Eberhard: Neue Bestätigung des Satzes: dass die Geometrie aus Begriffen beweise.* In the *Ph. A.*, 1792, i, 3, pp. 96–99.

560) *Maass: Beweis einiger (nicht identischen) mathematischer Sätze aus blossen Verstandesbegriffen.* In the *Ph. A.*, 1792, i, 3, pp. 100–113.

561) Against the second volume of the *Ph. Mg.* there appeared in the *A. L. Z.* (1790, iii, nos. 281–284, pp. 785–814) a cutting review by *Schultz*, based on a number of essays of Kant's which had been put at his disposal. The article of Kant's directed against Kästner is preserved (cf. nos. 157, 158). Kant attempts in it to present the matter in such a light that Kästner's assertions can be squared only with his own, and not with Eberhard's views. To this review a reply was published by :

562) *Eberhard: Beantwortung der Recension des zweyten Bandes dieses Magazins in der Allgem. Litt. Zeit. 1790, No. 281, 282.* In the *Ph. Mg.*, i, 791, iii, pp. 408–479. — Directed mainly against the views of the nature of space and time, and the theory of mathematical certainty, represented in the *Ph. Mg.*, is the following, which may be regarded as a continuation of no. 561. :

563) *Schultz, Ih.: Prüfung der Kantischen Critik der reinen Vernunft.* Second part. Large 8vo. Königsberg. 1792. Nicolovius. pp. vi, 296. Pirated, 1794. Frankfurt and Leipzig. (The title of the work, therefore, does not correspond with its contents, which consists entirely of polemic against the *Ph. Mg.* It is convincingly proved that, because geometrical demonstrations are not possible without construction of concepts, a purely conceptual development of geometry, independently of intuition, cannot be carried through. Lasting value must be ascribed to the third part: *Die Theorie der Sinnlichkeit*, pp. 275–296 : a brief exposition of the results of the *Aesthetik*, clear and thoroughly Kantian. That space and time cannot *also* be attributed to things-in-themselves is, it is true, not proven

stricte, — and therefore not by the adducing of the antinomies, — by Kant, in the writer's opinion ; but it is by *Reinhold*, in his theory of the 'Vorstellungsvermögen.') In defence of the *Magazin*, Schwab published three essays in the *Ph. A.*, 1792, i, 3 :

564) *Schwab, I. C.: Einige Bemerkungen über den zweyten Theil der Schulzischen Prüfung der Kantischen Vernunftkritik.* pp. 1–21.

565) *Schwab: Vergleichung zweyer Stellen in Hrn. Hofpr. Schulzens Schriften.* pp. 63–69.

566) *Schwab: Ueber das Unendliche des Hrn. Hofpr. Schulz.* pp. 70–79. (As regards Schwab's views of mathematics, cf. also *Schwab* under 1796.) Contemporary with this battle of the mathematical principles are certain other separate articles of Eberhard's :

567) *Eberhard: Wie weit stimmt die Leibnitzische und Kantische Vernunftkritik überein ?* In the *Ph. Mg.*, 1790, ii, pp. 431–435.

568) *Eberhard: Fernere Vereinigungspunkte der Leibnitzschen und Kantischen Vernunftkritik.* In the *Ph. Mg.*, 1790, ii, pp. 486–492.

569) *Eberhard: Ueber den Unterschied des logischen und Realwesens.* In the *Ph. Mg.*, 1790, iii, pp. 83–88. Against this :

570) *Born: Ueber den Unterschied zwischen dem logischen und dem realen Wesen in Beziehung auf Herrn Eberhard's philosophisches Magazin, 2ter Band, 4tes Stück, S. 431 und ff. und 3ter Band, 1stes Stück, S. 83 und ff.* In the *N. ph. Mg.*, 1790, ii, pp. 71–86.

571) *Eberhard: Ueber die Anschauung des inneren Sinnes.* In the *Ph. Mg.*, 1791, iv, pp. 354–359. (The single peculiar intuition of the internal sense is intuition *a priori* of ideas, empirical and abstract as well as infinite; through which last we acquire with apodeictic certainty the truths of natural theology, by applying the categories to intuition *a priori*. All this is ostensibly proven from the principles of the critical philosophy. The article is the most foolish which appeared in the whole course of the *Ph. Mg.* and *Ph. A.*, and clearly shows Eberhard's want of capacity for true philosophy.)

572) *Eberhard: Ueber den höchsten Grundsatz in der Moral.* In the *Ph. Mg.*, 1791, iv, pp. 366–372.

573) *Eberhard: Vergleichung der peripatetischen, academischen, stoischen, wolfischen und Kantischen Moralphilosophie.* In the *Ph. Mg.*, 1791, iv, pp. 373–379. (Principally against Schmid's *Versuch einer Moralphilosophie.* Cf. *Schmid*, 1790.)

574) *Eberhard: Unterscheidung einiger Wörter, die gleichbedeutend scheinen. Angenehm. Gut. Schön. Nützlich.* In the *Ph. A.*, 1792, i, 2, pp. 92-98. (Against Kant's doctrine of uninterested pleasure in the beautiful.)

575) *Eberhard: An den künftigen Prüfer von Reimarus nothwendigen Wahrheiten der natürlichen Religion.* (*Vid. Schlessw. ehem. Braunschw. Journ.*, 1792, May, p. 86.) In the *Ph. A.*, 1792, i, 3, pp. 80–95. (Against Kant's moral proof of the existence of God. Cf. *Ideen*, 1792.)

576) *Eberhard: Urtheil eines Engländers über die Kantische Philosophie.* In the *Ph. A.*, 1794, ii, 2, pp. 120–122. (From the appendix to

the tenth volume of the *Monthly Review*, where in the course of a review of *Der Kantische moralische Beweisgrund von dem Daseyn Gottes* ['gekrönte Preisschrift' of the Dutch Society of Sciences at Harlem] a summary of Kant's philosophy is given, a pretty severe judgment passed on Kant himself, his obscurity complained of, and his Idealism put in the same category with Berkeley's "ingenious sophistry.")

577) *Eberhard: Entscheidender Gesichtspunkt zur Beylegung der Streitigkeiten zwischen der kritischen und dogmatischen Philosophie.* In the *Ph. A.*, 1794, ii, 3, pp. 121–124. — Eberhard's final fulminations against the critical philosophy, which proved, however, as innocuous as the earlier ones had done, are to be found in a connected series of articles.

578) *Eberhard: Dogmatische Briefe.* In the *Ph. A.*, 1792, i, 2, pp. 37–91 ; 1792, i, 3, pp. 22–47 ; 1793, i, 4, pp. 46–90 ; 1793, ii, 1, pp. 38–69 ; 1794, ii, 3, pp. 44–73. (In these he collected together once more all the objections urged in the *Ph. Mg.* Characteristic of the work is an entirely geometric [a point which he repeatedly emphasizes] proof of the existence of God, based on the existence of eternal, absolutely necessary truths, which presuppose a similar, that is a divine understanding. Vol. I, Part 4, pp. 49 ff. The most valid, which are at the same time the most obvious objections raised by Eberhard, are those urged against the table of categories. Vol. II, Part 3, pp. 51 ff. With these letters Eberhard concluded his campaign against Kant; after he had, in 1794, again expounded his real-dogmatic system, in the closest connection with Baumgarten's *Metaphysik*:)

579) *Eberhard: Kurzer Abriss der Metaphysik, mit Rücksicht auf den gegenwärtigen Zustand der Philosophie.* 8vo. Halle. Waisenhausbuchhandlung. pp. 224. (Eberhard had not for some time previously been honored by further refutation in the *A. L. Z.* Schultz had snubbed him unmercifully. The philosophical public, too, showed no great regard for him. He therefore found it preferable to exchange the dangerous battle-ground of philosophy for more peaceful fields, and betook himself to philological studies.) I append here the anonymous articles :

580) *N. N.: Versuch einer Entwicklung des Begriffs vom ewigen Wesen.* In the *Ph. Mg.*, 1791, iv, pp. 58–67.

581) *N. N.: Etwas über den Begriff des nothwendigen Wesens, und den daraus hergeleiteten Beweis seiner Wirklichkeit.* In the *Ph. Mg.*, 1792, iv, pp. 470–476. (Possibility presupposes necessary, eternal existence. A proof, therefore, which is very similar to that of Kant in the *Nova Dilucidatio* and in the *Beweisgrund*.)

582) *N. N.: Beweis des Daseyns Gottes aus dem Begriffe eines unabhängigen Wesens.* In the *Ph. Mg.*, 1792, iv, pp. 477–481.

583) *v. K.: Versuch eines konzentrirten Beweises für die Substantialität und Einfachheit des Ich.* In the *Ph. A.*, 1792, i, 3, pp. 114–120. (As valueless as the three previous papers.)

584) *X.: Das feste Land. Eine Erzählung.* In the *Ph. Mg.*, 1790, iii, pp. 349–357.

584*a*) *X.: Noch etwas über den Begriff des Vorstellungsvermögens.* In the *Ph. A.*, 1792, i, 3, pp. 121–124.

585) *X.: Von der Proportion zwischen der Moralität und der Glückseligkeit.* In the *Ph. A.*, 1793, i, 4, pp. 22–39.

586) *X.: Auszug aus einem Schreiben, als ein Nachtrag zu der Abhandlung über die Proportion zwischen Sittlichkeit und Glückseligkeit.* In the *Ph. A.*, 1795, ii, 4, pp. 114–116.

587) *X.: Ueber das Glaubensbekenntniss eines Gotesläugners in der Französischen National-Convention.* In the *Ph. A.*, 1793, i, 4, pp. 40–45. (Held up to the Germans as an awful warning of what they will come to, if they base religion on morality.)

588) *X.: Ein Dilemma gegen den Kantischen Beweis von der Unsterblichkeit der Seele.* In the *Ph. A.*, 1794, ii, 2, pp. 10–12.

589) *X.: Ueber den Kantischen Begriff vom Genie.* (*Vid. Krit. d. Urtheilskr.*, pp. 190 ff., and p. 239.) In the *Ph. A.*, 1794, ii, 2, pp. 13–25.

590) *X.: Ueber das Kantische radicale Böse in der menschlichen Natur.* In the *Ph. A.*, 1794, ii, 2, pp. 34–47.

591) *X.: Prüfung eines scheinbaren Kantischen Gedankens von dem moralischen Vortheile unsers eingeschränkten Wissens.* In the *Ph. A.*, 1794, ii, 2, pp. 48–59. (*Scheinbar* = only apparently true.)

592) *X.: Ueber die Kantische Teleologie.* In the *Ph. A.*, 1794, ii, 3, pp. 1–16. (If for the realisation of the highest good one must presuppose a highest intelligence, then the assumption is just as necessary for the explanation of teleology in nature.)

593) *X.: Dreyerlei Disorganisationen gegen das Ende unsers Jahrhunderts.* In the *Ph. A.*, 1794, ii, 2, pp. 17–31. (Kant correlated with Mesmer and the French Revolution.)

594) *X.: Gespräch zwischen Charlotte Cordé, der Mörderin des berüchtigten Marat zu Paris, und einem kritischen Philosophen.* In the *Ph. A.*, 1795, ii, 4, pp. 110–113. (These articles of X.'s, the list of which must be supplemented by no. 251 and three short papers quoted under *Fichte*, 1792, are extremely, almost passionately bitter in tone; but for the most part evidence an acute mind, and are at times really clever.)

Schwab is especially conspicuous in the *Archiv* from the number of his contributions: —

595) *Schwab, I. C.: Ueber die Zweyerley Ich, und den Begriff der Freyheit in der Kantischen Moral.* In the *Ph. A.*, 1792, i, 1, pp. 69–80. (Especially directed against Schmidt's *Versuch*, 1790.)

596) *Schwab: Ueber eine ungerechte Beschuldigung der Leibnitzischen Lehre von der besten Welt, in Hrn. Prof. Schmidt's Moral-Philosophie.* In the *Ph. A.*, 1792, i, 3, pp. 48–62.

597) *Schwab: Wie beweiset die kritische Philosophie, dass wir uns absolut-frey denken müssen?* In the *Ph. A.*, 1794, ii, 2, pp. 1–9.

598) *Schwab: Ueber den intelligibeln Fatalismus in der kritischen Philosophie.* In the *Ph. A.*, 1794, ii, 2, pp. 26–33. (Against Schmid's *Versuch.*)

599) *Schwab: Neuer Beweis für die Unsterblichkeit der Seele nach Analogie des Kantischen.* In the *Ph. A.*, 1794, ii, 2, pp. 123, 124.

600) *Schwab: Einige Einwürfe gegen den Kantischen Grundsatz der practischen Philosophie.* In the *Ph. A.*, 1794, ii, 3, pp. 116–120. — The joy of battle carried Schwab so far, that he even attacked. with weapons that were wholly inadequate, Kant's views of the origin of the universe, which had met with such general acclamation:

601) *Schwab: Prüfung der Kantischen Hypothese von dem mechanischen Ursprung des Planetensystems.* In the *Ph. A.*, 1792, 2, pp. 1–36.

602) *Schwab: Prüfung der Kantischen Hypothese von dem Ursprung des Ringes des Saturn, und der Berechnung der Achsendrehung dieses Planeten.* In the *Ph. A.*, 1793, i, 4, pp. 1–21.

Nos. 479, 491–493 in the *Ph. Mg.* belong to the year 1788. A copious index to the *Ph. A.*, 1794, ii, 2 and 3, with critical remarks, is to be found in Abicht's *phil. Journal*, vol. ii, 1794, pp. 213–245.

603) *Pistorius, H. A.* (over the signature *Sg*) speaks in the course of a review (*A. D. B.*, 1788, 80, ii, pp. 461–465) of Meiners' *Grundriss der Seelenlehre* (no. 240) of the success which the Kantian philosophy enjoyed with men of ripe judgment and trained mind. Reprinted in *Mtr.*, I. pp. 88–93.

603*a*) *Rehberg, A. Wlh.:* cf. no. 394.

604) *Reuss, Mat.: Aesthetica transscendentalis Kantiana una cum thesibus ex historia Philosophiae et Matthesi publicae disquisitioni exposita.* 4to. Würzburg. Nitribitt. pp. 27. (For the most part a literally translated summary of the R. Vb. Its only importance lies in the fact that Reuss was one of the first Roman Catholic professors to present the Kantian philosophy to a student-audience and to cause them to defend it.)

604*a*) *Riem, A.:* cf. no. 638.

604*b*) *Schlettwein:* on the dispute between Feder and Kant; cf. no. 324.

604*c*) *Schmid, C. Chr. E.:* cf. no. 294.

605–619, Schmid, Ih. Wlh.

605) *Schmid, Ih. Wlh.: De consensu principii moralis Kantiani cum ethica christiana. Programmata duo paschalia.* 4to. Jena. 1788. Strankmann. 4to. 1789. Same place. pp. 12. (Schmid was the best of the rationalistic German theologians, who attempted by arbitrary interpretation to banish from christianity everything that went beyond Kant's 'rational belief.' Kant's moral system is to him the only true one. It is brought into harmony with scriptural doctrine by forced exegesis. Revelation was not necessary, but only desirable for the sake of the more speedy

propagation of religious and moral truths-of-reason. This position, taken up in no. 605, is represented also in :)

606) *Schmid, I. W.: Ueber den Geist der Sittenlehre Jesu und seiner Apostel.* 8vo. Jena. 1790. Cuno's heirs. pp. 428. — Against a review of no. 606 in the :

607) *Hallischen gelehrten Zeitungen* (1790, Part 74) Schmid defended himself in the :

608) *A. L. Z.*, 1790, I. B., pp. 1107, 1108.

609) *Schmid, I. W.: Kurzer Abriss der Religions- und Sittenlehre für die Jugend.* Large 8vo. Jena. 1791.

610) *Schmid, I. W.: Programma de eo, quod nimium est in comparanda doctrina rationis practicae purae et disciplina morum christiana.* 4to. Jena. 1791.

611) *Schmid, I. W.: De disciplinae christianae cum principiis rationis practicae purae consensu.* 4to. Jena. 1792.

612) *Schmid, I. W.: Programma de populari usu praeceptorum rationis practicae purae.* 4to. Jena. 1792.

613) *Schmid, I. W.: Programma quo diversus philosophiae ad doctrinam Christianam habitus demonstratur.* 4to. Jena. 1793. pp. 12.

614) *Schmid, I. W.: Theologische Moral.* Large 8vo. Jena. 1793. Cuno's heirs. pp. 674.

615) *Schmid, I. W.: Lehrbuch der Theologischen Moral, für akademische Vorlesungen.* 8vo. Jena. 1794. Cuno's heirs. pp. 326.

616) *Schmid, I. W.: Christliche Moral, wissenschaftlich bearbeitet.* Large 8vo. Jena. Stahl. Vol. i. 1797. pp. xlviii, 555. Vol. ii, published by K. Ch. Erh. Schmid. 1800. pp. 509. Vol. iii, — also under the title : *Christliche Ascetik*, — published by K. Ch. Erh. Schmid. 1804.

Schmid was influenced by Kant also in dogmatics. The work which falls under this head bears the title :

617) *Schmid, I. W.: Ueber christliche Religion, deren Beschaffenheit und zweckmässige Behandlung als Volkslehre und Wissenschaft für das gegenwärtige Zeitalter.* 8vo. Jena. 1797. Stahl. pp. 512.

Schmid attempts to make the fruits of his theoretical investigations useful for practice, in the following publications :

618) *Schmid, I. W.: Anleitung zum populären Kanzelvortrage zum Gebrauch bey akademischen Vorlesungen.* Large 8vo. Jena. Cuno's heirs. i. *Theoretischer Theil.* 1787. pp. 296. ii. *Practischer Theil.* 1787. pp. 160. iii. *Historischer Theil oder kurzer Abriss der Geschichte der geistlichen Beredsamkeit und Homiletik.* 1789. pp. 296. Second edition, enlarged, improved, and in part entirely rewritten. Same place. Parts I, II. 1795. pp. 378, 310. Part III. 1800. pp. viii, 307.

619) *Schmid, I. W.: Katechetisches Handbuch zum Gebrauch für akademische Vorlesungen und Uebungen.* Large 8vo. Jena. Cuno's heirs. Part I. *Regeln der Katechetik.* 1791. pp. 188. Part II. *Katechetisches Lehrbuch der christlichen Religion.* 1791. pp. 420. Part III. *Beyspiele*

von Katechisationen. 1792. Sixteen sheets. Second edition, enlarged and improved; edited and supplemented by K. Chr. E. Schmid. Part I. 1798. pp. 305. Part II. under the title: *Abriss der Religions- und Sittenlehre für die christliche Jugend.* 1798. pp. 391. Part III. 1801. pp. 276.

620) *Schmitt, Jak. Praeside exponet systema Em. Kantii et propugnabit ortum, objecta generalia et praecipua, modumque cognitionis Hm. Jos. Zech.* 4to. Heidelberg. 1788. Wiesen. pp. 19.

621) *Schübler, Chr. Ludw.: Versuch der Einrichtung unseres Erkenntnissvermögens durch Algeber nachzuspüren, durchgehends mit Rücksicht auf die Kantische Philosophie.* 8vo. Leipzig. pp. 264. (Schübler follows out to its consequences Kant's view, that all mathematical knowledge proceeds only by construction of concepts. He thinks that Kant's statements, especially in the *Aesthetik* and *Analytik*, would prove this claim to apodeictic certainty best, "wenn sie durch algebraische Vorstellungsart fixirt, in der Probe des dabey anzuwendenden allgemein-gültigen Calculs beständen." Thus he bases, *e. g.*, the four species on the technical expressions of the *R. V.*, such as 'synthetische Einheit,' 'Recognition der Synthesis,' 'Einheit der Apperception,' *etc.*

622) *Schultz, Ih.: Versuch einer genauen Theorie des Unendlichen. Erster Theil, vom Unendlichgrossen und der Messkunst desselben.* 8vo. Königsberg and Leipzig. Hartung. pp. 368, with two copper-plates. (Space is a given infinite, and nevertheless measurable, if regarded as a circle with infinitely long radius, *i. e.* $= \frac{4}{3} \pi \infty^3$. On the other hand, the continuity and infinite divisibility of space cannot be made intelligible. The first theory has, rightly enough, found no supporters: for why should not ∞^3 be taken as unit in place of ∞, if Schultz regards the former concept as capable of construction?)

623) *Schulze, Glo. E.: Grundriss der philosophischen Wissenschaften.* Large 8vo. Wittenberg and Zerbst. Zimmermann. Vol. i. 1788. pp. 413. Vol. ii. 1790. One alphabet, four sheets. (Vol. i contains a brief introduction to Philosophy and Psychology; vol. ii, Ontology, natural Theology and Cosmology. The author does not wish to recruit for a definite system, but aims at introducing his pupils to self-examination and to thinking for themselves. He therefore expounds the most important philosophical systems, emphazising their strengths and weaknesses. On the whole, he is praiseworthily impartial. Full justice is done to the Kantian philosophy, though very important objections to it are urged.)

623*a, b*) *Schütz, Ch. Gf.:* cf. nos. 219, 220.

623*c*) *Selle, C. G.:* cf. no. 197.

624) *Skizze einer Geschichte der Aufklärung in Deutschland von der Reformation an bis auf Kant; und wie weit wir in der Aufklärung kommen können, wenn wir diesem Philosophen folgen?* By *n–s–h.* In the *Berlinisches Journal für Aufklärung*, vol. i, Parts I and II. (All 'enlightenment,' which is referred only to religion and morality, has been given its foundations, confined within impassable barriers, secured and pro-

tected against every attack of fanaticism, dogmatism and scepticism in the impregnable bases of man's faculty of thought, by the Kantian philosophy.)

625–634, Stattler.

625) *Stattler, Bened.: Anti-Kant.* Two volumes, large 8vo. München. Lentner. Vol. i, pp. xxx, 482. Vol. ii, pp. xiv, 429. With an appendix in a refutation of Kant's *Metaphysik der Sitten.* pp. 332. (Stattler, who was by no means a worthy opponent for Kant, had worked out a philosophical system as early as the end of the sixties. This professed to have happily avoided all the cardinal errors of previous logic and metaphysic, and to have convincingly proved, for the first time, the universality and necessity of metaphysical concepts. Despite this claim, Stattler derives all knowledge, even mathematics, from experience, as its ultimate basis. "Mittels der Abstraktion der einfachsten und sich widersprechenden Merkmale der Gegenstände derselben" we attain to "allgemeinen Verstandesurtheilen," before all to the analytical proposition of the sufficient reason, from which follow analytically the law of contradiction, the law of excluded middle, *etc.*, as well as all general judgments of the understanding. From these, again, are derived the "reinen Vernunftschlüsse pur a priori." [§§ 323 ff., in the second part, give a brief *résumé* of Stattler's fundamental principles.] None the less does the *Satz vom Grunde* possess transcendental validity; and much can be said with certainty of God, the world and the soul. It is plain, that Stattler has not understood Kant's problems at all, if he can undertake his refutation from this obscure and contradictory standpoint. The refutation is couched in language which is often ambiguous, and replete with provincialisms. Boastful and conceited references are made to the author's own works, which have banished all problems from the world; the arguments alleged are absurdly insufficient, and they are frequently replaced by vulgar invective or cautions against the danger to religion and morality arising from the Kantian philosophy. Only on one point does the writer admit that Kant deserves recognition: by his annihilation of the philosophy of Leibnitz, he has pointed to Stattler, without any suspicion of doing so, as the only philosophical saviour. Since the result was precisely the opposite, and the reviewers showed no gentleness in handling Stattler, his later works became still more despicable. The place of argument is taken more and more by distortions of reasoning, lamentations and complaints of the pernicious opinions of Kant, contemptible perversions of the latter's utterances, calls upon the regents to suppress his philosophy, *etc.*)

626) *Stattler: Schreiben des Antikants an den Freund der Wahrheit über drei allerliebste Recensionen.* 8vo. 1789. pp. 16.

627) *Stattler: Schreiben des Verfassers des Antikants an die Theilhaber d. r A. L. Z. von Jena über eine in selber erschienene, äusserst seichte, aber eben darum viel bedeutende Recension seines Antikants.* 8vo. 1789. pp. 23.

628) *Stattler: Anti-Kant im Kurzen. Oder kurze vollständige Widerlegung aller von Hrn. Joh. Schulz, Hofpr. und Prof. der Mathematik zu Königsberg im ersten Theile seiner Prüfung vertheidigten entscheidenden Hauptsätze der Kantischen Critik der reinen Vernunft.* 8vo. Vienna. 1792. Cf. no. 724.

629) *Stattler: Kurzer Entwurf der unausstehlichen Ungereimtheiten der Kantischen Philosophie, sammt dem Seichtdenken so mancher gutmüthigen Hochschätzer derselben. Hell aufgedeckt für jeden gesunden Menschenverstand, und noch mehr für jede auch nur Anfänger im ordentlichen Selbstdenken.* 8vo. München. 1792. p. 70.

630) *Stattler: Meine noch immer feste Ueberzeugung von dem vollen Ungrunde der Kantischen Philosophie und von dem aus ihrer Aufnahme in christliche Schulen unfehlbar entstehenden äussersten Schaden für Moral und Religion gegen zween neue Vertheidiger ihrer Gründlichkeit und Unschuld, und Abhandlung über die Unmöglichkeit eines Beweises vom Daseyn Gottes aus blosser Vernunft.* 8vo. Landshut. 1793. Hag. Thirteen and a half sheets.

631) (*Stattler:*) *Wahres Verhältniss der Kantischen Philosophie zur christlichen Religion und Moral nach dem nunmehr redlich gethanen Geständnisse selbst des Herrn Kants und seiner eifrigsten Anhänger, allen redlichen Christen zum reifen Bedacht vom Verfasser des Anti-Kants.* 8vo. München. 1795. Zängl. Ten sheets.

Against Stattler appeared:

632) *Mutschelle, Seb.: Kritische Beyträge zur Metaphysik, in einer Prüfung der Stattlerisch-Antikantischen.* (Anonymous.) 8vo. Frankfurt. 1795. pp. xl, 216. Second edition, with author's name. 8vo. München. 1800. Lindauer. pp. xl, 216. — In reply to the first edition Stattler wrote:

633) (*Stattler:*) *Kritik der kritischen Beyträge zur Metaphysik. Vom Antikant.* Large 8vo. München. 1795. Lindauer. Three and a half sheets. Besides this:

634) (*Stattler:*) *Fernere Behauptung der Kritik über die kritischen Beiträge zur Metaphysik u. s. w. gegen den gegenwärtigen Recensenten in der oberdeutschen Literaturzeitung, vom Antikant.* Large 8vo. München. 1796. Lindauer. pp. 52.

635) *Stoll, Ih. Gli.: Philosophische Unterhaltungen, einige Wahrheiten gegen Zweifel und Ungewissheit in besseres Licht zu setzen, auf Veranlassung Hrn. Kants Kritik der reinen Vernunft.* 8vo. Leipzig. 1788. In commission with Sommer. pp. 322. (This work, which possesses no significance whatever, is written — in tedious, declamatory, disjointed language — for the satisfaction of a friend, who has fallen a prey to doubts owing to the objections raised to proofs of God's existence, of immortality, *etc.* Kant is defended against the charges of Spinozism and atheism.)

636) *T.:* p. 737. Review of R. Vb.

637) *Tennemann, W. Gli.: Disputatio philosophica: Num sit subjectum aliquid animi a nobisque agnosci possit. Accedunt quaedam dubia*

contra Kantii sententiam. 4to. Jena. pp. 28. (By the two attributes 'thought' and 'consciousness' the soul can be known as substance, as thing-in-itself.)

638–649, Tieftrunk.

638) (*Tieftrunk, I. H.:*) *Einzig möglicher Zweck Jesu.* In the *Berlinisches Journal für Aufklärung.* Vol. i. 1788. Parts 2, 3. The latter part with notes by the editor, *A. Riem*, to which Tieftrunk replies anonymously in vol. ii, 1789, part 2 :

639) (*Tieftrunk:*) *Zusätze und Erläuterungen zum einzig möglichen Zweck Jesu.* The articles were published separately, in enlarged form and still anonymously, under the title :

640) (*Tieftrunk:*) *Einzig möglicher Zweck Jesu, aus dem Grundgesetze der Religion entwickelt.* 8vo. Berlin. 1789. Akademische Kunst- und Buchhandlung. pp. 160. Second edition, improved and enlarged, with the author's name. Same place. 1793. Large 8vo. pp. 250. (Between the religion of Jesus, rightly understood, and Kant's moral-theology, there obtains the most beautiful harmony. Christianity satisfies the demands of reason better than any other theory, reveals the dignity of man, and furthers his improvement. A fuller continuation of these thoughts is given in nos. 641, 642. Their aim is to prove the complete identity of the Christian and the pure moral rational-religion ; to establish, as the one fundamental law of the Christian religion, the proposition " Liebe Gott und deinen Nächsten als dich selbst," — a proposition which reason also discovers in itself, in the form of the Kantian moral principle ; to derive from this law all really Christian doctrines ; and on the basis of it to test, and where necessary to purify all positive religion, and in especial dogmatics as hitherto formulated. Tieftrunk hopes in this manner to allay all conflict between the religion of reason and the religion of revelation. The source of it does not lie at all in these themselves ; it is simply due to the fault of their dogmatising counsel on both sides. — No. 642 is particularly tedious in its diffuseness. Against Tieftrunk, cf. *Staüdlin*, 1791.)

641) (*Tieftrunk:*) *Versuch einer Kritik der Religion und aller religiösen Dogmatik, mit besonderer Rücksicht auf das Christenthum. Vom Verfasser des Einzigmöglichen Zwecks Jesu.* 8vo. Berlin. 1790. Akademische Kunst- und Buchhandlung. pp. 344.

642) *Tieftrunk: Censur des christlichen protestantischen Lehrbegriffs nach den Principien der Religionskritik, mit besonderer Hinsicht auf die Lehrbücher des Hrn. Dr. I. Cp. Döderlein und Dr. Sm. F. Nth. Morus.* Large 8vo. Berlin. Akademische Kunst- und Buchhandlung. Part i. 1791. pp. 238. Continuation i. 1791. pp. 136. Part ii. 1794. pp. xvi, 396. Part iii. 1795. pp. clxiv, 322. Second edition, altered and enlarged. Part i. 1796. pp. 380. — To be mentioned here are also the following works, which take their source in the same line of thought :

643) *Tieftrunk: Briefe über das Daseyn Gottes, Freyheit und Unsterblichkeit.* In the *Deutsche Monatsschrift.* 1790. Vol. i. Sept. pp. 195–210. 1791. Vol. ii. Febr. pp. 307–316.

644) (*Tieftrunk:*) *Ueber Vernunftmässigkeit des Christenthums vom Verfasser des einzig möglichen Zwecks Jesu.* In the *Berlinisches Journal für Aufklärung.* 1790. Vol. vi. Part 2.

645) *Tieftrunk: De modo Deum cognoscendi quaerit suasque simul indicit lectiones per hoc semestre habendas.* 8vo. Berlin. 1792. The elder Vieweg. pp. xii, 55.

646) *Tieftrunk: Dilucidationes ad theoreticam religionis christianae partem, ita ut libelli a Sm. F. Nth. Morus editi et, epitome theologiae christianae, inscripti potissimum ratio sit habita.* Large 8vo. Berlin. 1793. The elder Vieweg. Vol. i. One alphabet. Vol. ii, pp. 398. (The title does not accord with the contents. In reality the book presents a prolix philosophical system of dogmatics.)

647) *Tieftrunk: Dissertatio de argumento ex Ethicologia ad Dei existentiam vindicandam petito. Praes. Tieftrunk. Resp. I. Gf. A. Kroll.* 8vo. 1794. Halle. Two sheets.

648) *Kroll, I. Gf. A.: Philosophisch-kritischer Entwurf der Versöhnungslehre. Nebst einigen Gedanken über denselben Gegenstand, von I. H. Tieftrunk.* 8vo. Halle. 1799. Gebauer. pp. 172.

649) *Tieftrunk: Die Religion der Mündigen.* 8vo. Berlin. 1800. Akademische Buchhandlung. Vol. i. pp. cxv, 412. Vol. ii. pp. xxii, 534.

650) *Ulrich, I. A. H.: Eleutheriologie oder über Freiheit und Nothwendigkeit. Zum Gebrauch der Vorlesungen in den Michaelisferien.* 8vo. Jena. 1788. Cröker. pp. 106. (A logically elaborated determinism, which, rightly apprehended, does not abolish but rather supports morality. Man is in possession of freedom, in so far as his activity is not conditioned by shock or feeling, as in the case of mechanisms or animals, but is the activity of thought. Polemic against Kant's artistic but vain attempt at the unification of transcendental freedom and natural necessity. — Against it:)

650*a*) *Kant –Kraus:* in the *A. L. Z.*, 1788, ii, pp. 177–184. Cf. no. 68. Against it also *F. W. D. Snell*, no. 734 h.

651) *Versuch über Gott, die Welt, und die menschliche Seele; durch die gegenwärtigen philosophischen Streitigkeiten veranlasst.* (By I. H Korrodi.) Small 8vo. Berlin and Stettin. Nicolai. pp. 424. (Since Kant's rational belief is only an acceptance-as-true founded on necessity and not on arguments from knowledge, the writer seeks to make some contribution towards the improvement of philosophic dogmatism. He treats therefore, in the first section, of the grounds of the common rational-knowledge of the soul, the world and God; in the second, he gives his system of transcendental philosophy; in the third, polemises against Kant's *Kritik*, particularly against its Idealism, — not without showing himself guilty of very grave misunderstandings of his author.)

651*a*) *Versuche über Gr.* Cf. no. 403.

652) *Wahrheiten, die vornehmsten — der natürlichen Religion, vorgetragen, und gegen die neueren Einwürfe vertheidigt, von E. u. d. E. r. W.* (*i. e.*, by 'Einem nach der Ewigkeit reisenden [Erkenntniss ringenden?] Weltweisen'?) 8vo. Leipzig. Weidmann. pp. lvi, 100. (According to the Preface, there is no formal difference between mathematical and philosophical knowledge. The existence of God is, therefore, demonstrable; the law of causation possesses transcendental validity; men, animals, *etc.* are not phenomena. Kant's view upon the latter point is totally misunderstood; and in the other cases, criticism cannot say anything very different. In the work itself are given the customary proofs of the existence of God; and sections are devoted to the consideration of his attributes and works.)

652*a*) *Weber, Aug. Gli.:* cf. no 398.

652*b–d*) *Weishaupt, Ad.:* cf. nos. 303–305.

653) *Will, G. A.: Vorlesungen über die Kantische Philosophie.* 8vo. Altdorf. Monath. pp. 200. (On the history of the Kantian philosophy, with incomplete bibliography; the concept of philosophy in Kant; signification of the title of the *R. V.;* its contents, according to the author (Will) himself and to Schultz; contents of *Gr.*, and appreciation of Kant's system, — in which last Kant is blamed for his bad and involved style, his deviation from philosophical usage to employ his own scholastic terminology, his repetitions, and the severity of his judgments upon Leibnitz and Wolf; problematical passages are enumerated; and well-founded objections taken to the table of categories and Kant's abuse of it. Besides this, a request is put forward for enlightenment concerning a number of apparent contradictions, and the happiness-principle in ethics defended. The writer shows in all his conclusions conspicuous discretion and modesty. Much right criticism is passed by him. Of least importance is his exposition of the Kantian system.)

654) *Wörterbuch zur Kritik der reinen Vernunft und zu den philosophischen Schriften des Hrn. Kant.* (With Preface by *Sm. Heinicke.*) 8vo. Presburg. Mahler. pp. 133. (An almost verbal piracy of Schmid's *Wörterbuch* [no. 294]. Only here and there occur alterations for the worse by Heinicke, or quotations from his writings. The piracy was denounced by:)

655) *Schmid:* in the *A. L. Z.*, 1788, I. B., p. 184.

1789.

655*a–d*) *Abicht, I. H.:* cf. nos. 406–409.

655*e*) *A. D. B.:* cf. no. 362.

656) *A. L. Z.* iii., pp. 537–552. Review* of *M. A.* First and second editions (no. 64). Other reviews from the *A. L. Z.* are mentioned under nos. 476, 481, 500, 502, 508–510, 658.

657) *Born, Fr. Glo.: Prüfung der Klagen über die Dunkelheit der Kantischen Philosophie.* In the *N. Ph. Mg.*, vol. i. pp. 1–15. (In Kant's system, every concept is employed always with one and the same meaning, and the work is of the utmost precision and without contradiction. Obscurities the system has, — owing to the difficulty of its subject-matter and of the synthetic method; but only for persons whose minds are not adequate to the study of it: a judgment, which will hardly be confirmed nowadays even by the blindest partisan of Kant. Born was attacked for this exaggeration in the :)

658) *A. L. Z.*, 1789, iv, pp. 882 ff. (and defended himself in the *N. Ph. Mg.*, 1790, i, 3, pp. 414–425 :)

659) *Born: Ueber die Verwirrung der Deutlichkeit mit der Leichtigkeit der Begriffe. Ein Pendant zu der im ersten Stücke dieses Magazins S. 1–15 enthaltenen Prüfung der Klagen über die Dunkelheit der Kantischen Philosophie.* (Born admits that Kant's writings have no claim to aesthetic clearness, but asserts that they have to logical. The concepts employed are difficult, it is true, but not obscure, — or, if obscure, only for beginners in philosophic thinking.)

659*a*) *Born:* article in the *N. Ph. Mg.* 1789. Cf. no. 507.

659*b*) *Breyer, I. F.:* cf. no. 204.

660) *Briefe über mancherlei Phänomene in der deutschen gelehrten Welt.* In *I. W. v. Archenholtz' neuer Litteratur und Völkerkunde.* Large 8vo. Leipzig. Göschen. Vol. ii. pp. 33–43. (The reason for the frequency of opposition to Kant is said to lie in the difficulty of learning to change one's opinions in advanced life, in Kant's *Critik der rationalen Theologie*, and especially in the many current misunderstandings of him.)

661) *Determinismus, Ueber —— und moralische Freiheit.* (Von Chr. Wlh. Snell. Vergl. No. 840.) 8vo. Offenbach. Weiss and Brede. pp. 85. (There is no metaphysical, but only a moral freedom. Of this we are conscious by *Selbstgefühl.* It consists in the fact that the operations of the soul are not inhibited or occasioned by a force which is foreign to her. With this freedom the consciousness of duty, responsibility, morality is, as experience teaches, compatible; though the manner of their reconciliation is for us unintelligible.)

662) *Dorsch, Jos. Ant.: Theorie der äusseren Sinnlichkeit.* Part V of the *Beiträge zum Studium der Philosophie.* 8vo. Mainz. 1789. Häfner's heirs. pp. 119. (Employs certain of Kant's technical terms: but does not treat, as it must according to the title, if Kant were strictly followed, of space, but of the five senses.)

662*a–l*) *Eberhard, I. A.:* cf. nos. 450, 499, 501, 509, 511–513, 537–540.

662*m*) *Erz-Räthsel der Vernunftkritik, etc.* Cf. no. 380.

662*n–p*) *Feder, I. G. H.:* cf. nos. 322, 326, 361.

662*q–t*) *Flatt, I. F.:* cf. nos. 446, 449, 451, 453.

663) *Fürstenau, C. Gtfr.: Ueber die Frage: Was ist von der Kantischen Philosophie zu halten? Für Dilettanten, nicht für Adepten.*

Programm. 4to. Rinteln. pp. 24. Reprinted in *Mtr.* i, pp. 3–51. (After a brief summary of Kant's theoretical and practical philosophy, which is in general correct and well adapted to serve as an introduction to its study, the position is established that it is neither dangerous to religion, idealistic, nor sceptical. Fürstenau does not venture upon a positive estimation; but he rightly blames Kant for his neglect of form throughout his writings, and very wisely cautions those who are but beginners in speculative thinking not to commence with the study of him.)

663*a*) *Geheimniss, Das offene —, etc.* Cf. no. 382.

664–673, Gräffe.

664) *Gräffe, J. F. Cp.: Neuestes katechetisches Magazin, zur Beförderung des katechetischen Studiums.* 8vo. Göttingen. Vandenhock and Ruprecht. Vol. i. Section 1. *Ueber Begriffe in catechetischer Hinsicht bei der Landjugend.* 1789. pp. 126. Second and enlarged edition. 1793. pp. 114 (smaller print). Vol. i. Section 2. With a short index of recent catechetical literature. 1793. pp. 311. Vol. ii. *Die Socratik nach ihrer ursprünglichen Beschaffenheit in katechetischer Rücksicht betrachtet.* 1791. pp. xxvi, 427. Second edition. 1794. Third edition, improved and enlarged. 1798. pp. 566. Vol. iii, also under the title: *Die Katechetik in ihren wesentlichen Forderungen betrachtet.* Part i. 1792. pp. 422. Second and enlarged edition. 1796. pp. 461. Vol. iv. 1801. (Gräffe was governed in his theological writings by the desire to base practical theology, and in particular catechetics, his favorite subject, on Kant's moral philosophy and moral theology, and to derive from these their principal contents. In addition to this, he attempted to discover the proper scientific form of catechetics, by an industrious thumbing of Kant's scheme of the categories. He believed that Kant's philosophy would exercise a great influence upon popular exposition. His text-books had a high reputation for some time, and were much used. He propagated his views by means of his *Katechetisches Journal*, which was devoted to reviews and items of news, and had the pleasure of seeing a considerable number of catechists following in his footsteps.)

665) *Gräffe: Katechetisches Journal.* First year. 8vo. Göttingen. Vandenhock and Ruprecht. pp. viii, 654. 1793: parts 1, 2. 1794: parts 3, 4. Third year (the second did not appear). 8vo. Hannover. 1795. Ritscher. 4 parts. pp. viii, 628. Fourth year. Same place. 1796. Parts 1–4: pp. 154, 131, 143, 151, and appendix, 1797, pp. 93. Fifth year. 8vo. Celle. Schulze. 1798; parts 1–3: pp. 184, 160, 176. 1799; part 4: pp. 176. Sixth year. Same place. 1799; parts 1–3: pp. 422. 1800; part 4: pp. 162. Seventh year. 1800. Parts 1–4. (From the third year on, also under the title: *Neues Journal für Katechetik und Pädagogik.* Years 1–5.)

666) *Gräffe: Vollständiges Lehrbuch der allgemeinen Katechetik, nach*

Kantischen Grundsätzen, zum Gebrauch akademischer Vorlesungen. Large 8vo. Göttingen. Vandenhock and Ruprecht. Vol. i. 1795. pp. xxi, 515. Second edition. 1805. Vol. ii. 1797. pp. xv, 551. Vol. iii. 1799. pp. xx, 592.

667) *Gräffe: Grundriss der allgemeinen Katechetik nach Kantischen Grundsätzen, nebst einem kurzen Abrisse der Geschichte der Katechetik von dem entferntesten Alterthum bis auf unsere Zeiten. Zum Gebrauch akademischer Vorlesungen.* Large 8vo. Göttingen. 1796. Vandenhock and Ruprecht. pp. xiv, 424.

668) *Gräffe: Versuch einer moralischen Anwendung des Gesetzes der Stetigkeit; ein Beytrag zur Pastoral, Homiletik, Katechetik, Pädagogik und natürlichen Theologie.* 8vo. Celle. 1801. Schulze. (Cf. *Gräffe*, 1798.)

669) *Gräffe: Ausführliche Katechisationen über den Hannöverischen Landeskatechismus.* 8vo. Göttingen. Vandenhock and Ruprecht. First part. 1801. Also under the title: *Ausführliche Katechisationen über den 1sten Abschnitt des Hannöverischen Landeskatechismus.* Second part. 1802. Also under the title: *Ausführliche Katechisationen über den 2ten—4ten Abschnitt, etc.* Third part. 1804. Also under the title: *Ausführliche Katechisationen über den 5ten, 6ten und den Anfang des 7ten Abschn., etc.* Fourth part. 1805. Also under the title: *Ausführliche Katechisationen über die Pflichten gegen Gott und gegen sich selbst.* Fifth and last part. 1807. Also under the title: *Ausführliche Katechisationen über die Pflichten gegen den Nächsten, das Verhalten des Christen in besonderen Verbindungen, und über die Sakramente, nach dem 7ten und 8ten Abschn., etc.*

670) *Gräffe: Die Pastoraltheologie nach ihrem ganzen Umfange.* Large 8vo. Göttingen. Vandenhock and Ruprecht. First half, containing *Homiletik, Katechetik, Volkspädagogik* and *Liturgik.* 1803. Second half, containing the pastoral charge, the administration of ecclesiastical lands, behavior under certain circumstances, the internal and external calling of the preacher, and general protestant church-law. 1803.

671) *Gräffe: Ueber den Werth akademischer homiletischer Vorübungen, nebst Beschreibung meines homiletischen Seminars.* Large 8vo. Göttingen. 1812. Dieterich.

672) *Gräffe: Philosophische Vertheidigung der Wunder Jesu und seiner Apostel.* Large 8vo. Göttingen. 1812. Dieterich. Cf. with this no.:

673) *Gräffe: De miraculorum natura philosophiae principiis non contradicente commentatio.* Large 8vo. Helmstädt. 1797. Fleckeisen. pp. 106.

673*a*) *Grosse, K.: Einige Ideen über die Dauer des menschlichen Lebens.* In *Grosses Magazin für die Naturgeschichte des Menschen.* Vol. i. Part 2. pp. 161–192. (Kant's moral proof of the existence of God and of immortality is presented, among others.)

673*b*, *c*) *Heinicke, Sm.:* cf. nos. 213, 214.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (V.)

674–709, Heydenreich.

***Heydenreich**, K. H.* In attempting to estimate this author's numerous writings, one must take account of his character. He was a man of many-sided capability, but too superficial to achieve greatness in any subject, — lacking the necessary endurance and self-denial, and the wisdom of self-restraint. He was susceptible to the beautiful in every shape, and easily roused to enthusiasm, but too much inclined to set eulogistic phrasing in the place of thought; of a religious disposition, though rather subject to momentary outbreaks of religious feeling, of a more or less aesthetic kind, than endowed with a consistently religious temperament, which would manifest its increasing influence on the conduct of the affairs of life, as life went on; and gifted with a lively imagination, which never failed to render the march of his style stately and imposing, but without the habit of self-correction, which just this gift renders so necessary, because it alone can guard the writer from the sacrifice of content to attractiveness of form. His facility in giving expression to his thoughts combined with perpetual shortness of money to make him a failure. To satisfy booksellers, who had made him advances, and other creditors, he made a business of religion and enthusiasm. He was by nature but little competent to treat of metaphysico-epistemological problems or the last questions of philosophy, but in the fields of aesthetics, ethics and philosophy of religion his performance is often worthy of notice, and he could undoubtedly have left behind him work of lasting value in these departments, had not his heedlessness and lack of character led to physical and mental break-down in early life. Historically most important are his labours in aesthetics. He applied to them Kant's fundamental thought, of looking everywhere for formal *a priori*, and therefore universally valid elements, at a time when Kant had, it is true restricted (R. Vb), but not yet publicly recanted his hard saying as to the criteria of our judgment of the beautiful (at the commencement of the *Aesthetik* of R. Va), — a saying which excluded not only these criteria, but also every separate aesthetic judgment from the domain of science proper.

674) *Heydenreich, K. H.: Grundriss einer neuen Untersuchung über die Empfindungen des Erhabenen.* In the *N. Ph. Mg.* 1789. I, 1, pp. 86–96.

675) *Heydenreich: Entstehung der Aesthetik. Kritik der Baumgartenschen, genaue Prüfung des Kantischen Einwurfs gegen die Möglich-*

keit einer philosophischen Geschmackstheorie, bestimmtere Richtung der ganzen Frage, worauf es hierbey ankommt. In the *N. Ph. Mg.* 1789. I, 2, pp. 169–205. (An interesting attempt to derive the sensations of the sublime and certain sensations of the beautiful — *e. g.*, of the beautiful in Art — from principles of reason and moral laws.)

676) *Heydenreich: Vorbereitung einer Untersuchung über die Gültigkeit der Gesetze für Werke der Empfindung und Phantasie.* 4to. Leipzig. 1789. pp. 21. Cf. also no.:

677) *Heydenreich: Ueber die Principien der Aesthetik, oder über den Ursprung und die Allgemeingültigkeit der Vollkommenheitsgesetze für Werke der Empfindung und Phantasie.* In *Chr. Dav. Erhard's Amalthea: Zeitschrift für Wissenschaft und Geschmack.* Vol. I. Part II. pp. 7–24. Part III. pp. 112–120. 1788 (?). 1789.

678) *Heydenreich: System der Aesthetik.* Vol. I. Small 8vo. Leipzig. 1790. Göschen. pp. 392. Detailed review by *Garre* in the *Neue Bibliothek der schönen Wissenschaften und der freyen Künste.* Vol. XLIII. Part II. 1791. pp. 186–284. (Heydenreich derives the laws of taste, so far as is possible, from the highest universally valid principles of *reason;* and does not, therefore, base them, as Kant does, on a special faculty, — the *Urteilskraft.* He gives no analysis of the beautiful in general, but endeavors to determine more exactly the nature of the beautiful arts, by establishing solid principles of taste for their execution and their influence upon aesthetic education.)

679) *Heydenreich: Archibald Alison über den Geschmack, dessen Natur und Grundsätze. Verdeutscht und mit Anmerkungen und Abhandlungen begleitet.* Vols. I, II. Leipzig. 1792. Weygand. pp. xviii, 212 and 321.

680) *Heydenreich: Aesthetisches Wörterbuch über die bildenden Künste nach Watelet und Levesque. Mit nöthigen Abkürzungen und Zusätzen fehlender Artikel kritisch bearbeitet.* Large 8vo. Leipzig. Weygand. Vol. I. 1793. pp. xxxii, 688. Vol. II. 1794. pp. 730. Vol. III. 1794. pp. 624. Vol. IV. 1795. pp. 340.

681) *Kurzgefasstes Handwörterbuch über die schönen Künste, von einer Gesellschaft von Gelehrten* (I. Gf. Grohmann and others). Vols. I, II. Large 8vo. Leipzig. 1795. Voss and Co. (The articles on a general theory of Aesthetics, and some others are by *Heydenreich.*)

682) *Heydenreich: Philosophische Grundsätze über die Nachahmung der landschaftlichen Natur in Gärten.* In *Originalideen.* Vol. I. 1793. Leipzig. pp. 192 ff.

683) *Heydenreich: Ueber die Möglichkeit einer Philosophie der schönen Künste in Rücksicht der Einwürfe, welche Hr. Kant in der Kritik der Urteilskraft dagegen erhoben hat.* In *Originalideen.* 1794. Vol. III, no. 1.

684) *Heydenreich: Skizze einer philosophischen Theorie der bildenden Kunst, als eine specielle Anwendung der in der Iten Abhandlung des IIten Theils enthaltenen Grundsätze.* In *Originalideen.* 1796. Vol. III, 1, pp. 132–150.

685) *Heydenreich: Ideen über Schönheit und Hässlichkeit.* Same place. pp. 213–231.

686) *Heydenreich: Beyträge zur Kritik des Geschmacks.* Also under the title: *Grundsätze der Kritik des Lächerlichen mit Hinsicht auf das Lustspiel. Nebst einer Abhandlung über den Scherz und die Grundsätze seiner Beurtheilung.* 8vo. Leipzig. 1797. Leupold. pp. 192.

(In philosophy of Religion Heydenreich stands in general upon Kantian ground. At the same time, he differs from Kant in this respect, — that he ascribes to doctrinal beliefs [the arguments of the ontological, cosmological and physico-theological proofs] a greater value, — though indeed their power of conviction is only subjective, and requires to be reinforced by the moral proof. Beside the practical moral proof he ranges, — it is true, as a subordinate principle, — a contemplative moral proof, which deduces the existence of God simply from the existence of a moral law and of a system of morally rational beings. The writings to be mentioned are:)

687) *Heydenreich: Adumbratio quaestionis: num ratio humana sua vi et sponte contingere possit notionem creationis ex nihilo?* 4to. Leipzig. 1790. Seebach. pp. 16. Akademisches Programm. Reprinted, with certain *Erinnerungen gegen Platner,* in *Originalideen.* 1794. Vol. II, no. 5.

688) *Heydenreich: Betrachtungen über die Philosophie der natürlichen Religion.* 2 vols. Large 8vo. Leipzig. 1790–1791. Weygand. Vol. I pp. 272. Vol. II. pp. 252. Second and improved imprint. 1804. Same place. Vol. I. pp. iv, 274. Vol. II. pp. vi, 250.

689) *Heydenreich: Grundsätze der moralischen Gotteslehre nebst Anwendungen auf geistliche Rede- und Dichtkunst.* Large 8vo. Leipzig. 1792. Weygand. pp. xvi, 224.

690) *Heydenreich: Ideen über Menschheit, Gott und Einigkeit von Pascal, mit Betrachtungen von Heydenreich.* Vol. I. 8vo. Leipzig. Without date (1793). pp. 212. (Pascal's views are estimated from the standpoint of the results of the critical philosophy.)

691) *Heydenreich: Briefe über den Atheismus.* 8vo. Leipzig. 1796. Martini. pp. 68.

692) *Heydenreich: Philosophisches Taschenbuch für denkende Gottesverehrer.* Years 1–4. 12mo. Leipzig. 1796–1799. Martini. The first section of each year is given to theoretical investigations of religion; the remainder of the volume is devoted to practical religion and edification. Of the former class the following articles are to be mentioned: — Year 1. Besides calendar, pp. 164 and 98; (a) *Ueber das Unsittliche der Gleichgültigkeit und die wahre Würde der Liebe für die Religion.* (b) *Ueber den Glauben im Allgemeinen und besonders über den Glauben an das Daseyn Gottes.* Year 2. pp. 166 and 42; (c) *Vorrede über ein scheinbares Paradoxon: Es ist in der Religionslehre der kritischen Philosophie alles alt und alles neu.* (d) *Ueber die moralische Ordnung als Basis der Gotteslehre der Vernunft.* (e) *Ideen über die Behandlung der*

moralischen Gotteslehre der kritischen Philosophie in Werken der geistlichen Redekunst. Year 3. pp. viii, 240 and 124. (f) *Ueber den falschen Religionsglauben, nach einem Texte des Baco.* (g) *Das Daseyn Gottes und die Unsterblichkeit der moralischen Wesen als allgemeine Glaubenslehren dargestellt.* Year 4. pp. xvi, 240 and 126. Conclusion of the last-mentioned article. Further: (h) *Welches sind die vorzüglichsten Mittel, wodurch ein Mensch lebendiger Religionsüberzeugung und gläubiger Hoffnung auf die Zukunft fähig wird?* (No. 692 was even, in part, translated into Swedish.)

693) *Heydenreich: Kleine Monatsschrift für Freunde der Religion und Feinde des Aberglaubens.* 8vo. Leipzig. Kramer. Parts I–III, 1798. Part IV, 1799. Pagination continuous through the numbers: pp. 62, 124, 190, 262. To name is only the article: *Betrachtungen über die Würde des Menschen, ein Nachtrag zu Zollikofers Reden über diesen Gegenstand im Geiste der Kantischen Sitten- und Religionslehre.* Reprinted in:

694) *K. H. Heydenreichs, Prof. der Philosophie in Leipzig, Betrachtungen über die Würde des Menschen im Geiste der Kantischen Sitten- und Religionslehre, mit Zollikofers Darstellungen über denselben Gegenstand. Herausgegeben und nach Heydenreichs Grundlinien einer geistlichen Redekunst mit einigen Winken zu einer Parallele zwischen Heydenreichs und Zollikofers Ideen begleitet von* I. G. Gruber. 8vo. Leipzig. 1803. Schiegg. pp. xvi, 269. (In the sphere of ethics and philosophy of law are to be mentioned:)

695) *Heydenreich: Entwurf der Grundsätze des absoluten Naturrechts.* In *Originalideen.* 1793. Vol. I. pp. 77–166.

696) *Heydenreich: Propädeutik der Moralphilosophie nach Grundsätzen der reinen Vernunft.* Parts I–III. Large 8vo. Leipzig. 1794. Weygand. Part I, pp. 206. Part II, pp. 244. Part III, last portion, containing a compendious lexicon of moral terms, pp. 122.

697) *Heydenreich: Versuch, einige Einwürfe gegen die Kantische Moralphilosophie zu heben.* In the *Deutsche Monatsschrift.* 1794. October, pp. 127–162.

698) *Heydenreich: Ideen über den Einfluss der Philosophie auf die Beruhigung der Leidenden.* In *Originalideen.* 1796. Vol. III, 1. pp. 69–128.

699) *Heydenreich: Bemerkungen über den Zusammenhang des Aesthetisch-Edlen mit dem Moralisch-Edlen.* Same place. pp. 183–210.

700) *Heydenreich: Entwurf der Grundsätze des absoluten Naturrechts.* In *Originalideen.* 1793. Vol. I. pp. 77–166.

701) *Heydenreich: Versuch über die Heiligkeit des Staats und Moralität der Revolutionen.* Large 8vo. Leipzig. 1794. Schwickert. pp. 166.

702) *Heydenreich: Wie sind Pflichten und Rechte verschieden? Und wozu bedürfen wir des Vernunftrechtes, als einer für sich bestehenden Wissenschaft?* In *B. M.* 1794. 14, pp. 149–178. Reprinted in: *Originalideen.* 1794. Vol. II, no. 3.

703) *Heydenreich: System des Naturrechts nach kritischen Principien.*

Parts I, II. 8vo. Leipzig. 1794, 1795. Feind. Part I, pp. 302. Part II, pp. 260. Part I, new edition. 1801.

704) *Heydenreich: Grundsätze des natürlichen Staatsrechts und seiner Anwendung, nebst einem Anhange staatsrechtlicher Abhandlungen.* Parts I, II. 8vo. 1795. Weygand. Part I, pp. 212. Part II, pp. 201. (To the History of Philosophy belong:)

705) *Cromaziano, Agatopisto* (pseudomyn for: *Appiano Buonafede*): *Kritische Geschichte der Revolutionen der Philosophie in den drey letzten Jahrhunderten. Aus dem Italienischen mit prüfenden Anmerkungen und einem Anhange über die Kantische Revolution versehen von K. H. Heydenreich.* Two parts. Large 8vo. Leipzig. 1791. Weygand. pp. xii, 320 and 232. The Appendix, pp. 213–232, bears the exact title: *Einige Ideen über die Revolution in der Philosophie, bewirkt durch Immanuel Kant, und besonders über den Einfluss derselben auf die Behandlung der Geschichte der Philosophie.* The translation is by *Grohmann.*

706) *Heydenreich: Giebt es eine Philosophie? was ist ihr Wesen? von welcher Zeit an kann man ihr Daseyn rechnen? in welchem Sinn und Umfang darf man Kant den Schöpfer der Philosophie nennen? Was für einen Einfluss haben seine Erforschungen auf die Behandlung der philosophischen Geschichte?* In *Originalideen.* 1793. Vol. I. pp. 1–36.

707) *Heydenreich: Charakteristik der grössten Weltweisen unsers Jahrhunderts* (Locke, Leibnitz, Hume). In the *Historischer Kalender* for 1794. Reprinted, with insertions and additions, in *Originalideen.* 1796. Vol. III, 1, pp. 1–66, under the title: *Allgemeine Uebersicht der Fortschritte der theoretischen Philosophie im achtzehnten Jahrhundert.* (Coextensive with the whole domain of philosophy, finally:)

708) *Heydenreich: Encyklopädische Einleitung in das Studium der Philosophie, nach den Bedürfnissen unsers Zeitalters. Nebst Anleitungen zur philosophischen Literatur.* Large 8vo. Leipzig. 1793. Weygand. pp. xiv, 249.

709) *Heydenreich: Originalideen über die interessantesten Gegenstände der Philosophie* [vols. I and II: *über die kritische Philosophie*], *nebst einem kritischen* [vols. I and II: *pragmatischen*] *Anzeiger der wichtigsten philosophischen Schriften* [vols. I and II: *Schriften der philosophischen Literatur*]. Vols. I–III. Large 8vo. Leipzig. Baumgarten. Vol. I, 1793. pp. viii, 230. Vol. II. 1794. pp. 246. Part i of Vol. III and last. 1796. pp. vi, 231.

710) *Hinweisung der Kantischen Moralphilosophie auf Religion, vorzüglich Religion Jesu;* by *B***.* In the *N. Ph. Mg.* 1789. I, 2, pp. 206–218. (Kant and Christ at bottom not opposed.)

711–714, Kants, Ueber — Gr.

711) *Kants, Ueber Herrn — Grundlegung zur Metaphysik der Sitten.* In the *Braunschweigisches Journal.* 1789. May, pp. 77–91. June, pp.

129–139. (An acute, if not exhaustive, defence of the preferment of the happiness of rational beings as the first moral principle. Against this :)

712) *Snell, Chr. W.: Erinnerungen gegen den Aufsatz: Ueber Herrn Kants Grundlegung zur Metaphysik der Sitten.* Same place, 1789. September, pp. 48–75. (Worthless and verbose. Snell represents Kant's view to be that there is required for the application of his first formal principle a material foundation, — the experiential ideas of the pleasant, of happiness, and of the means to its attainment. Snell's objections to the happiness-principle, which he had completely misunderstood, was easily rebutted in :)

713) *Antwort an den Herrn Prorector Snell auf seine Erinnerungen gegen den Aufsatz: Ueber Herrn Kants Grundlegung zur Metaphysik der Sitten.* Same place. 1789. December, pp. 462–487. (Lastly, this was replied to, not more happily than on the first occasion, by :)

714) *Snell, Chr. W.* in *An den Herrn Verfasser der Antwort auf meine Erinnerungen gegen den Aufsatz: Ueber Herrn Kants Grundlegung zur Metaphysik der Sitten.* Same place. 1790. May, pp. 1–21. June, pp. 156–178. (Answered by *Rapp*, in 1790. — All four articles were reprinted in *Mtr.*, iii, pp. 137–221.)

715–718, Kleuker.

715) *Kleuker, Jh. F.: De libertate morali ex ratione Kantiana. Programma.* 4to. Osnabrück. 1789. pp. 20. (Baseless arguments against Kant's doctrine of freedom, which the author has not understood and believes to rest on a *circulus in probando.* Speculative ideas, it is said, are in this case, where it is a question of the active and perceptive individual, placed in all the relations of practical life, neither sources of information nor means of satisfaction.)

716) *Kleuker, Jh. Fr.: Neue Prüfung und Erklärung der vorzüglichsten Beweise für die Wahrheit und den göttlichen Ursprung des Christenthums, wie der Offenbarung überhaupt, auf Veranlassung neuerer Schriften und besonders des Hierocles, für diejenigen, welche gründliche Einsicht und Ueberzeugung lieben, ohne oft zu wissen, woran sie sich bey gewissen Dingen halten sollen.* Second part, containing a criticism of the most recent works on philosophy of religion. 8vo. Riga. Hartknoch. pp. 372. (The title of the work suffices to indicate the standpoint of the author. Kant's philosophy of religion and moral-theology are rejected, but combated less in terms of argument than in those of empty declamation and wanton ridicule. Kleuker's attitude is rightly animadverted upon, in a review in the :)

717) *A. L. Z.* 1790. IV, pp. 809–816. (To this Kleuker opposes a very weak defence, in the :)

718) *A. L. Z.* 1791. *I. B.*, pp. 392–394.

718*a*) *Klügel, E. Gf. Ch.* Cf. no. 536.

719) *Kosmann, J. W. A.: Beweis, dass der Raum kein allgemeiner Begriff sondern eine reine Anschauung sey gegen die Einwürfe der Herren Feder und Weishaupt.* 8vo. Translated from the Latin by the author himself and in part enlarged. Bremen, Iburg and Leipzig. Gutsch. pp. 32. The first part reprinted in *K. A. M.* 1791. I, 1, pp. 99-113. Kosmann attaches himself very closely to Reinhold's views. His *Magazin* an unpublished as this no. 719 and shortlived on that account, adopted on every point the side of Reinhold and gave a portrait of him as its first number. Again an unfair review of no. 719 in the

720) *Litterarische Chronik von Schlesien:* December, 1789; by *J. G. P.*

721) *Kosmann* defended himself in the *A. L. Z.*, 1790. *I. B.*, pp. 335, 336.

722) *Kreil, A.: Handbuch der Logik für seine Zuhörer.* 8vo. Vienna. Gräffer & Co. pp. 391. (The work owes large debts to Kant, as, *e.g.*, the table of categories [somewhat altered form] with its limitation to experience.)

723) *Lossius, Jh. Ch.: Etwas über die Kantische Philosophie, in Hinsicht des Beweises vom Daseyn Gottes.* (From the *Acta Acad. Elect. Mogunt.* Erfurti: Ad a. 1788, 1789.) 4to. Erfurt. Keyser. pp. 12. Reprinted in *Mir.* II, pp. 124-136. (Lossius defends the cosmological proof, with totally inadequate arguments. It is every whit as justifiable for him to argue "von dem, was in der Erfahrung gegeben ist, auf das Unbedingte" as it was for Kant to argue — and he maintains that Kant did so — "von dem, was scheint (!), auf das, was ist.")

723a–f) *Maass, J. G. E.* Cf. nos. 447, 448, 477, 478, 482, 514.

723g) *Maasstab und Kompass, etc.* Cf. no. 379.

724) *Maimon, Sal.: Probe rabbinischer Philosophie.* In *B. M.*, 14, pp. 171-173. Discovers in a passage of the commentary of Maimonides to the "Mischnah Aboth" Kantian [better Maimonian] thoughts on the relation of thought to knowledge. This essay had already been published, in Hebrew, in a monthly publication of the "Gesellschaft der Forscher der hebräischen Sprache" [חכמי — "The Collector"]. Cf. nos. 792 ff.

725) *Mainau, A.: Commentatio de rationibus ac momentis quibus virtus nunc religionis praesidio munita sese commendare ac tueri possit.* 4to. Groningen. 1789. pp. 20. A Preisschrift, crowned by the philosophical faculty containing no independent thoughts of any value, dependent on Kant as regards the opposition of morality and happiness, and the assumption of a highest being as necessarily requisite for their reconciliation. Virtue must regard to religion, mankind is impelled towards virtue, because she is on the one hand identical with practical reason, and therefore the root of mental freedom, and at the same time is on the other the most essential source of happiness in all outward circumstances, and of the love and reverence of one's neighbors for oneself.)

726) *Ouvrier, K. Sigm.: Idealismi sic dicti transscendentalis examen accuratius una cum novo demonstrationis genere quo Deum esse docetur.*

Large 4to. Leipzig. Crusius. pp. 57. (Polemic against *a priori* intuitions and concepts, from the standpoint of Locke. Space and time could, according to the *R. V.*, be both subjective and objective. Our knowledge extends to the supersensible. Expansion of the physico-theological proof of the existence of God.)

727) *Philosophie, Ueber die heutige.* In the *Zeitschrift in besonderer Rücksicht auf Gegenstände des vornehmern Wissens.* 8vo. Hamburg. Part I, no. 2. (In unintelligible language is urged and discussed the unintelligible objection against Kant, that he has confused the faculty of thought, the grounds of separate thoughts, and the condition of the possibility of thought in general. Cf. no. 820.)

727*a*) *Philosophie, Ueber die Kantische.* Cf. no. 438.

727*b–t*) *Ph. Mg.* Cf. nos. 477, 478, 482, 494, 496–499, 501, 511–513, 514, 536–540.

727*u–x*) *Rehberg, A. Wlh.* Cf. nos. 481, 483, 500, 502.

727*y–gg*) *Reinhold, C. L.* Cf. nos. 252–257, 445, 508, 510.

728–733a, Reuss.

728) *Reuss, Matern: Soll man auf katholischen Universitäten Kants Philosophie erklären?* Large 8vo. Würzburg. Rienner. pp. 62. Reprinted in *Mtr.* I, pp. 52–88. (The question is answered in the affirmative, after it has been shown, in a brief summary of the Kantian philosophy, that this contains no elements of danger to religion, morals, or state. For the lectures which he actually delivered on Kant's philosophy, Reuss wrote no. 729 with strict reference to Jakob's Logic and Metaphysic; in his *Analytica* he follows the *R. V.* closely.)

729) *Reuss: Logica universalis et analytica facultatis cognoscendi purae; scholae suae scripsit.* 8vo. Same place. pp. 191. (Answering the same purpose as nos. 729 and 604 were :)

730) *Reuss: De eo quid ratio speculativa a priori de anima et mundo statuere possit.* Würzburg. 1792.

731) *Reuss: Dissertatio. Theoria sensualitatis.* 8vo. Würzburg. 1793. pp. 20.

732) *Reuss: Dissertatio. Theoria facultatis repraesentandi.* 8vo. Würzburg. 1793. pp. 24.

733) *Reuss: Dissertatio. Theoria rationis cum positionibus de psychologia rationali.* 8vo. Würzburg. 1793. pp. 16.

733*a*) *Reuss Praes. — Mack, G.: Dissertatio. Positiones ex universa philosophia.* Würzburg. 1795.

733*b*) *Schaumann, J. C. G.* Cf. no. 321.

733*c, d*) *Schmid, Ih. Wlh.* Cf. nos. 605, 618.

734) *Schultz, Jh.: Prüfung der Kantischen Critik der reinen Vernunft.* Two vols. 1789–1792. Part I. Large 8vo. Königsberg. Hartung. pp. vi, 242. Pirated: Frankfurt and Leipzig. 1791. (Comprises only the Introduction, and the portion of the Aesthetics which falls to be considered

in the very thorough treatment of the theory of mathematical knowledge. Kant's doctrines are accurately apprehended and clearly expounded; if there is any deviation from the *Critik*, it is at most a small one in the matter of the distinction between analytic and synthetic judgments. On Schultz' view, a judgment may be variously analytic or synthetic to various persons, according to the concept which they connect with the subject of it. The elements of doubt are to disappear through one's understanding by this 'concept' the fundamental concept; *i. e.*, the most primary concept which one forms of the subject, and which contains only those characteristics which are requisite for the discrimination of it from other things. A large portion of the first volume is taken up with detailed and always acute, if not invariably successful polemic against Abel [no. 230], Bornträger [no. 441], Feder [no. 319], Platner [no. 188], Reimarus [no. 395], Selle [no. 197], Stattler [no. 625], Tiedemann [no. 223], Tittel [no. 296], Weishaupt [nos. 303–305]. Against Vol. I are nos. 547–549, 628. On Vol. II, cf. no. 563.)

734*a*) *Schütz, Ch. Gf.* Cf. no. 221.

734*b*) *Simon, Jh. Nicl.: Sätze aus der Moralphilosophie.* 4to. Koblenz. (Propositions from the fields of general practical philosophy, ethics, and natural law; strongly influenced by Kant.)

734*c*) *Skizze einer Geschichte der Moral.* In the *Berlinisches Journal für Aufklärung.* 1789. Vol. IV, Part II; Vol. V, Parts I, III. 1790. Vol. VII, Part I. (The duties of morality are merely accidental and conventional. This result is declared to be in harmony with that of the *Pr. V.*)

734*d*) *Snell, Chr. W.* Cf. no. 712.

734e–736, Fr. Wlh. Dn. Snell.

734*e*) *Snell, Fr. Wlh. Dn.: Menon, oder Versuch in Gesprächen die vornehmsten Punkte aus der Kritik der praktischen Vernunft des Hrn. Kant zu erläutern.* Large 8vo. Mannheim. Schwan & Götz. pp. 392. Second and improved edition. Same place. 1796. pp. 404. (Snell is as shallow as he is productive. His writings consist for the most part of long-winded, dull, superficial repetitions of Kantian thoughts. They were not entirely without value, for the popularizing of Kant, at the time of their publication; but for the general development of science and for us to-day they are quite worthless. Snell, like his brother Chr. W. Snell (cf. *Snell*, 1790), seems to have made a far better practical teacher than author. The *Menon*, directed in particular against the principle of happiness, which is represented as bringing in its train the most sad and terrible consequences, was attacked in a review in the :)

734*f*) *G. g. A.* 1790, I, pp. 14–19. (Snell defended himself in the *N. Ph. Mg.* 1790. I, 4, pp. 512–544 :)

734*g*) *Snell, Fr. W. Dn.: Ueber die Begriffe von reiner Sittlichkeit und Glückseligkeit, in Beziehung auf eine Recension in den Göttinger gelehrten Anzeigen.*

734*h*) *Snell, Fr. W. Dn.: Vermischte mathematische und philosophische Aufsätze.* 8vo. Giessen. 1789. Krieger. pp. 198. Second edition, 1769. (The second essay treats of Kant's doctrine of moral freedom; the third disputes the objections raised by Ulrich to it, in his *Eleutheriologie.* Cf. no. 650.)

734*i*) *Snell, Fr. W. Dn.: Ueber das Gefühl des Erhabenen, nach Kants Kritik der Urtheilskraft.* In the *N. Ph. Mg.* 1791. II, 4, pp. 426–466.

734*j*) *Snell, Fr. W. Dn.: Kurze Darstellung und Erläuterung der Kantischen Kritik der ästhetischen Urtheilskraft.* Part I, containing the aesthetic portion. Large 8vo. Giessen and Mannheim. 1791. Schwan & Götz. pp. 246. Second and last part, containing the salient points of the *Kritik der teleologischen Urtheilskraft.* 1792. Same place. pp. 236. (Where Kant is clear, Snell is long-winded; where Kant is difficult, on the other hand, Snell either reproduces his expressions exactly, or even omits much of what Kant has said, in varied phraseology and on other occasions, for the more intelligible exposition of his argument.)

734*k*) *Snell, Fr. W. Dn.: Ueber die Gleichmüthigkeit.* In *Ph. I.* 1793. I, 2. pp. 159–204. (On pp. 192–194 are tabulated the characteristics of moral equanimity in accordance with the table of categories.)

734*l*) *Snell, Fr. W. Dn.: Lehrbuch für den ersten Unterricht in der Philosophie.* 8vo. Giessen. 1794. Heyer. Part I. *Erfahrungs-Seelenlehre, Logik, Metaphysik, und Aesthetik.* pp. xviii, 264. Part II. *Moral, Naturrecht, moralische Religionslehre.* pp. 138. Second edition. 1796. pp. 264 and 136. Third edition. 1801. Seventh edition. 1821. Eighth edition, revised and improved. 1832. Same place. Eighteen and a half sheets. (Kant's doctrines are expounded in popular fashion for beginners, the work being intended as an introduction to the more exact study of his works. The *Aesthetik*, by *Chr. W. Snell*, is a simple summary of *U.*; the *Moral*, an abstract of *C. Chr. Erh. Schmid's Moralphilosophie.* 1790. At a later date, Snell left Kant to follow Fichte, without, however, being conscious of the range of Fichte's philosophy and its total difference from that of Kant. This is shown in:)

735) *Erläuterungen der Transscendentalphilosophie, für das grössere Publicum bestimmt, von J. E. Chr. Schmidt und Fr. W. Dn. Snell.* Part I. 8vo. Giessen. 1800. Heyer. pp. 108. Contains: (1) *Ueber die Absicht der kritischen Philosophie;* (2) *Ueber einige Vorurtheile gegen das Studium der kritischen Philosophie;* (3) *Ueber Kants Kritik der reinen Vernunft, und Herders Metakritik.* (Herder often disputes assertions which Kant has not made at all; there is no very great difference between the two.)

736) *Snell, Fr. W. Dn.: Ueber philosophischen Kriticismus, in Vergleichung mit Dogmatismus und Skepticismus.* 8vo. Giessen. 1802. Tasché & Müller. pp. 82. (Defence of Criticism. In spite of his assumption of things-in-themselves, Kant has nevertheless expressed no opinion on the question whether the origin of ideas of sense lies within or without the knowing subject. — Cf., also, as regards his share in the *Handbuch der*

Philosophie, published by him in conjunction with his brother Chr. W. Snell, the name *Chr. W. Snell*, under 1790.)

736*a*) *Spatziergänge, Critische, etc.* Cf. no. 381.

736*b*, *c*) *Stattler, Bened.* Cf. nos. 626, 627.

736*d*, *e*) *Tieftrunk, J. H.* Cf. nos. 639, 640.

737, 738, Tilemann.

737) *Tilemann, P. Grh.: Critik der Unsterblichkeitslehre, in Ansehung der Sittengesetze. Ein philosophischer Versuch.* 8vo. Bremen. Förster. pp. 156. (The author defends Kant's formal moral principle; and, with Kant, attempts to remove from Ethics all material grounds of determination [expectation of perfections of any kind]. From it, however, he deduces the corollary, that Ethics neither makes necessary nor can prove the reality of God and immortality. The value of the hope of immortality consists in its production of a certain sense of joy, and, with that, of the right disposition to virtue. This work evoked:)

738) *Briefe, Zwey — über Herrn Kants Grundprincip der Moral auf Veranlassung der Tilemannschen Critik der Unsterblichkeitslehre in Ansehung des Sittengesetzes, geschrieben von Fr. Arnold Hasenkamp und Th. Ldw. Muzel.* Large 8vo. Berlin and Frankfurt an der Oder. 1791. Kunze. pp. 45. (Hasenkamp, in his attack on Tilemann and Kant, is guilty of many misunderstandings and inaccuracies. He is, however, right in his assertion that the Kantian imperative may comprise a different content for different individuals. Muzel defends Tilemann; corrects Hasenkamp's blunders; and directs himself especially against the happiness-ethic.)

739) *Tilling, Ch. Gf.: Gedanken zur Prüfung von Kants Grundlegung zur Metaphysik der Sitten, vorgetragen in Absicht auf die Begründung des höchsten Grundsatzes des Naturrechts. Nebst einem auf diesen Grundsatz gebauten Versuch einer Beantwortung der Frage: von den Gründen und den Grenzen der älterlichen Gewalt nach dem Naturrecht und von der im Staate rechtmässigen und nützlichen Ausdehnung und Einschränkung dieser Gewalt.* Large 8vo. Leipzig. Büschel's widow. pp. xi, 326. (In the first part: polemic against Kant's purely formal moral principle, and the exclusion of all material motives.)

740) *Ulrich, J. A. H.: Einleitung zur Moral zum Gebrauch bei Vorlesungen.* 8vo. Jena. 1789. One sheet. (Exposition of fundamental concepts, and introduction to practical philosophy. With Kant, against happiness-principles. For an aprioristic Ought; a moral necessity derived from pure reason.)

740*a*) *Unterhaltungen, Sokratische.* Cf. no. 268.

741) *Zöllner, Jh. Fr.: Ueber speculative Philosophie. Für Liebhaber der Philosophie und für Anfänger in derselben aus den wöchentlichen Unterhaltungen über die Erde und ihre Bewohner besonders abgedruckt.* 8vo. Berlin. Maurer. pp. 215. (Recognizes with enthusiasm [pp. 124,

125] Kant's services to philosophy, and adopts [pp. 39, ff.] his table of categories. For the rest, Zöllner's popular investigations into Origin, End, Use, Harm, Publicity of Speculation, deviate too widely from those of Kant, for these latter to have been able to exercise an influence upon them in matters of detail.)

741*a*, *b*) *Zweck, Einzig möglicher — Jesu, und Zusätze dazu.* Cf. nos. 639, 640.

1790.

741*c–h*) *Abicht, J. H.* Cf. nos. 410–414, 416.

741*i–k*) *A. L. Z.* Cf. nos. 515, 561, 717.

741*l*) *Auswahl der besten Aufsätze über Kantische Philosophie.* Cf. no. 242.

742) *Bahrdt, K. F.: Katechismus der natürlichen Religion als Grundlage eines jeden Unterrichts in der Moral und Religion zum Gebrauch für Aeltern, Prediger, Lehrer und Zöglinge.* 8vo. Halle. Francke & Bispink. pp. 204. Second and enlarged edition. 8vo. Görlitz. 1795. Hermsdorf & Anton. pp. x, 242. (Kant's moral proofs of the existence of God and of immortality are employed.)

743) *Besecke, J. Mlch. Gli.: Probe eines kritischen Commentars über Kants Kritik der reinen Vernunft.* 8vo. Mitau. Steffenhagen. pp. 31. New and titular edition. Riga. 1792. Müller. (Completely worthless. The *R. V.* is not digested ; the polemic weak and ineffectual.)

744) *Beyträge, Monatliche — zur Philosophie, Menschenkenntniss und Erziehungskunst.* 8vo. Berlin. Matzdorf. Part I, no. 2. *Ueber die menschliche Erkenntniss überhaupt und die philosophische insbesondere.* Part II, no. 1. *Ueber einige Stellen in Hn. Reinhold's Briefen über die Kantische Philosophie.* Part III, no. 4. *Ueber Hrn. Kants Criterien der Erkenntnisse a priori.* (The author is, it is true, an admirer of Kant, but diverges from him on many points. The pure reason, *e. g.*, is said to know things-in-themselves by the aid of merely negative characteristics. The *Beyträge* appear to have been, as they deserved, in little demand, for they failed to appear after the third part.)

745) *Bildung, Ueber die erste thierische — nach Kantischen Grundsätzen.* In the *Braunschweigisches Journal.* 1790. November, pp. 331–338. (Generation is explained in accordance with the teleological system of epigenesis, and referred ultimately to God.)

746) *Block, G. Wlh.: Versuch vollständiger Prolegomena zur Philosophie.* 8vo. Ratzeburg. 1790. pp. 231. (Experience is the source of philosophy, but reason passes beyond it to judgments of analogy as to the not-to-be-experienced. Judgments and conclusions rest on the laws of the understanding, and derive their necessity from these, although they too are only known by experience. Through judgments of analogy we arrive at speculative, although not demonstrative knowledge of God and immortality.

Side by side with this, as the second basis of religion, we have the presence of the moral law with its consequences, — belief in God and immortality. The moral law commands, on Block's view, the doing of that whereby one becomes worthy of happiness.)

747) *Born, Fr. Glo.: Ueber den transscendentalen Idealismus.* In the *N. Ph. Mg.* I, 3, pp. 360–372. I, 4, pp. 459–463. (Difference between *Schein* and *Erscheinung*, empirical and transcendental idealism. Foundation and defence of the latter, principally on the ground of physiological facts.)

748) *Born: Erinnerung gegen die Recension des ersten und zweyten Stücks dieses Magazins in den Tübingischen gelehrten Anzeigen vom Jahr 1790, 37. Stück, S. 290 und f.* In the *N. Ph. Mg.* I, 4, pp. 609–616.

749) *Born: Ueber die Analogie der Logik und Aesthetik.* In the *N. Ph. Mg.* II, 1–2, pp. 205–212. (Born shares the view of Kant, expressed in *R. Va.* and *R. Vb.*, that Aesthetics is only subjectively of general validity, and, therefore, neither is nor can become a science. The supposed analogy between it and logic is, therefore, totally without foundation.)

749*a*, *b*) *Born.* Cf. nos. 570, 659.

750–758, Brastberger.

750) *Brastberger, Gbh. Ulr.: Untersuchungen über Kants Kritik der reinen Vernunft.* 8vo. Halle. Gebauer. pp. vi, 430. (Gives, in short paragraphs, a popular paraphrase of the contents of the *Kritik*, and considers its mistakes in appended Remarks. Regarded, in general, as very acute. I must confess, however, to sharing the opinion of Tiedemann in the A. D. B. [1791, 104, I, S. 212–213, under the title *Zb*], that it is often a question in its pages of empty word-polemic. Brastberger diverges from Kant most definitely in ascribing the origin of the table of categories to empirical observation, and in basing space, time and categories on "Urdinge," which are absolutely independent of our ideation. These "Urdinge," it is true, cannot be known ; cannot even be proved : but our knowledge directs us to them, and we must not, therefore, like Kant, refuse to accept them. But Kant, of course, does not do this by any means. Brastberger, however, sees phenomena in the 'objects which affect us' of the Introduction to *R. Vb.*; though it is obvious, from a comparison of parallel passages, that Kant was here thinking of things-in-themselves. This mistake is also charged against Brastberger in the *T.*, 1791, part 49 ; while, according to the *A. L. Z.* [1791, III, pp. 345–350], he is right as regards the letter of the *Kritik*, but wrong as regards the spirit of it, — and in particular as regards the pure spirit, as seen in Reinhold's exposition. Brastberger defended himself against this review in the Preface to no. 757. Since, on his view, the *Kritik* on the one hand aspires to the determination of the limits of human knowledge, and on the other remains entirely within the field of conscious-

ness, — distinguishing, it is true, subject and object within this, but not bringing into consideration at all the actual object ["Urding"], — it has plainly no right to deny the possibility of this, and its utterances with regard to knowledge are mere tautological propositions. There is, however, one consideration which more than any other prevents the ascription of any real value to Brastberger's investigations: the consideration that in contradiction to the truly historical method, he does not interpret the systems from themselves, but in syncretic fashion imports into them what he recognizes as truth, and then finds this truth contained in them as the view of the particular philosopher himself. So that — especially in the first three essays — the whole difference between Dogmatism and Criticism appears to be removed, or to consist, if it remains, only in empty disputes about words: since Dogmatism is supposed never to have advanced the claim of determining anything with regard to the "Urdinge," apart from the way in which we must think them to ourselves, *i. e.*, with regard to the mode of their existence outside of our faculty of ideation.)

751) *Brastberger: Schlüssel zu einer leichten und natürlichen Erklärung der Vernunft-Kritik, Philosophen zur Prüfung vorgelegt.* In the *Ph. Mg.* 1792. IV, pp. 381–405. (The *Kritik* is not by any means seriously intended by Kant. He merely advanced paradoxes, in order to disturb the philosophical slumber by a wholesome shock!!!)

752) *Brastberger: Ist die kritische Grenzberichtigung unserer Erkenntniss wahr, und wenn sie es ist, ist sie auch neu?* In the *Ph. A.* 1793. I, 4, pp. 91–122. II, 1, pp. 70-94.

753) *Brastberger: Kurze Revision des Streites über den Werth una die Brauchbarkeit der beyden oberen Erkenntnissgründe, nämlich des Satzes des Widerspruchs und des zureichenden Grundes.* In the *Ph. A.* 1794. II, 2, pp. 60–101. (Eberhard was, naturally, but little satisfied with the exposition of Dogmatism quoted above, and appended to the two last-named essays two continuations:)

754) *Eberhard: Nachschrift zu der vorstehenden Abhandlung.* In the *Ph. A.* 1793. II, 1, pp. 94–111.

755) *Eberhard: Nachschrift zu dem vorstehenden Aufsatze.* In the *Ph. A.* 1794. II, 2, pp. 102–119. (Answered by Brastberger, in:)

756) *Brastberger: Schreiben an den Herausgeber.* In the *Ph. A.* 1795. II, 4, pp. 74–106. (We find precisely the same unhistorical method, of introducing his own views into the works of a strange author, in:)

757) *Brastberger: Untersuchungen über Kants Kritik der praktischen Vernunft.* Large 8vo. Tübingen. 1792. Cotta. pp. 259. (These he defends against the well-founded attacks of the *Oberdeutsche allgemeine Litteratur-Zeitung*, in the *Ph. A.*:)

758) *Brastberger: Berichtigung einer Recension in der Oberdeutschen Litteratur-Zeitung als ein Nachtrag zu meinen Untersuchungen über die Kritik der praktischen Vernunft.* 1794. II, 3, pp. 79–115. 1795. II, 4,

pp. 1–36. (Only an instance of Brastberger's distortions of meaning. Kant is said not to have taught that we can assert the real existence of things-in-themselves, because of our practical reason [which would certainly be new, but also wholly false], but only that the practical reason compels us to regard phenomena, as though an intelligible world underlay them.)

759–761, Briefe, Kritische — an Kant.

759) *Briefe, Kritische — an Herrn Immanuel Kant, Professor in Königsberg, über seine Kritik der reinen Vernunft.* Large 8vo. Göttingen. Vandenhök & Ruprecht. pp. xvi, 309. (The Introduction and the Aesthetic are taken sentence by sentence. Some not unfounded objections are raised: but they disappear in a flood of misunderstandings of the worst description, and do not themselves rise above the commonplace and the obvious. An annihilating criticism, whose one fault is a too constant and too frequent fidelity to the exact words of the Master, was published by:)

760) *Born, F. G.:* In the *N. Ph. Mg.* 1791. II, 3, pp. 321–396. II, 4, pp. 527–558. (In answer to Born, and to the other critics of the *Briefe*, appeared:)

761) *Vertheidigung der kritischen Briefe an Herrn Immanuel Kant, über seine Kritik der reinen Vernunft, vornehmlich gegen die Bornischen Angriffe.* Large 8vo. Göttingen. 1792. Vandenhök & Ruprecht. pp. 135.

762) *Briefe, Neue — über die Kantische Philosophie.* In the *Braunschweigisches Journal.* 1790. August, pp. 442–478. 1791. June, pp. 199–218; September, pp. 1–18. (Against the Kantian Ethic, from the standpoint of the happiness-principle. No new or important thoughts, but many useful counter-arguments. The end of Kant's Rigorism, though it regards us as becoming worthy of happiness through the exercise of virtue, is still Eudaemonism. The source of morality is good-will; the feeling of happiness that is bound up with virtue is the most potent motive to morality. The two concluding essays analyze and criticise the first pages of Kant's *Grundlegung.*)

762*a–u*) *Eberhard, J. A.* Cf. nos. 259–261, 263, 495, 503, 504, 517–522, 544–546, 548, 567–569.

762*v*) *Erinnerungen des Leipziger Recensenten gegen Flatt.* Cf. no. 454.

763–764, Ewald.

763) *Ewald, J. L.: Ueber die Kantische Philosophie, mit Hinsicht auf die Bedürfnisse der Menschheit. Briefe an Emma.* 8vo. Berlin. Unger. pp. 103. (The author finds that the Kantian philosophy leaves the claims of the heart and of the theology of feeling unsatisfied; and accordingly cautions the public against it, as dangerous to religion and morality. On the analogy of Kant's moral proof of the existence of God, it would be possible also to prove the necessity of revelation. Kant's moral principle is

too rigorous. In opposition to this inconsequent talk about feeling, *G. L. Bekenn* attempted [anonymously] to restore to reason her right of distinguishing between truth and error, in:)

764) *Kantische Philosophie, Ueber die —, mit Hinsicht auf gewisse Bedürfnisse unseres Zeitalters, — auch Briefe an Emma.* 8vo. Bremen. 1791. Cramer. pp. 122.

764*a–e*) *Feder, I. G. H.* Cf. nos. 269, 323, 329, 330, 332.

764*f*) *Geist, Der — wahrer Religion. Eine Idee. Von S.* [*F. H. Chn. Schwarz.*] 8vo. Marburg. New academical press. pp. 108. (Kant's moral-theology is popularly expounded in poetic, *vulgo* bombastic language, as the only true religion.)

765) *Gerhards, I. H.: Tentamen philosophicum.* 4to. Koblenz. 1790.

766) *Gerhards: Exercitium philosophicum.* 4to. Koblenz. 1791. (Two summaries of Kant's philosophy, differing only in arrangement and omission or addition. The one is preceded by an epitome of Reinhold's *Theorie*, the other by a synopsis of empirical psychology.)

766*a–c*) *G. g. A.* II. Review* of *U.* Cf. no. 332, and also nos. 728, 734*f*.

767) *Gth.* II, pp. 710 ff, 717 ff. Review* of *U.*

768) *Gth.* II, pp. 785 ff. Review* of Kant's *Entdeckung* (no. 70).

768*a–c*) *Heydenreich, K. H.* Cf. nos. 678, 687, 688.

768*d*) *Hufeland, Gli.* Cf. no. 216.

768*e–g*) *Jakob, L. Hr.* Cf. nos. 347, 348, 364.

768*h–j*) *Kästner, A. G.* Cf. nos. 541–543.

768*k*) *Kiesewetter, Jh. Gf. K. Chr.* Cf. no 462.

768*l*) *Kosmann, J. W. A.* Cf. no. 721.

769) *Koch, I.: Positiones selectae ex philosophia.* Heidelberg. 1790–1792. 1794. (1791. 8vo. pp. 32. 1792. 4to. *Koch Praes. — K. Kinle defend.* 1794. 4to. *Koch Praes. — Ik. F. v. Zentner defend.*) (Separate propositions, without any exact connexion, on the lines of the thought of Kant, Reinhold, Jakob, and Reuss. Cf. *Wedekind*, 1793.)

770) *Kritik der schönen Vernunft, von einem Neger.* 8vo. Fetz and Marokko. The brothers Ylepp. 1800. [Leipzig. 1790. Dyk.] pp. 70. (Unsuccessful satire upon the Kantian philosophy. Some good, though very commonplace objections are lost among a crowd of bad misunderstandings.)

771) *Ludwig, G. Mrt.: Prüfung ungeniessbarer Aufklärungen der Naturalisten, Materialisten, Idealisten und Pantheisten, gefertiget von einem Orthodoxen.* 8vo. Leipzig. In commission with Hilscher. pp. 323. (Itself an "ungeniessbares" medley of unwarranted inferences and sheer misunderstandings. Kant is a monist and an egoist; though at the same time, according to another passage, he denies his own existence. The whole *Kritik* is found to be based upon paralogisms.)

771*a, b*) *Maass, I. G. E.* Cf. nos. 484, 518.

772–815, Maimon.

772) *Maimon, Salomon: Versuch über die Transscendentalphilosophie, mit einem Anhange über die symbolische Erkenntniss und Anmerkungen.* 8vo. Berlin. Voss & Son. pp. xii, 446. (One might well be in doubt, whether to designate Maimon as an opponent or adherent of Kant's. In any case, his philosophizing, which — apart from the more popular essays — is concerned in the main with logic and epistemology, though in the shorter articles Aesthetics, Ethics, and Natural Law are also treated of, shows him to be from first to last dependent upon the Kantian system. Neither by nature nor by his talmudistic education was Maimon endowed with any great gift of productive and systematic thought, though both went towards fitting him for polemic and criticism. His strength lay in the discovery of errors and inconsistencies in the systems of others, in the following up of his adversary even to his last corner of refuge, and in the forcing him to logical surrender. His method developed in him a considerable acuteness, and a most astonishing facility in the finest conceptual analysis, — a facility which often, it must be admitted, leads to worthless artificialisms and mere verbal polemic. Naturally, this manner of philosophizing implies an excess of definitions, distinctions, and divisions, which are frequently arbitrary and not in accordance with general usage, but which, nevertheless, are to be received as the only ones which can give significance to the expressions in question. Maimon never gave an independent exposition of his philosophic views, but in his larger works on philosophy [except, of course, in no. 773] always follows closely the course of Kant in the *R. V.* He is perpetually making new turns, getting new points of view, finding new paths, for the statement of his agreement with and his divergences from the views of Kant. In many of his works he even employs, for this purpose, two separate and naturally independent trains of thought; so that his writings, when we consider also the conceptual hair-splitting, which has been already mentioned, and the author's difficult and frequently grammatically incorrect style, form the reverse of refreshing reading. No. 772, which Kant recognized in letters to M. Herz and Maimon [cf. no. 76] to be a most acute piece of writing, deviates in some points from the later and final views of its author. He endeavors in it, *e.g.*, to justify the application of the categories to empirical objects by the assumption of differentials of sensible intuitition, similar to the differentials of mathematics and identical with noumena, as rightly understood. The principal differences from Kant, which are common to the work, nos. 772, 773, 775–777, are the following: —

1) Sense and understanding are not two different sources of knowledge, but point further back to consciousness as the final source for both; not, however, to the ideating consciousness of Reinhold, but to consciousness in general, which forms the basis of that as of every other *definite* consciousness.

2) Sense and understanding would, in an infinite understanding, be one and the same force ; for us, sense is only an imperfect understanding. It must not be defined as passivity, because the assumption of affecting things-in-themselves is senseless. The expression : Sense gives us objects, only says : There is something given within our faculty of knowledge, the mode of origin of which is unknown to us, which cannot be derived, in accordance with the laws of the faculty of knowledge, from this faculty, but which nevertheless does not come from without ; the noumenon is, therefore, only an idea, a concept of limitation, to which we are constantly approximating, in becoming conscious of the rules by which we produce, and therewith pass from intuition to concept, from sense to understanding. The given is given to us either *a posteriori*, as the sensations, or *a priori*, as time and space.

3) These latter are the definite modes in which the multiplicity of consciousness is comprehended to its unity. They are, it is true, as sensible ideas of difference, subjective forms ; but they possess an objective basis, namely, the difference between objects, which must be thought similarly, although of course not in space, by all thinking beings.

4) Maimon rejects the absolute distinction which Kant had drawn between *pure* logic, which treats of pure thought, or of the conditions of a thing in general, and *transcendental* logic, which deals with real thought and knowledge, the thought of the actually existent, with its laws. The principles of pure logic, such as the law of contradiction, of excluded middle, *etc.*, must rather first receive their foundation in the transcendental philosophy. Their highest principle is the principle of Determinability (*Bestimmbarkeit*). On this rest, in the last resort, all logical principles, determinations, and operations ; on it, too, the difference — explained by Maimon in a different manner from that of Kant — between analytic and synthetic judgments ; from it are easily to be derived the table of categories, and with that the table of judgments.

5) As regards the transcendental deduction of the categories, Maimon denies, with Hume, the existence of that experience, consisting of universally valid, necessary judgments, on which Kant's deduction is based. The knowledge of experience is only subjectively valid, probable ; objective certainty, necessity, could only be attributed to it on the ground of a *complete* experience, — which, however, always remains only an unattainable idea. Kant's deduction is, therefore, very artistic ; it is even irrefutable, in case there is such an experience : only as an actual matter of fact it is not applicable. The categories are unconditionally valid for all the objects of real thought ; but such objects are only to be found in mathematics. Real thought does not extend to empirical objects, because the properties found united in these are only coördinated with one another, and do not stand to one another in the relation of determinability, — that is, do not come under the principle of determinability. It is true that the categories can be mediately applied to empirical objects, *i. e.*, first of all to the forms of their

given-ness, time and space [Kant's schematism], and so indirectly also to the objects themselves. But it always remains uncertain, whether the relations of time and space, to which the categories are applied, will always remain the same in the case of the objects. If, for example, I also apply the category of causality, in the case of fire and heat, to the form of their given-ness, to the time in which they stand in the relation of succession, it still only follows that I can say that this succession has occurred hitherto, and will very probably occur again in the future. But no objective certainty can be secured to me by this use of the categories; and there are, therefore, no synthetic judgments *a priori* concerning empirical objects.

6) The Dialectic is, according to Maimon, a criticism of the faculty of imagination, not of the theoretical reason. The latter always asks for the condition of the conditioned; only the faculty of imagination conceives of this progressus, by an illusion, as finite, — so producing the "ideas" of the unconditioned, and the *Antithetik* at the same time as the cosmological (cf. no. 806). The theological idea bids us strive after absolute totality, that is, after perfection. In this endeavor consists that religion which is valid for every rational being. It would be wrong to ascribe to this idea an actual object. The idea of God has only a subjective significance in a practical regard as well. If one attempts to conceive of God in idea as actual, one falls into anthropomorphism. Nevertheless, Maimon expresses himself as believing in a World-spirit [no. 798], thereby abandoning his strictly critical standpoint. — I proceed to the enumeration of the writings, which form together with no. 772 the basis of the foregoing exposition.)

773) *Maimon: Philosophisches Wörterbuch oder Beleuchtung der wichtigsten Gegenstände der Philosophie in alphabetischer Ordnung.* 8vo. Berlin. 1791. Unger. Part I, pp. 222. (The idea is characteristic of Maimon's unsystematic way of thinking. He included in the Dictionary several of his earlier and shorter essays, practically unaltered. To the review by :)

774) *Reinhold* in the *A. L. Z.* 1792. I, pp. 49–56 (Maimon replies in no. 385, and no. 931, pp. 15–23, *Anmerkung.* Cf., also, no. 784, III.)

775) *Maimon: Die Kathegorien* [sic !] *des Aristoteles. Mit Anmerkungen erläutert, und als Propädeutik zu einer neuen Theorie des Denkens dargestellt.* 8vo. Berlin. 1794. Felisch. pp. 257. (The Propaedeutic again connects with the construction of the *R. V.*)

776) *Maimon: Versuch einer neuen Logik oder Theorie des Denkens. Nebst angehängten Briefen des Philaletes an Aenesidemus.* Large 8vo. Berlin. 1794. Felisch. pp. lxviii, 438. Second edition, 1798.

777) *Maimon: Kritische Untersuchungen über den menschlichen Geist oder das höhere Erkenntniss- und Willensvermögen.* Large 8vo. Leipzig. 1797. The younger Fleischer. pp. xxvi, 371. (In this work we have, pp. 231–277, *Prolegomena zur Kritik einer praktischen Vernunft*, with which Maimon passes beyond the usual limits of his writings, and enters upon the field of practical philosophy. There follows, pp. 278–352, an

Ethik nach Aristoteles; since this is, on the author's view, more valuable for practical use than the Kantian Ethic, just because it does not rest upon a single principle. Besides this, and apart from separate articles in the Dictionary and the second half [Letters 8–10] of no. 784, III, there remain to be mentioned, as forming part of Maimon's practical philosophy, the following essays :)

778) *Maimon: Versuch einer neuen Darstellung des Moralprincips und Dedukzion seiner Realität.* In the *B. M.* 1794. XXIV, November, pp. 402–453. (Against this :)

779) *An Herrn Salomon Maimon: über eine Stelle in dessen Aufsatz. 1793* [sic !] *November, No. 5.* In the *B. M.* 1795. XXV, January, pp. 57–60. (Answered by Maimon, in no. 781, pp. 339, 340.)

780) *Maimon: Ueber die ersten Gründe des Naturrechts.* In the *Nth. Ph. I.* I, 2. 1795. pp. 141–174.

781) *Maimon: Ueber die ersten Grundsätze des Naturrechts.* In the *B. M.* 1795. XXV, April, pp. 310–341. (To p. 339 in almost verbal agreement with no. 780, pp. 142–168.)

782) *Maimon: Ueber die ersten Gründe der Moral.* In the *Nth. Ph. I.* VIII, 3. 1798. pp. 165–190. (Maimon's practical philosophy depends for its principles upon a series of erroneous inferences. He diverges in it more from Kant, perhaps, than in the theoretical philosophy. The highest good is found in the cognition of truth. Kant's "action motived simply by conformity to duty" does not exist. The only motives are pleasant feelings ; so that the motive of moral action is that universally valid, pure satisfaction in one's own dignity which is bound up with every action of the faculty of knowledge. Alongside of this material happiness-principle appears a formal one, similar to that of Kant. This is developed by Maimon, in subtle fashion, from the principle of the superior faculty of knowledge, the striving after truth, that is, after the making our knowledge universally valid. In the same way he derives practical freedom, from which, however, only *good* deeds spring, from the independence of our superior faculty of knowledge as regards laws of nature. Following the Stoics, therefore, Maimon regards only the virtuous as such as being free. He knows nothing of personal immortality. — To the field of history of philosophy belongs :)

783) *Maimon: Ueber die Progressen der Philosophie veranlasst durch die Preisfrage der königl. Akademie zu Berlin für das Jahr 1792: Was hat die Metaphysik seit Leibniz und Wolf für Progressen gemacht?* Large 8vo. Berlin. 1793. Vieweg the younger. pp. 56. (Philosophy since Leibniz has won (1) three new sciences, — Morals, Natural Law, and Aesthetics ; (2) an entirely new kind of philosophy, namely, the critical ; (3) and a not exactly new, but nevertheless hitherto invariably misunderstood manner of philosophizing, namely, the sceptical method. No. 783 was included, as the first essay, in the following :)

784) *Maimon: Streifereien im Gebiete der Philosophie.* Part I. Large

8vo. Berlin. 1793. Vieweg. pp. xxii, 272. (1) No. 783. pp. 1–58. (2) *Ueber die Aesthetik.* pp. 59–176. (3) *Philosophischer Briefwechsel* [with C. L. Reinhold] *nebst einem demselben vorangeschickten Manifest.* pp. 177–244. (4) *Ueber die philosophischen und rhetorischen Figuren.* pp. 245–272. (pp. 248–260 show an almost verbal coincidence with pp. 303–317 of no. 772.) (Nos. 783 and 784 were attacked in :)

785) *N. A. D. B.* 8, II. 1794. pp. 351–361. By *Od* [= Glo. E. Schulze]. (And :)

786) *N. A. D. B.* 7, II. 1794. pp. 352–357. By *Ad* [= Brastberger]. (Maimon defends himself against these reviews in no. 776, pp. xli–lvi, and xxix–xl. — His philosophical development is described by Maimon himself, in :)

787) *Salomon Maimons Lebensgeschichte, von ihm selbst geschrieben und herausgegeben von K. P. Moritz.* 8vo. Berlin. 1792, 1793. The older Vieweg. First part, pp. iv, 292. Second and last part, pp. x, 284.

788) *Maimons Geschichte seiner philosophischen Autorschaft in Dialogen, aus seinen hinterlassenen Papieren.* In *Fr. Bouterwek's Neues Museum der Philosophie und Litteratur.* Third part (first part of the second volume). Leipzig. 1803. No. 6.

789) *Maimon: Kritisches Gutachten über die Kantische Philosophie, als Beschluss der Geschichte seiner philosophischen Autorschaft.* Same place. Fourth number (second part of the second volume). Leipzig. 1804. No. 8. (Further to mention are two translations which were furnished with a commentary by Maimon :)

790) *Bacons von Verulam neues Organon, aus dem Lateinischen übersetzt von G. W. Bartholdy, mit Anmerkungen von Sal. Maimon.* Vol. I. Large 8vo. Berlin. 1793. Nauck. pp. 305.

791) *Anfangsgründe der Newtonischen Philosophie von Pemberton. Aus dem Englischen mit Anmerkungen und einer Vorrede von Sal. Maimon.* Part I. 8vo. Berlin. 1793. Maurer. pp. xvi, 224, with four copper-plates. (Of the many smaller, mostly popular essays of Maimon's, the following are more or less connected with the Kantian philosophy. [Cf. also no. 724.] From the *Berlinische Journal für Aufklärung.* 1789 [no. 792] and 1790 [nos. 793–799] :)

792) *Maimon: Ueber Wahrheit; ein Brief an seinen Freund L. in Berlin.* 1789. Vol. V, Part I.

793) *Tieftrunk: Abhandlung über Wahrheit in Hinsicht auf diesen Brief.* 1790. Vol. VI, Part II.

794) *Maimon: Schreiben an Hrn. Tieftrunk.* Vol. VII, Part I.

795) *Tieftrunk: Antwort an Maimon.* Vol. VIII, Part II.

796) *Maimon: Was sind Tropen?* (They are enumerated in accordance with the table of categories.)

797) *Maimon: Bako und Kant.* Vol. VII, Part II.

798) *Maimon: Ueber die Weltseele.* Vol. VIII, Part I.

799) *Maimon: Ueber den Plan seiner Transscendentalphilosophie.* (Nos. 800–805 appeared in the *Deutsche Monatsschrift* :)

800) *Maimon: Ueber Täuschung.* 1791. Vol. I, Part III. pp. 274–287.

801) *Maimon: Ueber das Vorsehungsvermögen.* 1791. Vol. II, Part V. pp. 45–67.

802) *Maimon: Ueber Stetigkeit in der Natur.* 1791. Vol. II, Part VI. pp. 136–145.

803) *Maimon: Ueber die Theodicee.* 1791. Vol. II, Part XI. pp. 190–212. (Directed against Kant's essay in the *B. M.* [no. 73]. A *Theodicee* is unnecessary, because the questions which occasion it are unfounded.)

804) *Maimon: Ueber den Geschmack.* 1792. Part III. pp. 204–220. Part IV. pp. 296–315.

805) *Maimon: Ankündigung und Aufforderung zu einer allgemeinen Revision der Wissenschaften: einer königl. Akad. d. Wiss. vorgelegt.* 1792. September. Part IX. pp. 42–52.

806) *Maimon: Ueber die Schwärmerei.* In the *Magazin für Erfahrungsseelenkunde, herausgegeben von K. Ph. Moritz und Sal. Maimon.* 1793. Vol. X, Part II. pp. 43–84. (Maimon published many essays in the *Magazin*, which, however, do not belong here. In no. 806 he polemizes against Kant's doctrine of the reason and its ideas. Cf. no. 772, 6.)

807) *Maimon: Ueber den Gebrauch der Philosophie, zur Erweiterung der Erkenntniss.* In the *Nth. Ph. J.* II, 1. 1795. pp. 1–35. (A summary partially revised and aimed at popularity, was published as :)

808) *Maimon: Das Genie und der methodische Erfinder.* In the *B. M.* 1795. XXVI, October. pp. 362–384.

809) *Maimon: Pragmatische Geschichte des Begriffs von Philosophie, und Beurtheilung der neuern Methode zu philosophieren.* In the *Nth. Ph. J.* VI, 2. 1797. pp. 150–181.

810) *Maimon: Die philosophische Sprachverwirrung.* In the *Nth. Ph. J.* VII, 3. 1797. pp. 213–258.

811) *Maimon: Erklärung einer allgemeinbekannten merkwürdigen anthropologischen Erscheinung.* In the *Neue B. M.* 1800. Vol. III. Jänner. pp. 61–72. (Explanation of the phenomenon, which is also referred to by Kant [*Anthropologie*, p. 4], that children only begin comparatively late to speak of themselves in the first, and not the third person.)

812) *Maimon: Der moralische Skeptiker.* In the *Berlinisches Archiv der Zeit und ihres Geschmacks.* 1800. October.

813) *Maimon: Sophistik des menschlichen Herzens.* In the *Neue B. M.* 1801. Vol. V. Jänner. pp. 44–76. (Incomplete. 'Heart' = faculty of desire. Among other things, the origin of moral good and evil is investigated.)

814) *Ideen und Plane aus Maimons hinterlassenen Papieren.* In *Fr. Bouterweks Neues Museum der Philosophie und Literatur.* Leipzig. 1802. Vol. I, Part I, no. 8. 1804. Stück IV (Vol. II, Part II), no. 7. (Details as to Maimon's philosophical views are to be found in :)

815) *Witte, J. H.: Salomon Maimon. Die merkwürdigen Schicksale*

und die wissenschaftliche Bedeutung eines jüdischen Denkers aus der kantischen Schule. Large 8vo. Berlin. 1876. Mecklenburg. pp. 93.

816) *Naturalismus, Ueber reinen —, und positive, insonderheit christliche Religion, und deren Verhältniss zur Volksaufklärung.* Large 8vo. Berlin. 1790. Akademische Kunst- und Buchhandlung. Twenty-four sheets. (This work contains a further investigation and defence of an article in the *Berlinisches Journal.* 1789. Vol. II, Part III: *Versuch einer Untersuchung der Frage: Kann reiner Naturalismus Volksreligion werden?* In both the question is answered in the negative. The public would be wrecked upon the subtleties of speculative rational religion. We need a divine authority for the moral law. In all other essential points the religion of reason and of Christ are in agreement. On the other hand, individual speculative thinkers are apt to deduce from practical reason all the truths of a complete religious system [God, freedom, immortality]. In opposition to Kant, speculative arguments are admitted to be valid under this head. The author himself gives as an instance a totally worthless speculative proof of the existence of God, based on the ground that to every mode of reality there must correspond a special faculty of intuition, and, therefore, to things-in-themselves, one which is intelligible and divine.)

817) *Peucker, Jh. Gli.: Dissertatio inauguralis philosophico-critica de argumentis indirectis pro veritate idealismi critici.* Halle. 1790. pp. 60. (The assertions made in opposition to the fundamental propositions of critical Idealism lead to proveably wrong results; namely, to the systems of Spinoza, Berkeley and Hume.)

818) *Peucker, Jh. Gli.: Darstellung des Kantischen Systems nach seinen Hauptmomenten zufolge der Vernunftkritik, und Beantwortung der dagegen gemachten Einwürfe. Besonders zum Gebrauch akademischer Vorlesungen.* Large 8vo. Grottkau and Leipzig. Schulbuchhandlung. pp. xvi, xvi, 374. (Follows very closely, when possible verbally, the *R. Va.* and Schultz's *Erläuterungen.* Therefore a quite superfluous, valueless work. At the conclusion of certain of the principal sections are inserted polemics against Kant's opponents. Most attention is here paid to Eberhard's objections, though his name is not mentioned. The second set of xvi pages contains a bibliography of writings on and by Kant; with occasional brief criticisms. It is very incomplete.)

818*a–bb*) *Ph. Mg.* Cf. nos. 258–263, 484, 495, 504, 517–522, 541–548, 567–569, 584.

819) *Pistorius, H. A.* [under the title *Sg.*] speaks in the *A. D. B.*, 93, II, pp. 454–458, in the course of a review of Weishaupt's writings [nos. 303–305] of the main difference between evidence in pure mathematics and certainty in other sciences. Reprinted in *Mtr.*, I, pp. 94–98.

820) *Principien, Ueber die — des Wissens.* [By *Ldf. Holst.*] 8vo. Hamburg. Herold. pp. 262. (Written in an obscure, unintelligible style, which is in this case without doubt referable to want of clearness of thought. The author claims to have struck the middle path in epistemology between

Kant and Empiricism : he is really an empiricist. Reason is said to decide, in accordance with rules of thought and inference framed by herself : but these are, again, nothing more than conclusions drawn from the irrefragable laws found existent in nature. The categories, therefore, are valid both for phenomena and for things-in-themselves ; but the right which we possess, of extending them to the latter, is not made good by the writer in any satisfactory manner. — According to a remark in the *A. L. Z.*, 1793, I, p. 53, Holst would appear also to have been editor of no. 727.)

821) *Rapp, Gli. Chr.: Ueber die Untauglichkeit des Princips der allgemeinen und eignen Glückseligkeit zum Grundgesetze der Sittlichkeit.* 8vo. Jena. Mauke. pp. 90. (A work whose writing was instigated by nos. 711 ff. The principle of individual happiness cannot, it is true, constitute the fundamental law of morality, but may well be the primary principle of all our free actions. But in that case, its chief constituent will be found by a special principle of morality, since the most certain road to happiness is the path of moral goodness. — Answered by *Gebhard*, 1792.)

822) *Raum, Ueber — und Zeit. Ein Versuch in Beziehung auf die Kantsche Theorie.* [By *K. Glo. Hausius.*] 8vo. Dresden and Leipzig. pp. 195. (Space and time are at once objective and subjective. Kant's system is, when consistently carried through, sheer Idealism ; his things-in-themselves merely ideas, to the assumption of which we are compelled by our mental nature. Comparison of Kant's views with those [verbally quoted] of various earlier philosophers.)

822*a–d*) *Reinhold, C. L.* Cf. nos. 243, 244, 272, 273.

822*e*) *Schiller, Fr.* Cf. no. 1087.

823–831, Schmalz.

823) *Schmalz, Theod.: Encyclopedie des gemeinen Rechts. Zum Gebrauch akademischer Vorlesungen.* 8vo. Königsberg. Nicolovius. pp. 180. Second edition. 1804. (Third edition under the title :)

824) *Schmalz: Encyclopaedia juris per Europam communis, in usum auditorii adumbrata. Editio tertia, latina prima.* Large 8vo. Berlin. 1827. Mittler. (Schmalz has frequently, in the judgment of those who know, turned to account Kantian principles in his text-books and compendia of natural law, and especially the Kantian concept of freedom ; but he has only brought them into a mechanical union with other and foreign elements, without really assimilating them or allowing them to determine his whole attitude towards his subject. Besides these nos. 823 and 824, the following works call for notice here :)

825) *Schmalz: Das reine Naturrecht.* 8vo. Königsberg. 1792. Nicolovius. pp. 102. Second and revised edition. 1795. pp. 114.

826) *Schmalz: Das natürliche Staatsrecht.* Also under the title : *Das Recht der Natur. Zweiter Theil, welcher das natürliche Staatsrecht*

enthält. 8vo. Königsberg. 1794. Nicolovius. pp. 132. Second and revised edition. 1804. Same place. pp. 120.

827) *Schmalz: Das natürliche Familienrecht.* 8vo. 1795. Same place. pp. 30.

827*a*) *Schmalz: Das natürliche Kirchenrecht.* 8vo. 1795. Same place. pp. 56. Nos. 827 and 827*a*, also under the title: *Das Recht der Natur. Dritter Theil, welcher das natürliche Familien- und Kirchenrecht enthält.*

828) *Schmalz: Annalen der Rechte des Menschen, des Bürgers und der Völker.* Two parts. Large 8vo. Königsberg. 1794. Nicolovius. pp. 181. (Part I, no. 1, pp. 1–12. *Bemerkungen zur Beantwortung der Fragen über das Verhältniss der Politik zur Moral.* No. 3, pp. 24–30. *Die Freyheit des Menschen.* No. 4, pp. 31–42. Part II, no. 3, pp. 128–136. *Moralisch-politische Betrachtungen über die Ehe.*)

829) *Schmalz: Erklärung der Rechte des Menschen und des Bürgers. Ein Commentar über das reine Natur- und natürliche Staatsrecht.* Large 8vo. Königsberg. 1798. Nicolovius. pp. 152.

830) *Schmalz: Handbuch der Rechtsphilosophie.* Large 8vo. Halle. 1807. Renger. pp. xviii, 471.

831) *Schmalz: Die Wissenschaft des natürlichen Rechts.* [With a preface by *C. E. Jarcke.*] Large 8vo. Leipzig. 1831. Brockhaus.

831*a*, *b*) *Schmid, Jh. Wlh.* Cf. nos. 606, 608.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (VI.)

832–837, Schmid, K. Chr. Erh.

832) *Schmid, K. Chr. Erh.: Versuch einer Moralphilosophie.* Large 8vo. Jena. Cröker. pp. 520. Second and enlarged edition. 1792. pp. xii, 840. Third and enlarged edition. 1795. pp. 1000, with an index. Fourth edition, revised and enlarged. Large 8vo. 1802. Vol. I, Introduction, *Kritik der praktischen Vernunft.* Vol. II, *Metaphysik der Sitten und angewandte Moral.* Two alphabets, eighteen sheets. (Against Schmid, cf. nos. 274, iv; 275; 573; 595–598. The book attracted attention at the time of its publication, as being the first system of moral philosophy elaborated on the Kantian basis. It falls into (1) the *Kritik der praktischen Vernunft* [the false moral principles, and the true Kantian one: the highest good; moral motives; compatibility of the pure and the empirical practical reason; metaphysical and moral freedom], (2) the *Metaphysik der Sitten* [moral ontology, or analysis of all pure moral concepts; pure Ethics, or complete table of laws for all rational beings; moral ascetics, or aprioristic theory of the means to virtue for all finite rational beings], and (3) *angewandte Moral* or practical anthropology [deduction of the separate *human* duties from Kant's pure principles]. Very characteristic of this work, as of all Schmid's independent writings, is the refinement of subdivision, which almost exhausts the printer's resources, and in which, of course, the table of categories plays a principal rôle. The rigorism of Kant is modified: duty may prescribe for us the caring for happiness as well: the consciousness of having performed a duty is a part of happiness. An important divergence from Kant is Schmid's doctrine of intelligible Fatalism. In the second edition this doctrine is worked out afresh, defended against the many objections that had been taken to it, and is the root of many further deviations from Kant in the parts of the book which are connected with it. Schmid was led to it by the reflection, that in no other way could the existence of evil be explained, but would have to be referred — and with it morality as well — to an irrational chance. He therefore assumes, that mankind is only free in moral action. In immoral action there is no freedom. In that case, the intelligible substrate limits the operations of reason in the world of phenomena, or makes them impossible. There is, therefore, no blame before God; but only a less or a greater merit. In acting wrongly, mankind are not completely master of themselves, are not in possession of the use of their moral freedom. It is wrong and inconsistent of Schmid

to continue speaking of 'freedom,' from this standpoint, for the moral actions of mankind or the operations of reason on the world of phenomena are just as truly founded in the intelligible substrate, as their immoral actions, and the stones of offence which lie in the path of the operation of reason. If Schmid is to retain the expression 'freedom,' he can only regard it as a special kind of necessity. — In the third edition, Schmid modified his treatment of Fatalism, moral evil and blame, in deference to the objections of his reviewers. His views approximated more nearly to those of Kant, though not to those of Reinhold. He himself admits this in the :)

833) *A. L. Z.* 1795. *I. B.* No. 64. pp. 509–511. *Ueber eine Recension.* (An answer to a belated criticism of the second edition, contributed by Jh. Bnj. Erhard, as the author himself states in no. 1302, pp. 35, 48, to the :)

834) *A. L. Z.* 1795. II, pp. 305–310. (This change, however, was completely unnoticed by the reviewer in the :)

835) *I. A.* 1796. pp. 120–131. (Here Schmid's views as to freedom are said to have remained essentially the same. There are changes there, but they only render Schmid's ideas still more inconsistent. He assumes, as it were, a freedom above a freedom, in a "schlechthin unabhängiges, unbegreifliches Vermögen, von welchem der Gebrauch oder Wohlgebrauch der moralischen Freiheit in der Erscheinung abhängt." This faculty must operate without any, even any internal compulsion; that is, without laws, at its own will, — since on it rest moral accountability, blame and punishment. — Schmid's doctrine of freedom, but only with reference to the first and second editions, was expounded and disapprovingly criticised in :)

835*a*) *Daub, C.: Darstellung und Beurtheilung der Hypothesen in Betreff der Willensfreiheit. Mit Zustimmung des Verfassers aus dessen Vorlesungen herausgegeben, und mit einigen Zusätzen über die Lehre vom Gewissen, von der Todesstrafe, etc., begleitet von I. C. Kröger.* 8vo. Altona. 1834. Hammerich. pp. 146–164. (A summary of no. 832 is :)

836) *Schmid, K. Chr. Erh.: Grundriss der Moralphilosophie für Vorlesungen.* Large 8vo. Jena. 1793. Cröker. pp. xii, 256. Second edition. 1800. Same place. pp. xvi, 326. (Different arrangement from that of no. 832. (1) Analytic part. Analysis of the phenomena of the common moral life. Development of the simple moral concepts and principles. (2) Synthetic part. Deduction of the moral truths in systematic connexion. — Noticeable, like nos. 832 and 836, for arrangement and clearness, but also for its passion of subdivision, especially according to the scheme of the categories, is no. :)

837) *Schmid, K. Chr. Erh.: Grundriss des Naturrechts für Vorlesungen.* Large 8vo. Jena and Leipzig. 1795. Gabler. pp. viii, 118.

837*a*) *Schultz, Jh.* Cf. no. 561.

837*b*) *Schwab, J. C.* Cf. no. 262.

838) *Scupin: Ueber den Unterschied zwischen Denken und Erkennen.* In the *N. Ph. Mg.* 1790. I, 4, pp. 437–458. (Necessary for knowledge is

the coöperation of reason and sensibility. Thought extends further, but is empty of content. It is an unkantian assertion that, if the existence of things-in themselves is otherwise assumed, that is, by practical philosophy, the categories are applicable to them: though it is true that this application is regarded as leading only to indefinite thought, not to any true knowledge.)

839) *Scupin: Etwas zur Erläuterung der Kritischen Erörterung von der Freiheit in der Kritik. Seite 570.* In the *N. Ph. Mg.* I, 4, pp. 496–512. (Simple reproduction of the section which begins with page 570 of the *R. Vb.* It altogether shares the obscurity, indefiniteness and ambiguity of the Kantian concepts and doctrines in question.)

839*a*) *Skizze einer Geschichte der Moral.* Cf. no. 734*c*.

840–878, Snell, Chr. Wlh.

840) *Snell, Chr. Wlh.: Die Sittlichkeit in Verbindung mit der Glückseligkeit einzelner Menschen und ganzer Staaten, aus zwo gekrönten Preisschriften zusammengezogen, und mit beständiger Rücksicht auf die Kantische Moralphilosophie ganz neu bearbeitet.* 8vo. Frankfurt a. M. Gebhard & Körber. pp. 532. (What has been already said, under no. 734*e*, of Fr. W. D. Snell, holds in still greater degree of his brother, Chr. Wlh. Snell. In no. 840, with its three successors which were devoted more to abstract ethics, *Von dem Empirismus und Purismus in der Moralphilosophie*, *Von der Freiheit*, *Von den Erkenntnissgründen der Religion*, Snell starts out from Kant's principles with regard to the relation of morality to happiness. Kant requires nothing superhuman. One may strive after happiness, the purest source of which is found in moral actions: only one must on every occasion ask oneself the question, whether means and end are also moral.)

840*a*) (*Snell, Chr. Wlh.:*) *Ueber Determinismus und moralische Freiheit.* Cf. no. 661.

841) *Snell, Chr. Wlh.: Beleuchtung einiger der vornehmsten Einwürfe gegen den moralischen Erkenntnissgrund der Religion.* In the *N. Ph. Mg.* 1790. II, 1, 2, pp. 116–204. (Ineffectual attempt to repel the attacks of Flatt [no. 451]. Snell admits that the moral proofs are not convincingly strict demonstrations, but only conclusions for the general understanding of mankind, which pays no heed to the results of the more penetrating investigation into the transcendent non-validity of the categories.)

842) *Snell, Chr. Wlh.: Ueber den Begriff von dem Guten überhaupt und von dem höchsten Gute insbesondere.* In the *N. Ph. Mg.* 1791. II, 4, pp. 466–495. (Determination of concepts: good, evil, maxims of policy, moral laws, highest good, perfect good, *etc.*)

843) *Snell, Chr. Wlh.: Versuch für Beantwortung der Frage: Ob die transscendentale Freyheit mit der Abhängigkeit der menschlichen Seele*

von Gott, als ihrem Schöpfer, bestehen könne? In the *N. Ph. Mg.* 1791. II, 4, pp. 496–526.

844) *Snell, Chr. Wlh.: Gedanken über die Frage: Ob und inwiefern sich behaupten lasse, dass der Atheist ein tugendhafter Mann seyn könne?* In some letters, in the *Ph. J.* 1794. III, 1, pp. 138–146. Continuation, under the title: *Untersuchung der Frage: Ob der Atheismus mit der Tugend bestehe?* In the *Ph. J.* 1794. IV, 3, pp. 339–379. (An atheist of ordinary intellectual and emotional disposition is not capable of a mean degree of true, internal moral refinement. There may be exceptions.)

845) *Snell, Chr. Wlh.: Grundriss zu einer neuen Theorie des Uebels.* In the *Ph. J.* 1794. IV, 3, pp. 284–339. (Nothing less than new. Evil is partly a paedagogical instrument, partly a punishment, which God has inflicted on mankind for their whole infinite existence in accordance with their total moral value, and which he distributed according to his wisdom in the best manner without necessary regard to individual crimes; so that one may not argue from every evil to a particular wrong done.)

846) *Snell, Chr. Wlh.: Lehrbuch der Kritik des Geschmacks mit beständiger Rücksicht auf die Kantische Kritik der aesthetischen Urtheilskraft.* 8vo. Leipzig. 1795. Müller. pp. 382. (The title would better have run, "mit beständiger Benutzung Kantischer Gedanken." The work has no value of its own. Continual illustrations of the theory by instances from prose and verse.)

847) *Snell, Chr. Wlh.: Drey Abhandlungen philosophischen Inhalts.* 8vo. Leipzig. 1796. Müller. pp. 246. ((1) *Von der moralischen Glückseligkeitswürdigkeit.* pp. 1–82. (2) *Ueber den Satz des Optimismus, dass diese Welt die beste sey.* pp. 83–186. (3) *Ueber den Werth des Lebens.* pp. 187–246. According to (2), the world is for its purpose, "eine stets wachsende sittliche Vollkommenheit der Vernunftwesen," the best. Therefore, according to (3), the value of our life is not to be measured by the amount of our happiness, but by the amount of realization of our forces, and especially the moral forces. — Against the review of these articles, in the :)

848) *N. A. D. B.* 1797. XXIX, 1, pp. 97–103. [By *Fl.*, = Tiedemann.] (Snell defends himself :)

849) *Snell, Chr. Wlh.: Ueber einige Hauptpunkte der philosophisch-moralischen Religionslehre, auf Veranlassung einer mich betroffenen Recension in der allgemeinen deutschen Bibliothek.* 8vo. Leipzig. 1798. Müller. pp. 106. (Replied to in the :)

850) *N. A. D. B.* 1799. Vol. XLIII, 1, pp. 90–99. [By *Qg.*, = Tiedemann.]

851) *Snell, Chr. W.: Ueber das Gefühl der Achtung.* In the *I. z. A.* 1799. I, 1, pp. 59–86.

852) *Snell, Chr. W.: Ueber eine besondere merkwürdige Aeusserung des moralischen Interesse.* Same place. I, 2.

853) *Snell, Chr. W.: Was hat der Prediger als die Hauptsache in*

der Lehre von der reinen Sittlichkeit anzusehen. In *Materialien für alle Theile der Amtsführung eines Predigers.* 1797. Vol. I, pp. 35–65.

854) *Snell, Chr. W.: Einige Bemerkungen von dem sittlichen Volksunterricht.* Same place. pp. 151–176.

855) *Snell, Chr. W.: Gedanken über die populäre Behandlung der Lehre vom Gebete.* Same place. pp. 429–446.

856) *Snell, Chr. W.: Welcher Beweise für das Dasein Gottes hat sich der Prediger im Volksunterricht zu bedienen?* Same place. 1798. Vol. II, pp. 78–102, 140–167.

857) *Snell, Chr. W.: Ueber die populäre Behandlung der Vernunftbeweise für die Unsterblichkeit der Seele.* Same place. pp. 421–447.

858) *Snell, Chr. W.: Ein Wort zur Vertheidigung der Lehre von der reinen Sittlichkeit gegen einige neuere Einwürfe.* Same place. 1799. Vol. III, pp. 3 ff. Directed against:

859) *Fürstenau, C. Gfr.: Nöthige Vorsicht bei dem Urtheile über den Nutzen und Schaden der kritischen Philosophie, besonders in Beziehung auf die Religion.* Same place. 1798. Vol. II, pp. 173 ff.

860) *Snell, Chr. W.: Gibt es eine Glaubenspflicht?* Same place. 1800. Vol. IV, pp. 40 ff.

861) *Snell, Chr. W.: Ueber die moralische Benutzung des Beispiels Jesu.* (Occasioned by a passage in Kant's most recent publication, entitled: *Der Streit der Facultäten.*) Same place. pp. 131 ff.

862) *Snell, Chr. W.: Ein Wort über die Lehre von den Wundern.* Same place. pp. 277 ff.

863) *Snell, Chr. W.: Untersuchung der Frage, ob die Tugend eine lange Gewohnheit sei? durch eine Stelle in Kant's Anthropologie verursacht.* Same place. pp. 296 ff.

864) *Snell, Chr. W.: Ist es wahr, dass sich die Religion auf die Schwäche und Gebrechlichkeit der Menschen gründe?* Same place. 1801. Vol. V, pp. 370 ff.

865) *Snell, Chr. W.: Der Glaube an Unsterblichkeit, als Sache des Herzens betrachtet.* Same place. 1801. Vol. VI, pp. 295 ff.

866) *Snell, Chr. W.: Sind Offenbarungsgesetze der moralischen Freyheit nachtheilig?* Same place. pp. 310 ff.

867) *Snell, Chr. W.: Vom Aesthetisch-Erhabenen, als einem Mittel der moralischen Bildung.* Same place. 1805. Vol. VIII, pp. 21 ff.

868) *Snell, Chr. W.: Fordert nach der kritischen Philosophie die moralische Vernunft denn wirklich etwas unmögliches, indem sie Heiligkeit gebietet?* Same place. pp. 76 ff.

869) *Snell, Chr. W.: Ueber den Gebrauch der Anthropomorphismen in der Gotteslehre.* Same place. pp. 307 ff. (In conjunction with his brother, F. W. Dn. Snell [cf. 734*e*], and his sons, Ph. L. Snell and J. F. Snell, Chr. W. Snell edited a *Handbuch der Philosophie für Liebhaber* [large 8vo; Giessen; Tasché and Müller, later Ferber], based throughout on Kantian principles, and sometimes even merely reproducing Kant's

thoughts. Rosenkranz says of it that there is nothing which could be better meant, and nothing which could be more repellantly dull. The following parts are from the hand of Chr. W. Snell :)

870) (*Zweiter Theil.*) *Versuch einer Aesthetik für Liebhaber oder Geschmackslehre.* 1803. pp. 411. New edition, 1821. With new title, 1828. Eighteen sheets.

871) (*Dritter Theil, zweite Abtheilung.*) *Erste Grundlinien zur Metaphysik.* 1804. pp. 334. Second edition, 1810. Third edition, 1819.

872) (*Vierter Theil.*) *Moralphilosophie oder Metaphysik der Sitten, Ethik und Ascetik.* 1805. Second edition, 1819.

873) (*Fünfter Theil.*) *Philosophische Religionslehre, eine Darstellung des Wichtigsten über Gott, Unsterblichkeit und ein zukünftiges Leben, nebst Untersuchungen über die Natur der Religion und ihr Verhältniss zur sittlichen Bestimmung des Menschen.* 1807. Twenty-five sheets. Second edition, 1819.

874) (*Sechster Theil.*) *Hauptlehren der philosophischen Rechtslehre, oder Darstellung des Vernunftrechts und seiner Anwendung im Staate, des Staats- und Völkerrechts.* 1807. pp. viii, 401.

875) (*Siebenter Theil.*) *Allgemeine Uebersicht der Philosophie, oder encyklopädische Einleitung in das Studium derselben.* 1808. Second edition, 1810. (By *F. W. Dn. Snell* are :)

876) (*Erster Theil.*) *Empirische Psychologie, oder Erfahrungsseelenlehre.* 1802. pp. xii, 339. Second edition, 1810. With new title, 1819. Third edition, improved and enlarged, 1833. Fifteen and a quarter sheets.

877) (*Dritter Theil, erste Abtheilung.*) *Erste Grundlinien der Logik oder Verstandeslehre.* 1804. pp. 312. Second edition, 1810. Third edition, improved and enlarged by J. F. Snell, 1828. Fourteen and a half sheets.

878) Part viii contains a brief summary of the History of Philosophy ; section 1, that of ancient philosophy, by *Ph. L. Snell;* section 2, that of mediæval and modern philosophy, by *J. F. Snell.* 1815, 1819. Second edition, 1821. — From part vi on, also under the title, *Encyclopaedie der Schulwissenschaften für höhere Bildungsanstalten und zum Selbstunterricht ausgearbeitet von einer Gesellschaft von Gelehrten und herausgegeben von Chr. W. and Fr. W. D. Snell. Erste Abtheilung: Philosophie. 6ter, etc., Bd.*

878*a*) *Snell, Fr. Wlh. Dn.:* cf. no. 734*g*.

879) *Spinozas Ethik. Aus dem Lateinischen.* 8vo. Gera. Beckmann. First part, 1790. pp. lxii, 182. Second part, 1793. pp. 299. Also under the general title: *Spinozas philosophische Schriften.* Vols. II and III. Parts i and ii. New edition, unchanged. Leipzig. 1796. Böhme. (The translator, *Sch. Herm. Ewald,* chose the title : *Spinozas Lehre von Gott und der menschlichen Seele, nach den Grundsätzen der kritischen Philosophie geprüft;* because the translation embraced only the first two books of the Ethic. The publisher altered the title on his own authority. — Ewald

regards Spinoza's doctrine of God as the most convincing to which every dogmatic philosophy must lead and which is irrefutable by any dogmatic system. Kant's view of the unknowability of things-in-themselves alone can render possible a rebuttal of Spinozism.)

880) *T.:* pp. 441 ff. Review of Kant's *Entdeckung* (no. 70).

881) *Th. A.:* ii, pp. 516–523. Review †* of Kant's *Entdeckung* (no. 70) by *Sg.* Reprinted in *Mtr.*, i, pp. 186–120.

881*a–e*) *Tieftrunk, J. H.:* cf. nos. 641, 643, 644, 793, 795.

881*f*) *Universalkritik, Die spielende —, etc.:* cf. no. 383.

881*g*) *Vernunftmässigkeit, Ueber — des Christentums:* cf. no. 644.

881*h*) *Versuch einer Kritik der Religion, etc.:* cf. no. 641.

882, 883, Versuch, etc.

882) *Versuch, eine Stelle aus dem Timäus des Plato durch die Theorie des Vorstellungsvermögens zu erklären.* By * * *. In the: *N. Ph. Mg.*, II, 1 and 2, pp. 1–70.

883) *Revolution, Ueber die älteste — in der Philosophie mit Hinsicht auf die neueste.* By * * *. In the: *N. Ph. Mg.*, 1791, II, 3, pp. 213–291. (Both essays are obviously by the same writer. In no. 882 he discovers, in Plato's doctrine of the origin of souls, Reinhold's thoughts, if in embryonic form. In no. 883 he draws a parallel between the two most important revolutions in philosophy, headed by Socrates and Plato in the one case, by Kant and Reinhold in the other. Right as the fundamental idea here is, there is a total sacrifice, as also in no. 882, of historic objectivity, owing to the writer's arbitrary interpretations, which show markedly the influence of the critical philosophy.)

884–889, Jos. Weber.

884) *Weber, Jos.: Institutiones logicae, quas suis auditoribus scripsit.* 8vo. Dillingen. Brönner. pp. 87. (Similar works had already appeared; in 1786 and 1788.)

885) *Weber, Jos.: Vernunftlehre für Menschen, wie sie sind, in Sätzen zur öffentlichen Prüfung vorgetragen.* Dillingen.

886) *Weber, Jos.: Leitfaden zu Vorlesungen über die Vernunftlehre.* Dillingen. Kälin. (Weber's principal writings in theoretical philosophy are:)

887) *Weber, Jos.: Logica, in usum eorum, qui eidem student, edita.* 8vo. Landshut. 1794. Weber. Eleven and a half sheets.

888) *Weber, Jos.: Metaphysica, in usum eorum, qui eidem student, edita.* 8vo. Landshut. 1795. Weber. Fifteen and a half sheets. Later on no. 888 has been remodelled under Fichte's influence. Cf. Weber, 1801. (In many ways, — as regards the doctrine of the categories, *e.g.*, —Weber is dependent upon Kant; but he is not on that account a direct follower of

the latter. He assumes as possible a theoretical knowledge of things-in-themselves, and even believes that there are to be found in the Kantian philosophy itself weighty reasons which may serve to support this metaphysical doctrine. None the less, Weber's activity as author is of some importance, in that he, as Roman Catholic professor at Dillingen, denied among Catholics that there was danger in Kant's teaching, and endeavored to diffuse the knowledge of it, though in modified form. It is from this point of view that no. 889 must also be considered: otherwise it is hopelessly insignificant, and quite inadequate in its historical notes upon the literature and history of the Kantian philosophy.)

889) *Weber, Jos.: Versuch, die harten Urtheile über die kantische Philosophie zu mildern. Durch Darstellung des Grundrisses derselben mit kantischer Terminologie, ihrer Geschichte, der verfänglichsten Einwürfe dagegen, sammt ihren Auflösungen, und der vornehmsten Lehrsätze derselben ohne Kants Schulsprache.* Small 8vo. Wirzburg. 1793. Lindauer, in commission. pp. 145.

1791.

890) *Abhandlung über die Unmöglichkeit eines Beweises vom Dasein Gottes aus blosser Vernunft.* 8vo. Nürnberg. Felsecker. pp. 190. (A very clear, straightforward and acute discussion, in close touch with Kant. Validity is granted only to the subjective belief in the existence of God.)

890*a*) *Abicht, Jh. H.:* cf. no. 417.

890*b*) *A. L. Z.* I. Review of *R. Vb* and *R. Vc.* Cf. no. 278.

891) *Bardili, Chp. Gf.: Giebt es für die wichtigsten Lehren der theoretischen sowohl, als der praktischen Philosophie, ungeachtet aller Widersprüche der Weltweisen, doch noch gewisse allgemein brauchbare Kennzeichen der Wahrheit? Eine Rede.* 8vo. Stuttgart. Cotta, in commission. pp. 29. (Bardili endeavors to prove from a particular example, — that of the history of the concept of God and of belief in God, — that human nature has produced, as it were by instinct, certain basal ideas, which appear to it to be infallible, and which exercise an influence upon the character of mankind; and has preserved them in all nations and throughout all ages. The result purports to be a confirmation of the *R. V.* and *Pr. V.;* but in reality Bardili is generalizing the proof of the existence of God *ex communi consensu gentium*, in a manner as unjustifiable as is this proof of God's existence itself.)

891*a*) *Behn, F. Dn.:* cf. no. 938.

891*b*) *Bekenn, G. L.:* cf. no. 755.

892, 892*a*) *Bendavid, Laz.: Ist Fortschreiten nur Mittel zur Glückseligkeit oder höchster Zweck der Menschheit?* In the: *Deutsche Monatsschrift.* Vol. III, pp. 29–42. Cf. also no. 555.

892*b*) *Beobachtungen über die Quelle, etc.* Cf. no. 384.

893) *Bibliothek, Neue — der schönen Wissenschaften und der freien Künste.* Vol. 43, pp. 20–83. Vol. 44, pp. 39–90. Review * of *U.*

894–894*c*) *Born, Fr. Glo.: Versuch über die ursprünglichen Grundlagen des menschlichen Denkens und die davon abhängigen Schranken unserer Erkenntniss.* Large 8vo. Leipzig. Barth. pp. xxiv, 672. (Summary of Kant's whole system, often verbally coincident with Kant's own utterances, but avoiding the repetitions, though unfortunately not the difficulties, of the master's style. Those objections of the opponents of Kant, with which Born was acquainted, are quoted word for word, and referred to misunderstanding and confusion of ideas, an attempt being made to refute them. Born lays special emphasis on the fact that space, time, and the categories are not ready-made, innate notions, but develop from the nature and disposition of mankind, as experience comes into being; and that, further, the whole material of our knowledge is referrible to affection of our sensibility by things-in-themselves. Owing to the fact that Born, wherever it is possible, makes use of Kant's own words, even in replying to objectors, instead of giving an independent explanation of obscure passages, his work does not possess the value which might otherwise have attached to it. — Cf. also nos. 534, 535, 760.)

894*d*) *Breyer, I. F.:* cf. no. 204*a*.

894*e*) *Briefe, Neue — über die Kantsche Philosophie:* cf. no. 762.

894*f*) *Cromaziano, Agatop:* cf. no. 705.

895) *Dominikus, Jak.: Ueber Weltgeschichte und ihr Princip. Ein Versuch, und zugleich Einladungsschrift zu den Vorlesungen.* 8vo. Erfurt. Göttling. pp. 52. (Dependent on Schiller's and Kant's views of the philosophy of history. Dominikus applies to history the principle of subjective suitability, which he has taken from the *U.* He regards historical development as an approximation to the unity of a system of states, the basis of which is to be a moral one. Considered from this point of view, the apparent chaos of the history of the world resolves itself, he thinks, into a cosmos.)

895*a–n*) *Eberhard, J. A.:* cf. nos. 264, 506, 523–526, 529, 549, 550, 562, 571–573.

895*o*) *Ehrhard, J. B.*: cf. no. 284.

895*p*) *Einfluss, Vom — des höchsten und allgemein geltenden Moralprincips auf den Kanzelvortrag.* (By *Inih. Schuderoff.*) In the: *Journal für Prediger, 24sten Bandes 3tes Stück; oder neues Journal für Prediger, 4ten Bandes 3tes Stück.* pp. 257–274. (Kant's moral principle of *Vernünftigkeit* is to be applied in sermons; one must not any more point to the good consequences of actions, to rewards, etc., as to motives.)

895*q*, *r*) *Feder, J. G. H.:* cf. nos. 327, 331.

896, 896*a*) *Forberg, Fr. C.: Ueber das bisherige Schicksal der Theorie des Vorstellungs-Vermögens.* In the: *Beyträge zur Geschichte der Philosophie.* Edited by *G. Gst. Fülleborn.* Part i. 8vo. Züllichau and Freystadt. Frommann. pp. 91–110. Second edition, 1796. (An enthusi-

astic eulogy of Reinhold's *Elementarphilosophie.* This has not been properly appreciated, hitherto. After the lapse of centuries, its history will form the principal material of the history of philosophy [!]. — Cf. also no. 285.)

897–907, Fülleborn.

897) *Fülleborn, G. Gst.: Anhang zur vorhergehenden Abhandlung. Eine kurze Vergleichung der Kritik der reinen Vernunft und der Theorie des Vorstellungs-Vermögens nach ihren Hauptmomenten.* Same place. pp. 111–134. In the second edition, enlarged by a two-page appendix: *Ueber die neuesten Schicksale der Reinhold'schen Elementar-philosophie.* (A luminous, popular exposition of the contents of the *R. V.* — In the same taking manner and independent formulation, Fülleborn writes on behalf of the Kant-Reinhold philosophy in the succeeding parts of the *Beyträge.* We have a series of essays from his pen:)

898) *Fülleborn: Versuch einer Uebersicht der neuesten Entdeckungen in der Philosophie.* Second part. 1792. pp. 102–141. In the second edition, 1796, no. 898 does not appear. (The services of Kant and Reinhold, in the matters of philosophical terminology, of the concept of philosophy, and the classification of the philosophical disciplines: commencement of an exposition of the essential contents of the *R. V.*, — which was left uncompleted.)

899) *Fülleborn: Worte der Kritik.* Same place. pp. 142–169.

900) *Fülleborn: Philosophische Vorlesungen.* Third part. 1793. pp. 99–151. (Also in the *Schlesische Monatsschrift.* 1792. VI, pp. 385–396. VII, pp. 31–46. IX, pp. 163–177.)

901) *Fülleborn: Aenesidemus.* Same place. pp. 152–158.

902) *Fülleborn: Ueber das Interesse an der Kantischen Philosophie.* Same place. pp. 159–178.

903) *Fülleborn: Geschichte meines philosophischen Studiums.* Same place. pp. 179–196. (Interesting literary confession.)

904) *Fülleborn: Ueber die Geschichte der philosophischen Kunstsprache unter den Deutschen.* Fourth part. 1794. pp. 116–144. (Pp. 136–144 state the services of Kant and Reinhold in the matter of terminology.)

905) *Fülleborn: Zur Geschichte der mathematischen Methode in der deutschen Philosophie.* Fifth part. 1795. pp. 108–130. (Excerpts from the writings bearing on the subject, since Wolf. Attempt to reproduce certain propositions in Kant's transcendental Aesthetic in the formulation required by the mathematical method.)

906) *Fülleborn: Was heisst den Geist einer Philosophie darstellen?* Same place. pp. 191–203. (The assertion is made, among others, that one can only write an impartial and pragmatic history of philosophy from the standpoint of criticism.)

907) *Fülleborn: Bemerkungen über die neuesten Bemühungen für die kritische Philosophie.* Seventh part. 1796. pp. 151–172.

908) *Fundament, Ueber das — der gesammten Philosophie des Hrn. Kant.* [By *J. Ldf. Holst.*] 8vo. Halle. Hendel. pp. 238. (A miserable performance. Kant's aim is said to have been the trampling under foot of enlightenment and the rights of reason, and the furtherance of a blind monastic belief. In general, there is adopted the same untenable position, midway between Rationalism and Empiricism, which we find in no. 820.)

909) *Genz, F.: Ueber den Ursprung und die obersten Principien des Rechts.* In the *B. M.*, vol. XVII. April; pp. 370–396. (Dependent on Kant in the doctrine of freedom and its consequences, especially as regards the deduction of the concept of right.)

909*a*) *Gerhard, J. H.:* cf. no. 766.

909*b*) *Gräffe, J. F. Cp.:* cf. no. 664.

910) *Gründe, Ueber die bisherigen — der praktischen Weltweisheit.* In the *K. A. M.*, I, 1, pp. 17–44. (Historical survey of systems of morals, and criticism of them on the basis of Kant's principles. Worthless.)

911) *Gth.:* II., pp. 630–632. Review * of Kant's *Naturgeschichte*, in Gensichen's edition. (No. 20.)

911*a*) *Hasenkamp, Fr. Arn.*: cf. no. 738.

912) *Herrmann, Ch. Ghf.: Kant und Hemsterhuis in Rücksicht ihrer Definitionen der Schönheit, nebst einigen Einwürfen gegen Letztern. Eine Einladungsschrift zu seinen Vorlesungen.* Large 8vo. Erfurt. Görling and Kayser. pp. 68. (Both definitions, too abstract for artists, have their root in the processes of the reflecting mind, which is incited to activity by the vision of beautiful objects.)

913) *Herrn, Ueber — Kants Aufsatz, in Betreff der Theodicee.* By *v. E.* In the *B. M.*, vol. xviii, pp. 411–416. (Cf. no. 73.) (An unsuccessful essay towards a *Theodicee* from the dogmatic standpoint. — Supplemented by the editor, *Biester* [pp. 416–421]; who proves that *v. E.* misunderstood Kant. On a far higher plane than this paper of *v. E.* stands a very acute inquiry, pp. 526–534: *Ueber die Quellen, aus denen eine Theodicee zu fliessen pflegt.* According to it, the adoption and the rejection of a *Theodicee* depend alike upon peculiarities of character.)

913*a*, *b*) *Heydenreich, K. H.:* cf. nos. 688, 705.

913*c–h*) *Jakob, L. Hr.:* cf. nos. 352, 364–368.

914) *Isonomiophilus, Bürger des philosophischen Freistaats: Aktenmässige Nachrichten von der neuesten philosophischen Synode, und von der auf derselben abgefassten allgemeingültigen Concordienformel für die philosophischen Gemeinden by* (*Jh. Fr. Flatt*). 8vo. Frankfurt and Leipzig. Two leaves and pp. 195. Second leaf: *Vorrede . . . geschrieben in Eleutheriopolis 1790.* (A synod is supposed to have met, in order to allay the disputes aroused by the Kantian philosophy. The speeches which purport to have been delivered at it are works of the followers and opponents of Kant, in most cases given word for word. The objections, however, urged by the latter are often carried to extremes. Reinhold's theory [no. 252] proves equally unsatisfactory to friend and foe. The critical

philosophers are allowed to win the day in their conflict with the empiricists and dogmatists; but not in that with scepticism. Finally there are adopted four propositions of the most general contents, which do not bear at all on the value of the critical philosophy. The work gives an accurate and easily read view of the disputes on the carpet at the time.)

915) *K. A. M.*, I, 1, pp. 161–185. Summary of *U.*

916) *K. A. M.*, I, 1, pp. 185–210. Summary of Reinhold's theory of the human faculty of ideation (no 252).

917) *K. G. Z.:* Part 11, pp. 162–175. Review * of Kant's *Naturgeschichte*, in Gensichen's edition. (No. 20.)

917*a*, *b*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. nos. 462, 463.

917*c*) *Kleuker, Jh. Fr.:* cf. no. 718.

917*d*) *Koch, J.:* cf. no. 769.

918) *L.:* II, p. 822. Review * of Kant's *Naturgeschichte*, in Gensichen's edition. (No. 20.)

919, 919*a*) *Maass, J. Gbh. Ehrr.: Ueber die Aehnlichkeit der christlichen mit der neuesten philosophischen Sittenlehre.* Large 8vo. Leipzig. Dyck. pp. 60. (Against no. 606. It is conclusively proved that the complete coincidence, asserted by Schmid, between the moral teachings of Christ and of Kant, is non-existent. — Cf. also no. 516.)

919*b–f*) *Maimon, Sal.:* cf. nos. 773, 800–803.

920) *Muth, Placid.* (Benedictine, and professor of theology in Erfurt): *Ueber die wechselseitigen Verhältnisse der Philosophie und Theologie nach Kantischen Grundsätzen. Ein Programm.* 8vo. Erfurt. Görling. pp. 77. (The moral teaching of Christ is identical with Kant's moral philosophy; from the principle of which the moral laws laid down by Christ are deducible.)

920*a*) *Muzel, Ph. Ldw.:* cf. no. 738.

921) *Obd.:* I, pp. 209 ff. Review * of *U.*

922, 923, Olshausen.

922) *Olshausen, Dtl. J. W.: Prolegomena zu einer Kritik aller sogenannten Beweise für und wider Offenbarungen. Ein Versuch.* 8vo. Copenhagen. Proft. pp. 46. (Olshausen examines the grounds of knowledge in regard to the actuality and possibility of revelation, but cannot arrive at a decision. He only gives the possibilities and their consequences. The former in :)

923) *Olshausen: De usu rationis in religione revelata. Dissertatio.* Small 8vo. Copenhagen. 1792. Popp. pp. 61. (There is a revelation, which may contain nothing that is contrary to reason, but much that transcends reason. It can only be accepted on the basis of a firm conviction, otherwise gained, of the existence of God. It must leave to reason the establishing of a first moral principle.)

924) *Peutinger, U.: Prüfungssätze aus der Moralphilosophie für die Ordensneulinge des freyen Reichsstiftes Irrsee; sammt einer Einleitungs-*

lehre. 8vo. Kaufbeuern. 1791. Three and a half sheets. (Kantian propositions, with explanations by the author.)

924*a*) *Philosophie, Ueber die Kantische* —. Cf. no. 764.

924*b–u*) *Ph. Mg.:* cf. nos. 264, 279, 506, 516, 523–526, 528, 549–552, 555, 562, 571–573, 580.

924*v, w*) *Rehberg:* cf. nos. 505, 553.

925) *Reichardt, J. Fr.: Musikalisches Kunstmagazin.* Part vii. pp. 28. Fol. Berlin. Author's press. (Contains, among others, many passages from *U.*, under the titles: *Von der Methodenlehre des Geschmacks;* and: *Fingerzeige für den denkenden und forschenden deutschen Tonkünstler.* The latter is reprinted in: *Geist des musikalischen Kunstmagazins;* by *J. Fr. Reichardt.* Edited by *J. A.* Small 8vo. Berlin. 1791. Unger, in commission.)

925*a–f*) *Reinhold, C. L.:* cf. nos. 246–249, 282, 283.

925*g*) *Revolution, Ueber die älteste* —: cf. no. 883.

926) *Schaumann, J. Ch. G.: Psyche, oder Unterhaltungen über die Seele; für Leser und Leserinnen.* Large 8vo. Halle. Waisenhaus press. Two parts. pp. xvi, 640. (A popular and entertaining book, written in Kant's terminology. Many illustrations from history, from the experience of every-day life, from accounts of travel, and from poetical writings. — Cf. also no. 996.)

927) *Schelle, Augustin* (Benedictine, in Tegernsee): *Ueber den Grund der Sittlichkeit; nebst einigen Sätzen aus der praktischen Philosophie.* Large 8vo. Salzburg. Duyle. Reprinted in *Mtr.*, III, pp. 3–47. (Exposition of the fundamental thoughts of the Kantian system of morals, and of a system of eudaemonism, which sees happiness in the furtherance of the activity of the forces of all individuals. Polemic against Kant's formal principle, and his exclusion of all sensuous, material motives, even in the form of coöperative factors. Unhistorical attempt to bring the two systems nearer to one another, by misinterpretation of the Kantian. — According to *J. E. Erdmann*, nos. 711 and 713 are also by Schelle; but contents and style render this improbable. It is conjecturable, however, that in no. 928 Schelle has often had Kant in his eye.)

928) *Schelle: Praktische Philosophie zum Gebrauch akademischer Vorlesungen.* Second edition, improved and enlarged. Large 8vo. Salzburg. Duyle. Part I. *Die allgemeine praktische Philosophie und Moral.* 1792. pp. xxxiv, 584. Part II. *Das Natur- und Völkerrecht und Staatsklugheit.* 1794. pp. xxiv, 462.

929) *Schicksal der Kantischen Philosophie unter den Franzosen.* In the *K. A. M.*, I, 1, pp. 138–160. (Partly a summary, partly a verbal translation of a book which appeared, 1790, in Neuchatel [Fauche-Borel]: *Essai sur les préjugés;* in which are especially examined the nature and influence of philosophic prejudices. — In the latter of the two articles contained in it occurs a brief and unimportant criticism of the Kantian system.)

929*a–c*) *Schmid, Jh. Wlh.:* cf. nos. 609, 610, 619.

930, 931, K. Chr. Erh. Schmid.

930) *Schmid, K. Chr. Erh.: Empirische Psychologie.* Large 8vo. Jena. Cröker. pp. xiv, 568. Second and improved edition, 1796, with the following addition on the title-page: *Erster Theil; Einleitung zur Psychologie überhaupt und generelle empirische Psychologie.* pp. 584. (The work might equally well have been entitled "rational" psychology; for it proceeds by way of deduction from concepts far more than by that of inducing from experiences. It falls into a lengthy Introduction and five principal divisions: (1) *Von der menschlichen Seele überhaupt;* (2) *Vorstellungs-;* (3) *Gefühls-;* (4) *Begehrungsvermögen;* (5) *Vom Verhältniss zwischen Seele und Körper.* The second volume, which never appeared, was to treat in three parts of the particular forces and phenomena of the human mind; to give a characterization of the different kinds of human nature, sense and thought; and to resolve certain practical problems, referrible to the propositions of an experiential psychology. Where subjects dealt with by Kant come in question, Schmid shares his views. In the theory of the faculty of ideation he attaches himself closely to Reinhold on all principal points. — A detailed review was given of No. 930 by *Sal. Maimon*, in the *Magazin für Erfahrungsseelenkunde;* edited by *K. Ph. Moritz* and *Sal. Maimon:* vol. ix, part 3, pp. 1–28: under the title)

931) *Maimon: Einleitung zur neuen Revision des Magazins für Erfahrungsseelenkunde.*

931*a*, *b*) *Schultz, Jh.:* cf. nos. 195, 734.

932–932*e*) *Schwab, J. Chr.: Ueber das höchste Princip der Sittlichkeit.* In the *B. M.*, vol. XVII, pp. 477–491. Reprinted in *Mtr.*, III, pp. 48–57. (Dissatisfied with the hardly intelligible moral principle of Kant, Schwab replaces it by a more simple one, which, however, purports to meet the requirements which Kant had formulated for every such principle. — Cf. also nos. 280, 525, 528, 551, 552.)

933) *Seineelzer* (Steinelzer?) *Jak.: Kurzer Entwurf der Martyrokritik.* 4to. Trier. (At the end, after judgment has been passed upon the Cartesian proof of the existence of God, are to be found also some remarks upon the Kantian philosophy.)

933*a*) *Selle, C. G.:* cf. no. 198.

934) *Smith, Ad.: Theorie der sittlichen Gefühle, übersetzt, vorgeredet, und hin und wieder commentirt von L. Theobul Kosegarten.* Large 8vo. Leipzig. Gräff. Vol. I. 1791. pp. 463. Vol. II, containing the appendices to the sixth edition. 1795. Same place. pp. 248. (In the notes Kant's principles are turned to account for Ethics and Natural Law.)

934*a*, *b*) *Snell, Chr. Wlh.:* cf. nos. 842, 843.

934*c*, *d*) *Snell, Fr. Wlh. Dn.:* cf. nos. 734 *i*, *j*.

935) *Spazier, K.: Versuch einer kurzen und fasslichen Darstellung*

der teleologischen Principien. Ein Auszug aus Kants Kritik der teleologischen Urtheilskraft. Small 8vo. Neuwied. Gehra. pp. 180. (Keeps as nearly as possible to Kant's words.)

936) *Stäudlein, C. Fr.: Ideen zur Kritik des Systems der christlichen Religion.* 8vo. Göttingen. Vanderhöck and Ruprecht. pp. 364. (Endeavors to reconcile Kant's philosophy of religion with the assumption of miracles and revelation. Among other things, polemic against the attempt [especially of *Tieftrunk;* cf. nos. 638 ff.] to discover the Kantian moral principle in the teaching of Christ. The two are, of course, in material agreement; since no two truths can contradict each other. But the formal difference is so great, that one could as easily deduce Kant's principles from similar propositions in any of the positive religions of antiquity, as from the words of Christ.)

936*a*, *b*) *Tieftrunk, J. H.:* cf. nos. 642, 643.

937) *Tilling, Ch. Gf.: Dissertatio de religionis natura et indole ejusque cum moribus nexu.* Large 4to. Leipzig. Part I. pp. 66.

937*a*, *b*) *Tittel, G. A.:* cf. nos. 297, 298.

938) *Verhandelingen uitgegeven door de Holl. Maatschappy der Wetenschapen te Haarlem.* xxvii D. (1) *J. Cp. Schwab: Dissertatio in quaestionem: quid de morali pro existentia Dei argumento, imprimis eo, quod a cel. Kantio unicum possibile praedicatur, sentiendum est?* Also in Dutch. pp. 1–50. (2) Second answer, in Latin and Dutch, by *F. Dn. Behn.* pp. 51–175. (3) Third answer, in German and Dutch, by *L. H. Jakob.* pp. 177–325. For the latter, cf. no. 352.

938*a*) *Versuch einer Grundleg.ung zur Kritik der christlichen Religion, von einem königlich-preussischen Officier* [Rittmeister K. S. von G . . . n]. 8vo. Breslau. Gutsch. pp. 80. (The captain cannot convince himself of the truth of the Christian religion, and begs a critical philosopher — probably Reinhold or Jakob — to resolve his doubts. The letter in question, together with the answer of the philosopher [which contains nothing that is not better said later in *Rel.*, and no. 949] form the contents of the work.)

939) *Wrede, E. G. F.: Antilogie des Realismus und Idealismus zur nähern Prüfung der ersten Grundsätze des Kantischen und Leibnitzischen Denksystems.* Large 8vo. Halle. Franke and Bispink. pp. 340. (Common sense is the highest criterion of truth; necessity is possible on the basis of experience; the permanent of objects of the external sense is identical with things-in-themselves.)

940) *Zachariae, K. Sal.: Programma de officiis perfectis.* 4to. Leipzig. Klaubarth. Part i. pp. 18. (Recognizes Kant's moral principle. His list of the practical, material grounds of determination is rejected, and replaced by another. The difference between complete and incomplete duties is pointed out.)

1792.

940*a*) *Abicht, J. H.:* cf. no. 428.

941–941*b*) *A. D. B.:* 107, ii, pp. 463 (more exactly, 467)–468 ; review * of Kant's *Naturgeschichte*, in Gensichen's edition (no. 20). Cf. also nos. 363 and 952.

941*c*) *Aenesidemus:* cf. no. 1004.

941*d–g*) *A. L. Z.:* cf. nos. 774, 950, 951, 954.

941*h*) *Ammon, Cp. F.:* cf. no. 1027.

942) *Ancillon, L. F.: Judicium de judiciis circa argumentum Cartesianum pro existentia Dei ad nostra usque tempora latis, quatuor in academia Berolinensi habitis praelectionibus expositum et evictum.* Large 8vo. Berlin. Lagarde. pp. 150. (Result of the very thorough investigation : — the existence of God can only be *a posteriori* proven.)

942*a*) *Auszug aus einem Brief* (by C. L. Reinhold ?) : in the *K. A. M.*, I, 2, p. 98. (In place of the expression *Urtheilskraft* is to be employed *Beurtheilskraft* or *Beurtheilungsvermögen*.)

942*b*) *Bendavid, Lz.:* cf. no. 555.

942*c*) *Besecke, J. Mlch. Gli.:* cf. no. 743.

943) *Beweis, Ueber den moralischen — für das Daseyn Gottes, in einem Briefe an einen Freund.* In the *Schlesische Monatsschrift*, ix, pp. 129–140.

944) *Bloch: Positiones selectae ex philosophia.* 8vo. Heidelberg. 1792. pp. 28. — Cf. no. 769.

945) *Bouterweck, Fr.: Anzeige einer Vorlesung über die Kantische Philosophie.* 8vo. Göttingen. pp. 28. (Bouterweck's aim is to give as popular an exposition as possible of the contents of the *R. V.* and *Pr. V.* The fresh acquisitions of Kant, and his difference from his predecessors, are to be clearly enunciated.)

945*a*, *b*) *Brastberger, Gbh. Ulr.:* cf. nos. 751, 757.

946) *Briefe eines Engländers über den gegenwärtigen Zustand der deutschen Litteratur, und besonders der Kantischen Philosophie. Aus dem Englischen übersetzt und herausgegeben von H. von B.* [by *L. K. Jacob.* Cf. Vaihinger: Commentar zu R. V. Vol. II. p. 2]. 8vo. Halle. Michaelis and Bispink. pp. 240. Second edition. 8vo. Halle and Leipzig. 1797. Ruff. pp. 240. (The intention of the letters is to excite interest in, and serve as introduction to the study of the Kantian philosophy ; and their lucidity renders them well adapted to the purpose. They develop the fundamental propositions of the system, state the objections urged against it, and its relation to positive religion ; and cite the passages which require a more detailed discussion.)

946*a*) *Briefwechsel zweier Landprediger über die heutigen Neuerungen in der Theologie und Philosophie.* By *E.* In the : *Journal für Prediger.* Vol. XXV. Part 3. Or : *Neues Journal für Prediger.* Vol. V. Part. 3.

pp. 257–282. (Kant's philosophy is discussed among other topics [pp. 273–282], and objection taken to Schuderoff's paper [no. 895*p*]. Against this appeared in 1793, same place, vol. 26, part 4, pp. 424–445 :)

946*b*) *Schuderoff, Inth.: Etwas über den Briefwechsel zweier Landprediger* (*s. Band 25, Stück 3*) *in Rücksicht auf den Aufsatz vom Einflusse eines höchsten und allgemeingeltenden Moralprincips auf den Canzelvortrag* (*s. Band 24, Stück* 3).

947) *Cicero's fünfte tusculanische Untersuchung über die Selbstgenügsamkeit der Tugend zu einem glückseligen Leben, aus dem Lateinischen mit den Anmerkungen eines kritischen Philosophen.* In the *K. A. M.*, I, 1, pp. 99–141. (No. 947 belongs properly in this Bibliography only on account of its title. The translation is incomplete ; at the end there should have followed an article with the judgment of the translator upon the subject of the investigation ; the appended remarks are almost entirely of a purely exegetical character, and give no critical estimate of the views propounded by Cicero.)

948) *Döderlein, J. Cp.: Betrachtungen und Wünsche über den Gebrauch der Kantischen Philosophie fürs Christentum.* In the : *Theologisches Journal.* Vol. I. Part i. pp. 29–39. (If possible, the Kantian philosophy is to be elaborated during another decade, and then only applied to Christianity. But even before the expiration of that time, it cannot be dangerous to the latter.)

948*a–g*) *Eberhard, J. A.:* cf. nos. 527, 531, 556, 559, 574, 575, 578.

948*h*) *Elementarphilosophie, Ueber die Reinholdische* — : cf. no. 285*a*.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (VII.)

949–958, Fichte.

949) *Fichte, Jh. Gli.: Versuch einer Critik aller Offenbarung.* (In the Easter fair of 1792 accidentally published anonymously ; later, as also in the second edition, under the author's name.) 8vo. Königsberg. Hartung. pp. 182. Second edition, improved and enlarged. 1793. Same place. pp. ix, 249. Its longest and most important addition contains a very fundamental theory of will, as introduction to the *Deduktion der Religion überhaupt.* (The book is, as regards all essential points, written so entirely in the spirit of Kant, and takes its stand so unreservedly with his moral-theology and practical philosophy, that the major portion of the philosophical public regarded Kant as its author : a conjecture in which it was necessarily confirmed by a remark of)

950) *Hufeland's*, in the *A. L. Z.* for 1792, *J. B.*, no. 82 (to the effect that any one, who had read the very briefest of Kant's writings, could not fail to trace his thought in it ; as also by an enthusiastic review of)

951) *Hufeland's*, in the *A. L. Z.*, 1792, III, pp. 145–60. (The consequence of this error was, that the book was praised above its deserts by the organs which were in the hands of the Kantians. This reproach was, indeed, made in the)

952) *A. D. B.:* 1792, 110, I, p. 306 (in an anonymous letter from Königsberg : but rebutted by)

953) *Hufeland: A. L. Z.*, 1793, *I. B.*, p. 133 (as not affecting himself. Even when)

954) *Kant: A. L. Z.*, 1792, *I. B.* [cf. no. 75] (in a personal explanation had denied that he had any share in the authorship, and had named Fichte as the author in question, the exaggerated estimate of the work by the Kantians naturally still persisted ; while their mistake drew upon them much derision from the part of their adversaries. — The possibility or actuality of revelation, the concept of which, logically regarded, is free of all contradiction, can, according to Fichte, be neither proven nor disproven on theoretical grounds. Rather is everything connected with revelation a matter of the practical reason. So that it is from its principles that he deduces the concept of revelation. This aprioristic deduction starts out from an hypothesis as its condition : from the possibility, namely, that there arises in finite moral beings so strong a contest between natural impulses and the moral law, that, if morality is not to be entirely done away

with, moral incentives must be brought to bear on them by way of the senses, in order that they may be able to effectually oppose the bad sensuous impulses. But since sensibility as such does not contain any announcement of the moral law, this can only occur in virtue of a special supernatural action of God, *i.e.*, through a revelation, which is necessary on the assumption of the validity of the hypothesis from which these considerations set out, — because God, in accordance with his nature, must bring about the highest possible degree of morality. Now, the hypothesis is not merely *a priori* thinkable ; it is also empirically possible, and even very probable. Individual men, like large societies or the human race in general, may find themselves in a position where sensibility alone reigns, and where they "cannot be brought back to morality otherwise than by religion, or to religion otherwise than through the senses. A religion, which shall affect individuals or communities of this character, can only have for its basis an immediate foundation, in the authority of God. Since God cannot will that any moral being should invent such an authority, it must be he himself who renders it the sanction of such a religion." But even better men, whose will recognizes the moral law, but who do not possess the force requisite to obey its dictates in every case, have need of the concept of revelation, in order to oppose to their sensuous impulses a counterweight, furnished by their imagination in the representation of a holy lawgiver as of a given *datum* of sense — *i.e.*, a *datum* given just by this revelation.

The empirical possibility of revelation is supposed by Fichte to have been proven by these arguments. For its reality he gives a series of criteria, the absence of which necessarily proves the absence of a revelation. The principal of these criteria are as follows : There must have been a need for revelation at the time at which it is said to have been given ; there must not, therefore, have already existed any moral religion, or have been an easy way of access to such a religion. Revelation must have employed, for its enunciation and assertion, only moral means. It must proclaim God as a moral lawgiver ; and may make use of nothing but reverence and awe of his holiness, — not, *e.g.*, of the dread of punishment or the hope of reward, — as motives of obedience to the moral law. It cannot transmit any theoretical knowledge, and may not prescribe any moral rules, which are not deducible without it from reason. No anthropomorphic idea of God may occupy a place in its objective teaching ; such an idea can claim only subjective validity, as an accommodation and condescension to the sensibility which has need of it. If a phenomenon satisfies all these criteria, it *may* be a divine revelation : whether it really *is* this can be proven neither *a priori* nor *a posteriori*, — cannot be known at all, but only believed, on the ground of a constraint exercised by the faculty of desire. Since, however, in this case it is not the superior faculty of desire which constrains us, — as in our belief in God, freedom and immortality, — but only the inferior faculty requires a revelation, this belief is not a pure rational belief, but only empirically conditioned ; and the assump-

tion of a revelation is not a postulate, but only a wish. There is no revelation, therefore, without the empirical feeling of its requirement; except in one case, — that, namely, in which a man is to affect the hearts of others, who stand in need of revelation [*e.g.*, in sermons]: when this feeling of his duty may create in him a transient belief in revelation, although he himself stands in no need of it. The result, then, is, that belief in revelation cannot be demanded of any one, but that at the same time no believer has to fear being corrected in an invalid belief; — rather is every one bound in duty to leave this belief undisturbed, as being rational, in his neighbor, who does believe in the reality of a determinate revelation.

Against the details of Fichte's theory, and especially against the deduction of the concept of revelation and of its empirical possibility, his opponents urged, and rightly urged, important objections. For instance:)

955) *N. A. D. B.:* 1793, II, 1, pp. 3–48. By *Zi.* [= Glo. E. Schulze]. (Of lasting value is only the fundamental thought, which, it is true, rests simply upon an application of the maxim dominating the whole of Kant's moral-theology to the particular problem of revelation. This maxim is, that religious questions are to be referred from the court of understanding and reason to the court of the will. In saying this, Kant lays himself open to the charge of inconsequence, in that he endeavors to secure to his individual articles of belief [God, freedom and immortality] both universality and necessity: of course, only subjectively; since the argument is based not upon theoretical knowledge, but upon practical requirements. It is only a pity that these are not of universal distribution and necessity, and that they, moreover, shake to its foundation the autonomy of the Kantian ethic. These inconsequences are certainly shared by Fichte; but in no. 949 the latter is forced, by the special subject of his investigations, to a larger measure of consistency, at least with regard to the second point. Since revelation cannot be derived *a priori* from a necessary requirement, the belief in it *must* be — what Kant's postulates ought also to have been — a matter of free choice; not to be expected from every one, in virtue of a need common to all mankind, but proceeding from the character of the individual, through the medium of the faculty of desire; not to be proven by argumentation, but just as little to be refuted. This latter fact, that from the physical point of view there is nothing in the way of the idea of revelation, is sanctioned by Kant himself, in the preface to *Str.;* but appears at first to be in contradiction to his theoretical principles, according to which everything, which is to be experience for us, must obey the laws of our understanding, and, therefore, the law of causality. But in reality there is no greater difficulty before us here, than in the case of our free actions, which are also at the same time explicable in terms of natural law, and by reference to an intelligible principle. In a similar way, revelation might certainly be referrible to a supernatural principle, but yet at the same time result from the empirical laws of causation: or, — as Fichte expresses it, on p. 91 of the first, p. 151 of the second edition, — be explicable *in*

accordance with ["nach"] natural laws, if you will, but not *in terms of* ["aus"] natural laws; in which case the causality of the matter of the effect would lie outside of nature, but the causality of the form of the effect be in nature. The reader, therefore, who finds no difficulties in Kant's theory of freedom, will also not draw back before its parallel: a doubly necessitated revelation. Whether, however, the difficulties in this view are not still greater than those of the assumption of an immediate, disturbing, divine interference in the uniformity of nature, seems to me to be very doubtful.

Against no. 949 were directed the following essays in *Eberhard's Ph. A.*, vol. II.:)

956) *X.: Von den neuen Kriterien der historischen Wahrheit in der kritischen Philosophie.* 1793. Part i. pp. 1–11.

957) *X.: Ist es vernünftig, eine angeblich-göttliche Offenbarung bloss deswegen für göttlich zu halten. weil man ihre Göttlichkeit wünscht?* 1793. Part i. pp. 12–25.

958) *X.: Beweis, dass die Neu-Franken kritische Philosophen sind.* 1795. Part iv. pp. 107–109.

959) *Flatt, Jh. F.: Observationes quaedam ad comparandam Kantianam disciplinam cum christiana doctrina pertinentes. Dissertatio inauguralis theologica.* 4to. Tübingen. pp. 24. Reprinted in: *Jh. Fr. Flattii opuscula academica. Collegit indicibusque locorum et rerum instruxit C. Fr. Süskind.* Large 8vo. Tübingen. 1826. Osiander. No. vii, pp. 245–264. (Many of the religious and moral views of Kant are not taught expressly by Christ and the apostles, and do not stand in any necessary connexion with their teachings: others can be harmonized with them only with difficulty or not at all.)

959*a*) *Flatt, Jh. Fr.: Beyträge zur christlichen Dogmatik und Moral, und zur Geschichte derselben.* 8vo. Tübingen. Heerbrandt. pp. vi, 152. (Contains: (1) pp. 1–57; *Bemerkungen über den aus der Bibel, besonders aus der Lehre und Geschichte Jesu, hergenommenen Ueberzeugungsgrund vom Daseyn Gottes.* Appendix to this essay; pp. 58–95: *Prüfung einiger Ideen des Verfassers der Censur des christlich-protestantischen Lehrbegriffs.* [Against Tieftrunk's utterances regarding the reality and purpose of the miracles. The essay itself admits that there is no apodeictic proof of the existence of God possible; but would support moral belief by arguments of probability drawn from the Bible.] (2) Pp. 96–116; *Beytrag zur Untersuchung der Frage: In welchem Verhältniss steht die Hoffnung der künftigen Glückseligkeit, die Jesu Lehre verheisst, zur Tugend?* [The reference to eternal blessedness is compatible with pure virtue; since morally good actions are not necessarily determined *merely* by reverence of the moral law.] (3) Pp. 117–152; *Bemerkungen über Socins Philosophie und Theologie, nach ihrem Verhältniss zur praktischen Vernunft betrachtet.* [Kant's moral philosophy and moral-theology form, in embryonic state, the basis of the Socinian system.])

960) *Flemming, G. A.: Ueber das Schönheitsgefühl.* In the: *Schleswigsches Journal.* July. pp. 310–319. (Worthless repetition of some of Kant's thoughts.)

961) *Forberg, Fr. K.: De aesthetica transscendentali. Dissertatio.* 8vo. Jena. Strankmann. pp. 24.

962–962c) *Fülleborn, G. Gst.: Hoffnung und Genuss; ein Fragment.* In the *K. A. M.*, I, 2, pp. 29–35. (Fülleborn ascribes to the Kantian philosophy an essentially negative value. This consists in the fact, that it sets definite limits to our knowledge, attributes a greater worth to belief and hope, and refers us from unfruitful speculation to practical action, for which there can be deduced from experience principles, according to which hope [Kant's strict morality] and enjoyment [the eudaemonistic principle], — incompatible, according to Schiller's *Resignation*, — may be harmonized with each other. This fragment, written in poetical style, to the images and affected phrases of which there is not always a thought to correspond, appears to be directed towards the rendering of the Kantian philosophy useful for the needs of everyday life, and the proving of its utility even for the understanding of the mass of mankind: both aims being followed up, it must be confessed, at the expense of historical accuracy. No. 903 throws some light upon this paper. — Cf. also nos. 898–900.)

963) *Gebhard, Fr. Hnr.: Ueber die sittliche Güte aus uninteressirtem Wohlwollen.* 8vo. Gotha. Ettinger. pp. 290. (Attempts to prove by a comparison of the ethical systems of Kant and of Adam Smith [meant as a criticism of no. 762], as also by a refutation of Rapp's work [no. 281], in a diffuse style that involves many repetitions and carries but little conviction, that from pure [= disinterested] goodwill there can be derived neither the concept of the moral good, nor motives to disinterested action, nor a final principle of morality. The connexion made by Rapp, between the eudaemonistic principle and that of the pure practical reason, is also impossible. Rather is the latter to be regarded, with Kant, as the single source of the moral law and of the motives to moral action. — Against the review of the *A. L. Z.*, 1793, iv., pp. 209–215 [by Jh. Gli. Fichte; reprinted in his complete works, Vol. VIII, pp. 418–426], Gebhard defends himself in *Gth.*, 1793, supplement to part 103.)

964) *Geist, Ueber den — der kritischen Philosophie. Eine Vorlesung bei der Trennung eines kleinen philosophischen Klubs.* In the *K. A. M.*, I, 2, pp. 18–29. (Youthful dithyrambs, in praise of the new epoch in the development of culture generally, which the Kantian philosophy had introduced. Variations upon the Spring-song of Uhland: *Nun muss sich alles wenden.*)

964a) *Gespräch über Sittlichkeit und Pflicht.* In the: *Blätter vermischten Inhalts.* 8vo. Oldenburg. Stalling. Vol. V, Part IV, pp. 273–297. (Popular exposition of the fundamental concepts of the *Gr.*, in a conversation between a Kantian and an eudaemonist.)

965) *G. g. A.:* I, pp. 215, 216. Brief notice of Kant's *Naturgeschichte* in Gensichen's edition (no. 20).

965*a*) *Gräffe, J. F. Cp.:* cf. no. 664.

966) *Hermann, C. Gli. Mch.: Versuch einer philosophischen und kritischen Einleitung in die christliche Theologie. Nach den Bedürfnissen unserer Zeit, für Studirende und denkende Christen überhaupt zur Beurtheilung der Glaubenswahrheiten.* First part. 8vo. Göttingen. Vandenhoeck and Ruprecht. pp. 280. (The author gives, at the beginning of his book, definitions of truth and its kinds, which show that he would willingly take his stand as a critical philosopher, but has not as yet succeeded in getting very far with philosophy in general.)

967–974, Heusinger.

967) *Heusinger, [J. H.] Gli.: Briefe über Erziehung.* First letter: *Was kann Erziehung sein?* In the *K. A. M.*, I, 2, pp. 1–18. (Remained uncompleted.)

968) *Heusinger, J. H. Gli.: Gutwills Spatziergänge mit seinem Wilhelm, für junge Leser herausgegeben.* 8vo. Zittau and Leipzig. Schöps. pp. xxii, 116. (Next to Kant, Rousseau has exercised the greatest influence on Heusinger's paedagogical doctrines. According to no. 967 and the preface to no. 968, the three *Gemüthsvermögen* assumed by Kant, — sensibility, understanding and reason, — must be developed in the child by the teacher *successively* in their different functions. The latter must provide his pupil with the material by which the child first develops the lower [sensibility], and then the higher form [understanding and reason]. No. 968 itself is a collection of illustrations, arranged on this principle, directed towards the development of the moral and religious concepts and judgments in young people. We find again in nos. 969–971 the same fundamental thought, made still more precise. Before the twelfth year there shall be no *instruction*, in the strict sense, imparted; but the *instructor* is rather to confine himself to placing the sensibility and understanding of the child in the circumstances necessary for the independent production of ideas.)

969) *Heusinger: Beytrag zur Berichtigung einiger Begriffe über Erziehung und Erziehungskunst.* Large 8vo. Halle. 1794. Gebauer. pp. xvi, 178.

970) *Heusinger: Ueber die Pädagogik der deutschen Erzieher.* In the *Ph. I.*, 1794, III, 3, pp. 321–348.

971) *Heusinger: Versuch eines Lehrbuchs der Erziehungskunst, ein Leitfaden zu akademischen Vorlesungen.* 8vo. Leipzig. 1795. Hertel. pp. xx, 116. (The same points of view are also apparent in:)

972) (*Heusinger:*) *Uebersicht der philosophisch-paedagogischen Literatur, seit dem Anfang eines Einflusses der kritischen Philosophie auf dieselbe.* In the: *Nth. Ph. I.*, 1795, I, 2, pp. 175–192. II, 2, pp. 163–176. (Heusinger also clothed his paedagogical principles in novelistic form; thus rendering it possible for himself to partially replace theory by practice: an expression which it seems justifiable to employ with regard to a paeda-

gogical writer, who wished to secure his end less by theoretical *teachings about* paedagogy, than by the exposition of paedagogical *actions*, and the advancing of *illustrations*, which should be in accordance with those teachings.)

973) *Heusinger: Die Familie Werthheim. Eine theoretisch-praktische Anleitung zu einer regelmässigen Erziehung der Kinder, vorzüglich von dem sechsten bis in das vierzehnte Jahr. Für Aeltern und Erzieher herausgegeben.* Large 8vo. Gotha. Perthes. Parts I and II. 1798. pp. xxviii, 340, and xiv, 308. Parts III and IV. 1799. pp. viii, 374, and iv, 380. (Also translated into Danish. — To no. 973 belongs, as introduction, no. 974.)

974) *Heusinger: Ueber die Benutzung des bey Kindern so thätigen Triebes beschäftigt zu seyn. Eine pädagogische Abhandlung und zugleich Vorläuferin und Begleiterin eines grösseren theoretisch-praktischen Werkes über Erziehung, unter dem Titel: Die Familie Werthheim, u. s. w.* 8vo. Gotha. 1797. Perthes. pp. 55. Second edition, with alterations. 1799. Same place. pp. 18 and 62.

974*a*, *b*) *Heydenreich, K. H.:* cf. nos. 679, 689.

975–978, Hoffbauer.

975) *Hoffbauer, J. Cp.: Analytik der Urtheile und Schlüsse, mit Anmerkungen meistens erläuternden Inhalts.* 8vo. Halle. Hemmerde and Schwetzke. pp. 203. (Strongly influenced by Kant; but still diverging from him on many points: *e.g.*, in the formulation of the law of contradiction, and in the forms of judgment. Judgments are classified only according to their modality: quality, quantity and relation do not belong to the form of the judgment in general, but only to the form of the categorical judgments. — The same views are found also in :)

976) *Hoffbauer: Anfangsgründe der Logik, nebst einem Grundrisse der Erfahrungsseelenlehre.* 8vo. Halle. 1794. Hemmerde and Schwetschke. pp. 398. Second edition, revised and enlarged, with a *psychologische Vorbereitung zur Logik.* Same place. 1810. xvi, 288 S. In the place of the *psych. Vorb.* a *Grundriss der Erfahrungsseelenlehre* was prefixed to the first edition. The *Grundriss* also published separately. Same place. 1810. With the addition on the title. Second revised edition. (Also in many points dependent upon Kant, but in still more upon Hoffbauer, is :)

977) *Maass, Jh. Gbh. Ehrnr.: Grundriss der Logik zum Gebrauche bey Vorlesungen. Nebst einigen Beyspielen zur Erläuterung für die jüngeren Freunde dieser Wissenschaft.* 8vo. Halle. 1793. Michaelis & Co. pp. 350. Second edition. Same place. Ruff. pp. x, 378. Third edition. Same place. 1806. (Heinsius' *Bücherlexikon* gives the date wrongly, as 1807.) pp. xii, 372. Fourth edition. 8vo. Halle. 1823. Ruff. Fifth edition. 8vo. Leipzig. 1836. Meissner.

978) Nos. 975 and 977 were highly praised even in the *A. L. Z.*, 1795, I, pp. 497–502.

978*a*, *b*) *Hufeland, Gli.:* cf. nos. 950, 951.

978*c*) *Jakob, L. Hr.:* cf. no. 364.

979, 980, Ideen über Kantische Philosophie und Religion.

979) *Ideen zur Bestimmung des Urtheils über den Einfluss der Kantischen Philosophie auf die Religion des Lebens. Eine Einleitung zu prüfenden Bemerkungen über Reimarus Wahrheiten der natürlichen Religion, nach den Grundsätzen der kritischen Philosophie.* In the: *Schleswigsches Journal.* 1792. May. pp. 86–110.

980) *Bemerkungen über Reimarus Wahrheiten der natürlichen Religion, nach den Grundsätzen der kritischen Philosophie.* In the: *Schleswigsches Journal*, 1792. July. pp. 257–294. August. pp. 486–509. September. pp. 92–122. October. pp. 181–217. December. pp. 472–486. 1793. August. pp. 438–484. September. pp. 66–96. October. pp. 161–208. (The Kantian doctrines exert no bad influence upon religion and life, although they do away with all theoretic or speculative knowledge of God. This is proven in detail, in an elaborate polemic against Reimarus; which certainly proves, by the well-known Kantian arguments, that Reimarus has not attained to, and could not attain to, his final end; but which, in attempting to follow him step by step, often degenerates into worthless and tedious pettinesses; and which would have achieved more by a concise consideration of the dominant points of view, of which the particular divergences are the consequences. — Answered by no. 575.)

980*a*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. no. 470.

981–983, Kindervater.

981) *Kindervater, Ch. Vct.: Predigten für Leser aus gesitteten Ständen.* 8vo. Leipzig. 1792. Weidmann. pp. 272.

982) *Kindervater: Geist des reinen Christenthums in einer Sammlung Predigten über die gewöhnlichen Sonn- und Festtagsevangelien.* 8vo. Leipzig. 1795. Liebeskind. Vol. I. pp. 389. Vol. II. pp. ?

983) *Kindervater: Beiträge zur Beförderung christlicher Erkenntniss und Tugend, in Predigten.* Two volumes. Large 8vo. Weissenfels. 1801. (Kindervater was the first to carry into the pulpit, in as popular a form as possible, Kant's moral-theology, as purporting to represent a purer Christianity. There was, of course, needed for this purpose a still more strained interpretation of the Christian dogmas than is to be found in the theoretical theological works of the Kantians.)

983*a*) *Kinle, K.:* cf. no. 769.

984) *Kirsten, Jh. Fr. E.: Dissertatio inauguralis philosophica exhibens discrimen inter philosophiam criticam et dogmaticam.* 4to. Jena. Mauke. pp. 16. (Contains definitions of the synthetic and analytic judgment, which differ from those of Kant, and by which the distinction is made more worthless and complicated than it is in Kant himself. The assertion is made and justified, that Kant was not the first critical philosopher.)

984*a*) *Koch, J.:* cf. no. 769.

985) *Kosmann, J. W. A.: Ueber die Kantische und Reinholdische Art zu philosophiren.* In the: *K. A. M.*, I, 2, pp. 77–98. (Kosmann endeavors to prove, by an exposition of the principal doctrines of Kant and Reinhold, that the latter's philosophy forms the necessary complement of the Kantian, owing to its establishment of a final principle.)

985*a*) *Maass, J. G. E.:* cf. no. 560.

985*b–e*) *Maimon, Slm.:* cf. nos. 387, 787, 804, 805.

986) *Nehr, Jh. G.: Logik für die obern Klassen in gelehrten Schulen.* 8vo. Nürnberg. Stein. pp. 152. (Follows Kant and Reinhold, whose *Theorie* is briefly expounded in the introduction. Great influence is ascribed to Kant's scheme of the categories; influence upon the doctrines of the concepts, ideas, judgments, conclusions; of the perfection of knowledge, of definitions, and of proofs; and of the correctness of classifications. For its special purpose, the work is quite useless; since the hardly intelligible *termini technici* and definitions of Kant and Reinhold are for the most part employed in it.)

986*a*) *Niemeyer, A. Hm.:* cf. *Niemeyer*, 1794.

987) *Niethammer, F. Im.: Dissertatio de vero revelationis fundamento.* 4to. Jena. Parts i, ii.

988) *Niethammer, F. Im.: Ueber den Versuch einer Kritik aller Offenbarung. Eine philosophische Abhandlung.* 8vo. Jena. Cuno's heirs. pp. 117. (In its second section is given an outline of Fichte's *Versuch* [no. 949], originally intended only for an academical disputation, and published in this form, as no. 987. In its first section are contained certain independent considerations about revelation, from among which is to be emphasized the view which Fichte certainly disputes, but which from his standpoint is irrefutable, — the view that there is nothing to be inferred from the concept of revelation as to its form and contents; so that we are bound to believe the whole of a revelation, if once its divine origin is proven, even though it should contradict the laws of our thought and of our practical reason, or should have as consequence only a theoretical extension of our knowledge.)

988*a*, *b*) *Obereit, Ik. Hm.:* cf. nos. 385, 386.

988*c*) *Olshausen, Dtl. J. W.:* cf. no. 923.

988*d–r*) *Ph. A.:* cf. nos. 265, 266, 527, 564–566, 574, 575, 578, 583, 584*a*, 595, 596, 601.

988*s–ee*) *Ph. Mg.:* cf. nos. 530, 531, 553–560, 581, 582, 751.

989) *Pirner, J. H.: Fragmentarische Versuche über verschiedene Gegenstände der speculativen und praktischen Philosophie.* First part. 8vo. Berlin and Frankfurt-on-the-Oder. Kunze. pp. 194. (Contains (1) *eine versuchte Darstellung und Erläuterung der Reinholdischen neuen Theorie des Vorstellungsvermögens;* a perfectly worthless repetition of what Reinhold had said far better : (2) a list of the lectures of the author.)

990) *Rapp, Glo. Chr.: Ueber moralische Triebfedern, besonders die der christlichen Religion.* In *I. D. Maucharts allgemeines Repertorium für empirische Psychologie und verwandte Wissenschaften.* Vols. I and II. (Ideas borrowed from Kant and Reinhold.)

991) *Rechtfertigung und Erläuterung des Kantischen Moralprincips.* In the : *Journal für Gemeingeist.* Berlin. Part II. pp. 113–160.

991*a*) *Rehberg, A. W.:* cf. no. 553.

991*b–d*) *Reinhold, C. L.:* cf. nos. 245, 250, 774.

991*e*) *Reuss, Mat.:* cf. no. 730.

992) *Rozgonyi, Jos.: Dubia de initiis t anscendentalis idealismi Kantiani.* Large 8vo. Pest. pp. 152.

993) *Rudolph, A. F. W.: Dissertatio philosophica. Natura repraesentationis in genere intuitionem, sensationem, conceptum, notionem et ideam comprehendentis ne exponi quidem potest.* 4to. Wittenberg. pp. 16.

994) *Schäffer, W.: Inconsequenzen und auffallende Widersprüche in der Kantischen Philosophie, besonders in der Kritik der reinen Vernunft, ausgehoben und ans Licht gestellt.* Large 8vo. Dessau. Müller & Co. pp. 315. (Full of misunderstanding. Especially has the author entirely failed to grasp Kant's idea of an objectivity depending on the necessity of the forms of our knowledge.)

995–1002, J. Ch. Gli. Schaumann.

995) *Schaumann, J. Ch. Gli.: Wissenschaftliches Naturrecht.* 8vo. Halle. Gebauer. pp. xii, 372. (Schaumann is one of the many adherents of Kant, who with more or less of success built further upon the foundations of natural law, or the hints towards laying them, given by the master in the *Gr.* and the *Pr. V.* His works do not increase our knowledge ; they contain no new ideas ; they concern themselves less with the subject itself than with refined but fruitless conceptual determinations and distinctions. In no. 999 he is more dependent upon Reinhold than upon Kant : from no. 1000 on he swings entirely over to Fichte, — so that, in no. 1001, he prefaces his work with a *Wissenschaftslehre,* with "Ich" and "Nicht-Ich," written in a pretentious and ornate style.)

996) *Schaumann, J. Ch. Gli.: Dissertatio inauguralis philosophica de principio iuris naturae, quam moderatore D. J. L. Schulzio defendet.* 8vo. Halle. 1791. Francke. pp. 55. (Refers principally to Hufeland, no. 215.)

997) *Schaumann, J. Ch. Gli.: Ideen zu einer Criminalpsychologie. Friedrich Wilhelm II, dem weisen Gesetzgeber und milden Richter, geweihet.* 8vo. Halle, 1792. Gebauer. pp. 132. (The author applies here, too, in a quite unsuitable fashion, the moral principle that a man is always to be treated as end in himself.)

998) *Schaumann, J. Ch. Gli.: Versuch über Aufklärung, Freyheit und Gleichheit. In Briefen. Nebst einer Prüfung der Rehbergischen Schrift über die französische Revolution.* 8vo. Halle. 1793. Gebauer. pp. 152.

999) *Schaumann, J. Ch. Gli.: Kritische Abhandlungen zur philosophischen Rechtslehre.* 8vo. Halle. 1795. Gebauer. pp. 288, with index. (Of the fifteen articles, it is principally the following that call for consideration. (1) *Ueber Freyheit und Willen.* [Reinhold's views.] (2) *Ueber Moralität.* (3) *Ueber Verbindlichkeit und Pflicht.* (4) *Ueber das Recht überhaupt.* (5) *Die verschiedenen Arten des Rechts.* (7) *Ueber das Fundament des Naturrechts; in einem Schriftwechsel zwischen Hrn. Heydenreich und dem Verfasser.* (8) *Ueber den Grundsatz des Naturrechts.* — In (3) and (5) the categories do terrible mischief.)

1000) *Schaumann, J. Ch. Gli.: Versuch, die Gegenstände des allgemeinen Naturrechts aus Principien zu bestimmen.* In the *Nth. Ph. I.*, 1795, III, 1, pp. 52–62.

1001) *Schaumann, J. Ch. Gli.: Versuch eines neuen Systems des natürlichen Rechts.* Part I. *Die Grundlage des Naturrechts.* Part II. *Abhandlungen zur Grundlage des Naturrechts.* 8vo. Halle. 1796. Gebauer. pp. 406.

1002) *Schaumann, J. Ch. Gli.: Mann und Weib, oder Deduktion der Ehe. Ein Beytrag zur Berichtigung des Missverständnisses der Fichteschen Ideen über diesen Gegenstand.* 8vo. Herborn and Hadamar. 1802. Neue Gelehrtenbuchhandlung. No. 1002 is probably nothing but a reprint of a paper, which — under the same title as no. 1002 — had been already published by Schaum in 1800 in: *J. z. A.* Vol. I. Part i. No. 1.

1002*a*) *Schelle, August:* cf. no. 928.

1002*b–d*) *Schiller, Fr.:* cf. nos. 1087–1089.

1002*e*) *Schmalz, Theod.:* cf. no. 825.

1002*f–h*) *Schmid, Jh. Wlh.:* cf. nos. 611, 612, 619.

1002*i*) *Schmid, K. Chr. Erh.:* cf. no. 832.

1003) *Schuderoff, Inth.: Briefe über moralische Erziehung, in Hinsicht auf die neueste Philosophie.* 8vo. Leipzig. Fleischer. pp. 176, and one sheet of preface and table of contents. (General rules for moral education are to be deduced from Kant's moral principles. Pupils are to be led to morality at most *in the very first instance* by a reference to the sensuous consequences of ill deeds. But the moral principles [reverence of the moral law and the consequences derived from it] must always be made the important thing.)

1003*a*, *b*) *Schultz, Jh.:* cf. no. 563, and also no. 734.

1004–1012, Glo. E. Schulze.

1004) *Schulze, Glo. E.: Aenesidemus oder über die Fundamente der von dem Herrn Prof. Reinhold in Jena gelieferten Elementar-Philosophie. Nebst einer Vertheidigung des Skepticismus gegen die Anmaassungen der Vernunftkritik.* Sine loco. pp. xvi, 445. (Schulze bases his examination of the *Elementarphilosophie* upon only two facts or assertions which he regards as incontrovertible and indubitable; the validity of universal logic as the touch-stone of all truth, and the presence in us of ideas, which differ from one another as regards many characteristics, agree with one another as regards many others. His scepticism consists in the assertion, *dass in der Philosophie weder über das Daseyn und Nichtseyn der Dinge an sich und ihrer Eigenschaften, noch auch über die Grenzen der menschlichen Erkenntnisskräfte etwas nach unbestreitbar gewissen und allgemeingiltigen Grundsätzen ausgemacht worden sey.* It is true that he declares this scepticism to be identical with that of Hume; but as a matter of fact it differs from that of the latter philosopher on many points. Scepticism does not satisfy Schulze; he is a sceptic *faute de mieux*, not from conviction. Not contented by earlier systems, he thought for a time that he had found rest in that of Kant; but here again his doubts were not permanently silenced. So he turns against all previous systems, without on that account committing himself to the view, that a *true* philosophy *must*, and must *always*, be impossible for us, owing to the constitution of our minds. In the conditions which he enumerates, as implied in a true philosophy of that mind, he shows marked trace of the influence of German Rationalism. He is at one with it in his opinion as to the *final goal* of philosophy; which he places at knowledge of that unconditioned which underlies the conditioned, and of the origin of our knowledge from things-in-themselves: again in the *definition* of truth as the coincidence or connexion of our knowledge with something that exists independently of our ideas, *i.e.*, with things-in-themselves: and finally in the *assertion*, which he shares also with Reinhold, that in philosophy all propositions are derived from one ultimate, universally valid, fundamental proposition, and must have attached to them the character of necessity. Reinhold's *Satz des Bewusstseins* is totally unfitted to occupy the place of such an ultimate fundamental proposition; and, first of all, for the reason that it depends, as synthetic proposition, upon a datum, or, to speak more correctly, is abstracted from a number of data [utterances of consciousness], and shares all the contingency of observations made upon objects of experience and of the characteristics abstracted from them. Moreover, it is not an absolutely ultimate fundamental proposition, because it rests upon the law of contradiction: it is not a proposition which is always and invariably self-determined, since the expression *Beziehung* in Reinhold is very equivocal, and the idea refers to the subject in a quite different way from that in which it refers to the object: finally, it is not a

universally valid proposition, because Reinhold's statements are only applicable to *some*, not to *all* the utterances of consciousness, — so that on that account all his definitions are too narrow. In a similar manner Schulze subjects the whole basis of Reinhold's *Elementarphilosophie* up to the theory of the faculty of knowledge — after a previous exposition of its separate divisions — to a criticism which penetrates to the least detail, which degenerates at times even to micrology, but which is extraordinarily clearly written, acute, annihilating, everywhere factual, and never heated. The fundamental principles of the method of proof in the *R. V.*, so far as Reinhold's views are divergent from them, also come into the investigation. The objections reduce themselves, in the main, to the following: (1) The critical philosophy, despite the reasons brought forward by Hume against the objective reality of the *concept of causality*, and despite the admission made by Kant and Reinhold that the concept is not applicable beyond phenomena, uses this concept in regard to things-in-themselves, in asking the question of the ground or origin or sources of our knowledge, and referring this partly to the things-in-themselves, partly to our temperament and its laws [also a thing-in-itself]; in inferring from the idea to a real substrate, different from the idea, *i.e.*, to a faculty of ideation underlying it; and in purporting to be carried from a datum of consciousness to something which is situated outside of all experience, *i.e.*, to the origin of human knowledge and to the temperament, which produces it, and to its manner of action. (2) The critical philosophy confuses, further, the *nicht anders denken können* with the *sein müssen*, quite in the manner of dialectic sophistry. (3) It makes statements concerning the unknowable *things-in-themselves*, in maintaining that these cannot give rise in us to ideas attended by consciousness of necessity, since we have nevertheless a feeling of necessity, of an *uns aufgenötigt werden*, in every sense perception, both as regards the existence of ideas in our temperament, and as regards the interconnexion of their characteristics: a feeling which forms the principal basis of our belief in things as really existing. (4) It wrongly ascribes to things-in-themselves the *matter* of our knowledge, to the faculty of knowing the *form* of it; since this could just as easily be put the other way round, or, as Schulze proves in a new, of course ironically intended *Elementarphilosophie*, both matter and form could proceed from the subject. (5) It is, therefore, unable also to tell us anything certainly beyond the limits of the faculty of knowledge.

It might be objected to Schulze, that he has not, in no. 1004, expounded the sceptical position fundamentally enough, nor held to it with sufficient definiteness; in that he asserts, that it is only by previous philosophy that nothing certain has been made known concerning the origin of our knowledge and its connexion with things-in-themselves, but, for the rest, that objective truth is not unattainable by the human mind. As a matter of fact, Reinhold, in no. 274*a* [= *Beyträge*, vol. II. 1794. No. iii], does press home this inconsistency; and Schulze himself appears to have recognized

the weakness of the point. For in no. 1005 he polemises with the greatest vigor against *any* dogmatism; *i.e.*, against any assertion that there is possible at all any scientific philosophy, — in the sense in which he had used the phrase already, in no. 1004. The reasons for its impossibility are materially the same as those alleged earlier. No further development of importance in the direction of scepticism is to be sought in this increased definiteness. It is only an obvious inference from the position taken up in no. 1004. Schulze is still only a sceptic *der Not gehorchend, nicht dem eignen Trieb.* In no. 1005, vol. I, we find, by way of introduction, certain remarks concerning the aim of philosophy in general and of theoretical philosophy in particular. These are followed by an exposition of the systems of "realistic Dogmatism" [Locke and Leibnitz], of transcendental Idealism, and of Scepticism: the two first freely reproduced; the third [pp. 172–582] in close, often verbal dependence upon the *R. V.*, because of the still continuing dispute about the signification of its principal teachings. In vol. II there follows, in the next place, the criticism of dogmatic systems; then that of the Kantian system [pp. 126–722], which follows step by step the *R. V.*, or the exposition of it already given in the former volume. The main objections are, here again, identical with, or at least closely connected with, those given in no. 1004. A third volume, which was to have dealt with Fichte's *Wissenschaftslehre*, did not appear.)

1005) *Schulze, Glo. E.: Kritik der theoretischen Philosophie.* Large 8vo. Hamburg. 1801. Bohn. Vol. I. pp. xl, 728. Vol. II. pp. xvi, 722. (There appeared a review, which was at once unjust and written in bad taste, in the *Kritische Journal der Philosophie*, edited by *Schelling* and *Hegel.* Vol. I, part 2, 1802, pp. 1–74.)

1006) *Schulze, Glo. E.: Die Hauptmomente der skeptischen Denkart über die menschliche Erkenntniss.* In *F. Bouterwecks Neues Museum der Philosophie und Literatur.* Vol. III, part 2. 8vo. Leipzig. 1805. Martini. (Before, in no. 1005, pp. 464–502, Schulze had rejected as insufficient Hume's theory of causality, but hardly given a hint with regard to his own. He had only ascertained that there exists an indelible necessity in the human mind, to look for a causal connexion of things; and he recognized that *die innere Erfahrung an den Thatsachen, welche unser absichtsvolles Handeln betreffen, eine Rechtfertigung der Anwendung der Begriffe von der Causalverbindung auf diese Thatsachen liefert, gegen welche alle Zweifel an der objektiven Gültigkeit dieser Begriffe nichts ausrichten können.* Here already, then, we see that Schulze diverges on an essential point from the strictly sceptical standpoint. As he himself tells us, in the preface to the second edition of no. 1009, he was never in truth a sceptic by conviction; but nos. 1004 and 1005 were rather only a kind of intellectual rapier-play, in which he had had before him the negative aim of showing that Scepticism was not overcome by Idealism, and that the distinction which the latter seeks to make between the objective and the subjective in our knowledge was not successfully carried through. After-

wards, he reduced the content and reasons of his own convictions to greater clearness; and has given them to us in the works from 1810 onwards, especially in the two last editions of no. 1009, and in no. 1012. — Schulze counts himself as a member of the line of philosophers who are dependent upon Plato. Fr. H. Jacobi [nos. 338–342] exerted a large influence upon his system of *natürlicher Realismus*. According to this, there are two sources of knowledge; sensibility and reason. The task of the understanding is only the working over and clarifying of the knowledge given from these other sources. Reason is the source of our knowledge of the supersensible. It resolves the problems of philosophy proper. Such solutions are only possible, if the knowledge of the finite and conditioned, furnished by sensibility and worked over by the understanding, is brought into a certain relation with the rational ideas of the infinite and unconditioned. Till this is done, there is no truly philosophic intelligence possible. — It is therefore wrong to regard Schulze, as Jh. E. Erdmann does [*Versuch einer wissenschaftlichen Darstellung der Geschichte der neueren Philosophie*, III, 1, p. 302], as being a sceptic even at a later period of his life. Erdmann discovers, in Schulze's later works, a retiring of his scepticism in favor of the analysis of our interior experiences; but he does not think it necessary to assume on that account that there had taken place any radical alteration in his [*sc.* sceptical] views. Cf. however also Erdmann's *Grundriss der Geschichte der Philosophie*. Third edition. Vol. II. p. 404. — The final phase of Schulze's epistemology has, unlike his earlier writings, had hardly any literary effect. Herbart alone expounds it, with sole reference to no. 1012, in an *academische Gelegenheitsschrift*, and defends his own metaphysic against that of the author.)

1007*a*) *Herbart, Jh. Fr.: Commentatio de realismo naturali, qualem proposuit Theophilus Ernestus Schulzius, de philosophia in Academia Georgia Augusta docenda meritissimus.* 4to. Göttingen. 1837. Dieterich. pp. 42. (The later works, in which polemic against Kant almost always occupies a principal place, are as follows:)

1007) *Schulze, Glo. E.: Grundsätze der allgemeinen Logik.* 8vo. Helmstädt. 1802. Fleckeisen. pp. 234. Second edition, rewritten. 1810. Same place. pp. xvi, 209. Third and improved edition. 8vo. Göttingen. 1817. Vandenhoeck and Ruprecht. pp. xxx, 246. Fourth and fifth editions. Same place. 1822, 1831. (Here, too, Hume's theory of causation is declared to be insufficient. The assumption of the law of causality must rest upon a rational belief. In the second edition the fairly lengthy polemic against Kant is omitted, since in the meantime his logic had been thoroughly examined by other hands.)

1008) *Schulze, Glo. E.: Leitfaden der Entwicklung der philosophischen Principien des bürgerlichen und peinlichen Rechts.* 8vo. Göttingen. 1813. Röwer. pp. xxiv, 424; and index of 6 pp.

1009) *Schulze, Glo. E.: Encyclopädie der philosophischen Wissenschaften zum Gebrauche für seine Vorlesungen.* 8vo. Göttingen. 1814.

Vandenhoeck and Ruprecht. pp. x, 150. Second edition, containing the fundamental doctrines of the author's philosophy. 1818. Same place. pp. x, 257. Third edition. 1824. Same place.

1010) *Schulze, Glo. E.: Psychische Anthropologie.* 8vo. Göttingen. 1816. Vandenhoeck and Ruprecht. pp. xiv, 610. Second edition, revised and enlarged. 1819. Same place. pp. xvi, 700. Third edition; for the most part rewritten. 1826. Same place. pp. xxiv, 664.

1011) *Schulze, Glo. E.: Philosophische Tugendlehre.* 8vo. Göttingen. 1817. Vandenhoeck and Ruprecht. pp. xii, 179.

1012) *Schulze, Glo. E.: Ueber die menschliche Erkenntniss.* Large 8vo. Göttingen. 1832. Vandenhoeck and Ruprecht. pp. xii, 339.

1012*a–k*) *Schwab, J. C.:* cf. nos. 265, 266, 554, 557, 564–566, 595, 596, 601.

1012*l*) *Snell, Fr. Wlh. Dn.:* cf. no. 734*j*.

1012*m*) *Stapfer, Phil. Alb.: Die fruchtbare Entwickelungsmethode der Anlagen des Menschen, zufolge eines kritisch-philosophischen Entwurfs der Culturgeschichte unseres Geschlechts; in der Form der Apologie für das Studium der classischen Werke des Alterthums. Eine bey Eröffnung der Vorlesungen des politischen Instituts den 13. Nov. 1792 gehaltne Rede.* gr. 8. Bern. pp. 76. (Stapfer, with Kant, sees the highest task of education in the opening of the human character to the laws of pure reason, and the securing of the influence of the latter on its maxims. The individual and the race must pursue the same road to this end: the history of civilization has, therefore, indicated that road. — The whole contents of the little work is deduced, with industrious employment of the Kantian terminology, from Kant's principles.)

1013) *Starke, Ghf. W. Cp.: Ueber das Fortschreiten des menschlichen Geschlechts zu höherer Vollkommenheit und Glückseligkeit.* In the *Deutsche Monatsschrift.* Vol. I. pp. 173–191.

1013*a, b*) *Stattler, Bened.:* cf. nos. 628, 629.

1014) *Theodicee, Ueber — und Menschenglück. Ein Gespräch. Veranlasst durch einen Aufsatz des Hrn. Kant in der Berliner Monatsschrift, September, 1791.* In the *Schleswigsches Journal.* Dec. pp. 405–429. (Worthless polemic. The author denies the existence of absolute contrariness to end, of sin in the strict sense of the word, on the ground that what we regard as sin may prove in result to be highly beneficial. The essay was not completed.)

1014*a*) *Theorie, Kritische — der Offenbarung.* Cf. no. 1083.

1015) *Thiess, Jh. O.: Anzeige und Entwurf seiner öffentlichen Vorlesungen über die Kantische Philosophie.* 8vo. Kiel. Bartsch's press. pp. 16. (Heads for lectures; the author follows Will [no. 653] closely.)

1015*a*) *Tieftrunk, Jh. H.:* cf. no. 645.

1015*b*) *Ulrich, Jh. A. H.:* cf. no. 224.

1016) *Vergleichung des Baumgartenschen und Kantischen Begriffs der Schönheit.* In the *Neue Bibliothek der schönen Wissenschaften und der*

freyen Künste. Vol. xlvi, II, pp. 163–191. (Endeavors to establish the thesis that Kant and Baumgarten are in agreement upon all essential points, since "die objektiven Grüned, die das Geschmacksurtheil bestimmen, mit den subjektiven, wofern beide richtig angegeben sind, zusammen treffen müssen.")

1017) *Versuch einer griechischen und lateinischen Grammatologie für den akademischen Unterricht und obere Classen der Schulen* (according to the preface, by *Jh. Gf. Hasse*). 8vo. Königsberg. Nicolovius. pp. 132. (This work belongs in the present bibliography, in so far as the theory of language contained in it is forced into the bounds of Kant's *Systematik*. The categories in particular play an important part. The infinitive mood refers to the *Allheit*, the comparative degree to the *Limitation, etc.* In a developed language there is no saltus, hiatus, fatum or casus in orthography, pronunciation, contraction, etymology and syntax. At the same time, the parallel between the forms of knowledge and of language cannot be completely carried through, because language has to do with experience, which is never complete and universal.)

1017*a*) *Versuch einer Kritik aller Offenbarung.* Cf. no. 949.

1017*b*) *Verteidigung der Kritischen Briefe an Kant.* Cf. no. 761.

1018) *Vollbeding, Jh. Chr.: Lehrbuch der theoretischen Philosophie.* 8vo. Berlin. Matzdorf. pp. 488. (An uncritical, partly verbal compilation from Platner's aphorisms, and Kant's and Reinhold's writings ; issued as the author's own thoughts. There stand side by side, without hint of reconciliation, dogmatic views as to the validity of theoretical philosophy [*e.g.*, of the ontological proof of the existence of God] and scraps of Kant's teaching [*e.g.*, the invalidity of all theoretic proofs of the existence of God].)

1018*a*) *Werner, G. Fr.:* cf. *Werner*, 1793.

1019–1022: Zwanziger.

1019) *Zwanziger, Jh. Chr.: Commentar über Herrn Professor Kant's Kritik der reinen Vernunft.* Large 8vo. Leipzig. Beer. pp. xxiv, 360. (Zwanziger, while he follows accurately the course of the *Kritik*, generally presents its contents only so far as is necessary for the purpose of his own refutation of it. His book is on this account less a commentary than an opposition work : — and, so far as the *Aesthetik* and *Analytik* are concerned, it is one of the acutest of the 18th century. The author endeavors, as a rule, to write courteously — an endeavor which is wholly lacking in his later writings ; and makes no overt claim to refute Kant, but only to point out the apparent contradictions, which must be done away with by the promised Kantian *System der Metaphysik*. In the last [third] part, however, his tone often becomes irritable and rude. Zw. makes a vain attempt to rehabilitate the "reine Seelenlehre" and the cosmological and physico-theological proof of the existence of God. No mention is made of the

antinomies. — Zwanziger justly criticises with severity Kant's irresponsible carelessness as regards external form ; the multiplicity and difference of his definitions, *etc.* Time, Space, Categories and Principles are also to be attributed to things-in-themselves. With special acuteness, Zwanziger lays bare the contradictions, which are connected with Kant's notion of the thing-in-itself, if his views are pushed to their logical consequences. It was a result of this, that the review in the *Gothaische gelehrte Zeitung* [1793, part ii] endeavored to represent nooumena as mere thought-things, which do not form the actual basis of phenomena, but which we place at the foundation of these, in order to explain them. In reply to this, Zwanziger pointed, correctly, to the opposed and not to be misunderstood utterances of Kant himself ; in the preface to)

1020) *Zwanziger, Jh. Chr.: Commentar über Herrn Professor Kant's Kritik der praktischen Vernunft. Nebst einem Sendschreiben an den gelehrten Hrn. Censor, in Rücksicht der, dem Verfasser des Commentars, in den gelehrten Gothaischen Zeitungen mitgetheilten kritischen Anmerkungen.* Large 8vo. Leipzig. 1794. Hilscher. pp. xlviii and 176. (" Vorrede, in welcher die Recension von des Verfassers Commentar über die Kritik der reinen Vernunft, die im 11ten Stück der Gothaischen Zeitungen vom Jahre 1793 befindlich ist, geprüft und widerlegt wird." Also less a commentary than a very acute opposition work.)

1021) *Zwanziger, Jh. Chr.: Philosophisch-kritischer latechismus zu einer gründlichen Beurtheilung der Kantischen Kritik der reinen Vernunft.* Small 8vo. Leipzig. 1796. Hofer. pp. xxx, 167. (This work, like no. 1019, is concerned with the contradictions about the things-in-themselves, in which, according to Zwanziger, Kant, in his vacillation between realism and idealism, involves himself.)

1022) *Zwanziger, Jh. Chr.: Unparteiische Erläuterung über die Kantische Lehre von Ideen und Antinomien.* Large 8vo. Leipzig. 1797. Supprian. Twelve sheets. (The unpleasantness of nos. 1019 and 1020, and still more of this no. 1022, is that Zwanziger is polemising against Kant on theological grounds ; fearing that the *Kritik* endangers theology, and with it the whole of practical morality. What was said of the argument of no. 1019 holds in the present case also. There are many acute remarks ; a vain attempt to rescue dogmatism, and a new proof of the substantiality of the soul.)

1793.

1022*a*, *b*) *Abicht, Jh. H.:* cf. nos. 415, 418.

1023) *A. D. B.* 115, II, pp. 398–426. Review * of *U.* by *Ru.* (= Gl. E. Schulze).

1024–1024*c*) *A. L. Z.* III, pp. 333–336. Review * of Kant's *Naturgeschichte* in Gensichen's edition (no. 20). Cf. also nos. 277, 953, 963.

1025) *Ammon, Cp. Fr.: Programma. Brevis argumentationum pro summi numinis existantia recognitio. Pars I.* Erlangen. pp. 16. Pars II. 1794. pp. 11. Reprinted in *Ammon: Nova opuscula theologica.*

Small 8vo. Göttingen. 1803. Dieterich. *Commentationes* xi, xii. pp. 193–210, 211–224. (Refutation of the theoretical proofs of the existence of God — which, however, without being strict proofs, are of great value — from Kant's standpoint; with especial reference to Platner's aphorisms.)

1026) *Ammon, Cp. Fr.: Quale insit in auctoritate veritatis praesidium.* In *Opuscula theologica.* 8vo. Erlangen. Palm. Ten sheets. No. II. (In his definition of truth as a coincidence of ideas with the laws of our cognitive faculty, Ammon agrees with Kant and Reinhold. Authority is never an absolute means of cognising truth, independent of our testing. This holds of holy writ, as of other authority: in it, it is only the moral part which possesses an *almost absolute* authority. — No. 1026 seems to be closely connected with:)

1027) *Ammon: Ueber die hohe Untrüglichkeit christlicher Wahrheit.* Large 8vo. Erlangen. 1792. Palm. pp. 24.

1028) *Ammon: Dissertatio. Commentatio de adumbratione doctrinae de animorum immortalitate a Iesu Christo propositae praestantia.* 8vo. Erlangen. 1793. pp. 56. Also in *Opuscula theologica* (cf. no. 1026), as No. III. (Christ's doctrine is said to be so excellent principally for the reason that he avoided the theoretic proof of immortality, which is derived from the simplicity of the soul, and in its place put an anticipation, in popular expression, of Kant's moral proof.)

1029) *Ammon: Symbolae theologicae et criticae ad doctrinam de poenarum divinarum duratione in altera vita.* In *Opuscula theologica* (cf. no. 1026), as No. IV. (Amongst other topics, there is a discussion of God's justice in punishing, from the standpoint of the critical philosophy. To compare with it is:)

1029*a*) *Ammon: Ueber die positiven Strafen Gottes.* In the *N. Th. J.*, 1794. Vol. IV. pp. 461–480.

1029*b*) *Ammon: Ist das Christenthum eine positive Religion?* In the *N. Th. J.*, I, 2. pp. 89–104. I, 4. pp. 273–286. (Christianity is not a positive religion, but the religion of the pure practical reason. At the same time, since it is determined for imperfect men, it will never be able to do without many investments [prophecies, miracles, mysteries, images, *etc.*]. — Cf. also *Ammon*, 1795 [*Lectures on the Christian Religion*].)

1029*c*) *Bausch, W.: Programma philosophicum sistens errorum et praeiudiciorum fontes potiores, una cum thesibus ex logica universali pura, metaphysica et iure naturae puro selectis.* 8vo. Hadamar. pp. 55. (Propositions from the critical philosophy, but only at second and third hand, — drawn from Jakob, Dorsch, Gerhard, Schmalz.)

1030–1044: Beck.

1030) *Beck, Ik. Sgsm.: Erläuternder Auszug aus den critischen Schriften des Herrn Prof. Kant auf Anrathen desselben.* 8vo. Riga. Hartknoch. 1793. Vol. I, containing the *Critik* of the speculative and

practical reason. pp. x, 483. (*R. V.* to p. 378.) — 1794. Vol. II, containing the *Critik der Urtheilskraft* and the metaphysical first principles of the *Naturwissenschaft.* pp. xiv, 590. (*U.* to p. 382 ; from p. 541 the first edition of no. 83.) (Beck's work, which was freely translated into English by *Richardson*, 1797, under the title : *The principles of critical philosophy*, stands far above the plane of the similar efforts of Kiesewetter, Snell, etc. It is not a more or less literal summary, but an independent reproduction of Kantian thoughts, based on a real study of Kant's works, which was undertaken by the author not primarily as a business enterprise, but as promising to be of true service for his own philosophical education. He regarded it as his duty as commentator, to adhere closely to Kant's systematic framework. Within the limits which he thus set himself, he endeavored before all to give an exposition which should be terminologically exact, without contradiction in content, and logically developed. This endeavor caused him at the beginning of his work [in the introduction to the *Aesthetik*] to define *Begriff* and *Anschauung* in a different way from that of Kant. In its later course, this led him to adopt a standpoint of his own, essentially different from Kant's, though professing to be truly Kantian. The divergence is evident from the preface of the second volume of no. 1030 [3 April, 1794], and from two letters written to Kant [17 June and 16 September, 1794], though it was not brought into full light before the appearance of nos. 1032 and 1033.)

1031) *Reicke, Rud.: Aus Kants Briefwechsel, etc.* Cf. no. 152. (In the exposition occur valuable remarks as to the number and preservation of letters from and to Kant, together with a summary of contents and a verbal reprint of some of them. Still more valuable is the appendix [*A. M.*, pp. 398–449], with seventeen letters from Beck to Kant, and one of Kant's to Beck. [The rest of the letters of Kant to Beck, bearing on the question, are published in no. 156.] We have before us in these letters Beck's whole development, from the dutiful scholar, who at Kant's request undertakes to make a summary, and asks his master to explain difficult points to him, — to the independent and progressive philosopher, who is able to defend his position against the attacks of Hofprediger *Schultz* and of the now alarmed Kant. At the same time, he pleads guilty to inaccuracies and equivocal usages, promising to rectify them in a later work, which will prove his complete agreement with Kant. Similarly, in a letter [30 March, 1800] to Pörschke [the reviewer of no. 1030 in the *A. L. Z.*, 1796, IV., pp. 505–512] contained in Dorow's *Denkschriften und Briefe* [new series, vol. V., Berlin, 1841, pp. 152, 3, note], he admits that he has often expressed himself somewhat too crassly about things-in-themselves, in order to place himself in opposition to the insipid babbling of Reinhold, and that in doing this he has unduly lost sight of the concept of the intelligible.)

1032) *Beck: Einzig-möglicher Standpunkt, aus welchem die critische Philosophie beurteilt werden muss.* Also under the title : *Erläuternder Auszug aus den kritischen Schriften des Herrn Prof. Kant, auf Anrathen*

desselben. (Third volume, expounding the standpoint from which the critical philosophy is to be judged.) 8vo. Riga. 1796. Hartknoch. pp. xii, 483. (The first section had already been partly printed in 1795, in the *I. ph. A.*, pp. 185–246. A lengthy review appeared in the *I. A.*, 1796, pp. 17–81.)

1033) *Beck: Grundriss der kritischen Philosophie.* 8vo. Halle. 1796. Renger. pp. xvi, 296. (The starting point of Beck's continuation of the Kantian philosophy is the contradiction between Kant's private views as to things-in-themselves, on the one hand, and the consequences of his system on the other. From the latter point of view it is left unsettled, whether the cause of the phenomenal world is to be looked for, materially, in us or in things outside of us [in the transcendent sense]. Or rather, from this point of view it must be said that the whole question is senseless, since the relation of cause and effect is only valid for the phenomenal world; and the question as to a cause, existing outside of it, is therefore entirely objectless. Privately, on the other hand, Kant recognizes a plurality of effective and affecting things-in-themselves. The fact that in one place he draws the final conclusions from his premises, but in others again allows his subjective opinion [or, to put it as Jacobi does, his belief in things-in-themselves] to come to the front, even on theoretical ground, brings about apparent contradictions. Beck denies things-in-themselves entirely on theoretical ground. But he is thereby compelled to regard 'objects,' in the many passages in which Kant speaks of 'objects' affecting us, and where the context requires things-in-themselves, as equivalent to 'phenomena.' The supposed misunderstanding of many Kantians, who make Kant speak [in the introduction to the *Aesthetik* in the *R. V.*, *e.g.*] of our affection by things-in-themselves, is, according to Beck, fostered by Kant's method. Kant, at first, starts from the dogmatic way of ideas, and leads his reader slowly, step by step, to the crowning point, — the synthetic unity of transcendental apperception, — in the deduction, which alone is able to throw light upon the doctrines which have preceded it. Beck proposes, therefore, a reversal of the method; to start out with the deduction. This procedure he regards as obvious, — more, as necessary, — for the right understanding of the *Kritik*. For so long as affecting things-in-themselves are posited, and the categories accordingly regarded as concepts of the understanding which are applied to objects, there is no great difference between the Kantian and the dogmatic view, and no understanding of the most important teachings of the *Kritik* is possible [*e.g.*, of the distinctness between knowledge *a priori* and *a posteriori*, phenomena and things-in-themselves, analytic and synthetic judgments, intuitions and concepts; the doctrine of space and time, the notion of a transcendental logic, the deduction of the categories and principles from the possibility of experience]. Everywhere there presents itself the insoluble problem: what is the connecting link between the idea and its object? Insoluble, — so long as it is attempted to discover this connecting link in merely discursive thought. On the other hand, the

question of transcendental philosophy can be answered without difficulty from the true [*i.e.*, from Beck's] standpoint. We must pass beyond concepts, he says, and retrace our steps to the original ideation, ["ursprungliches Vorstellen"] which in the first place creates objects, and is variously exercised, — the modes of its operation, conceptually expressed, being called categories. The beginning of transcendental philosophy, then, will not be any primary principle, which analyses concepts and consists in concepts [the view of Reinhold and others, against whom Beck vigorously polemises], but a postulate, like the postulates of geometry. This postulate will be that of our original ideation of an object. It must be required of every one, that he realize this original ideation independently, for itself. It is quite possible to lead people to do this. But no conceptual description of the ideational act is possible, because it is something totally different from concepts, thought, and judgments. It brings about the originally-synthetic objective unity of consciousness; and in that way creates 'object' in general, — or, better, the possibility of an 'object,' — by determining in space and time the point outside of us, which alone can give security to our concepts, which is more precisely defined by the attribution of characteristics, and which thereby become a definite object, a phenomenon, whereas it was before an indefinite object. Concepts, which *ideate objects*, together with the analytic unity of consciousness, on which they depend, presuppose, therefore, the synthetic unity of consciousness, which primarily *creates objects*; and presuppose, as their source, the original act of ideation. To make concepts *intelligible* is to derive them from the original ideation; everything that cannot be referred back to this is wholly *unmeaning* and *unintelligible*. The original employment of the understanding, in which the transcendental philosophy distinguishes different modes of operation or kinds of idea, which it designates categories, consists, accordingly, first of all in the original synthesis, with which arise space and time, and also the reality of things. Sensibility and understanding, therefore, have [as Reinhold, Maimon and the philosophy of belief also assert] a *common* source; and it is found in the original ideating act, from which arise *simultaneously* space, time and the categories. There is no synthesis outside of consciousness. The concept of things-in-themselves [=synthesis, without the synthetising understanding] is, it follows, completely meaningless. But by the side of this original synthesis is at once placed the original recognition ["Anerkennung"; in Kant, transcendental schematism], by which the synthesis is established, and time, which has arisen in the synthesis, *festgemacht* [*bestimmt*]. The synthesis creates space and time in general; the recognition establishes them, limits them to the time employed for the synthesis, and thereby creates a definite space [*e.g.*, the form of this house], furnishing, therefore, the definite, concrete thought-content. Original synthesis and recognition are accordingly inseparable in any treatment of understanding or category; and so create the originally-synthetic objective unity of consciousness; and thereby render thought possible, by furnishing it with an indefinite object for more precise determination

by concepts [characteristics]. The original recognition, and the creation of the concrete which it affects are the darkest points in Beck's theory. Dilthey (*A. G.*, II., pp. 640, 647) thinks, and, as it seems, rightly, that Fichte's influence is traceable here. It is not readily intelligible how Beck, with this standpoint in theoretical philosophy, could reject the Fichtian conclusion, that the understanding makes the thing, and even declare it to be sheer nonsense, — as he does in his notices of Fichte's works in the *I. A.* and in a letter to Kant. [It is certain that the reviews of the *Begriff der Wissenschaftslehre*, of the *Grundlage der gesammten Wissenschaftslehre* (*I. A.*, 1795, pp. 121–4, 129–144) and of the *Grundlage des Naturrechts* (*I. A.*, 1796, pp. 400–425) are to be referred to Beck. Very probably the first review of the *Vorlesungen über die Bestimmung des Gelehrten* (*I. A.*, 1795, pp. 289–296) is also from his pen.]

From this standpoint of an original ideation, Beck gives a commentary of the principal doctrines of Kant only, which, on his view, are in this way shown in their true light. It is argued, *e.g.*, that Kant in *M. A.* has as his purpose "verständlich zu machen" our concepts of nature, in taking up the analytical unity of the concept of matter, and referring it to the original synthetic unity. Again: Kant's criticism of the metaphysic of dogmatism is supposed to find its main strength in the proof, that the latter has to do with absolutely *unintelligible* concepts; *i.e.*, with concepts which cannot be referred to the original synthetic unity.

There is only one thing which cannot be derived from the original ideation, but which is, though unintelligible for us, none the less real: that is, moral will, which proceeds from an original 'ought.' This is the single point, where the intelligible world, the thing-in-itself, presents itself to us, and assures us of the fact that the phenomenal world refers to an intelligible substrate; without however our ever being able to make use of this indication in the particular case and on theoretical ground. In practical philosophy Beck's connection with Kant is closer; only that he degrades Kant's practical belief to a trust in the proposition that the highest good will be attained, and that he sees in God not a real object, but only the symbolic personification of the internal judge within us. He takes Fichte's side, therefore, in the atheism-controversy [no. 1034, p. 552]. In essentials, Beck appears to have remained true to his epistemological standpoint. For this question there comes into consideration, of the later works, only no. 1034: or, at most, that and no. 1044.)

1034) *Beck, Ik. Sgsm.: Propädeutik zu jedem wissenschaftlichen Studio.* 8vo. Halle. 1799. Renger. pp. VI., 535. (No. 1034 is a popular introduction to philosophy, much better and more clearly written than the earlier works. Or, more truly, it is an introduction to Kant's system, in its whole extent, with a marvelous intermixture of logic and the material sciences [aesthetics, metaphysics, ethics, *etc.*]. It is a very notable and independent performance. The original recognition is entirely absent. If the doctrine arose under Fichte's influence, as was assumed above, it can hardly be

wrong to suppose that this was one of the points where Beck, on his own confession, had wrongly neglected the intelligible, and on which he was accordingly strongly inclined to change his opinion. At the center of his epistemology, there still stands unaltered, only, on account of the popular character of the book, put less prominently forward, the original synthetic unity of consciousness, with its original operations of the understanding or acts of knowledge. Here, too, Beck is still a Kantian; and if the propaedeutic is intended, as the preface says, to make for the "wahre Philosophie," which "keines Mannes Namen tragen darf," there is no idea, as Ih. Ed. Erdmann [*Versuch*, III, 1, p. 538] supposes, of opposing the "true philosophy" to the critical; but it is only meant that truth stands above distinctions of sect, and therefore cannot be called after any sect. In the above-quoted words of Beck's there is also contained an answer to Kant's explanation against him in no. 101.

Beck's epistemology has undeservedly occupied his contemporaries but little. This is due on the one hand to the rambling style of his earlier works, which show all Kant's weaknesses in exaggerated form, — and particularly his frequent following out of the same train of ideas, with no indication that there is repetition, which so unpleasantly interrupts the progress of thought, and renders the understanding of the argument so difficult. To this involution of style must be added Beck's relation to Fichte's *Wissenschaftslehre*, with which he stands in very close connection, without at the same time wishing [or being able] to draw the consequences which it sets forth of his doctrine of original recognition. Lastly is to be mentioned the circumstance that Beck diverges from Kant on essential points, and still propounds his views to the world, not as his own, but as Kant's.

Beck's great service consists in this: that he eliminated from Kant's and Reinhold's doctrine of the categories the not inconsiderable remnants of conceptual philosophy, which still remained in them. Kant, in order to lay a fresh foundation for Rationalism, had taken up the battle with the conceptual philosophy of previous Rationalism, because this latter could not explain the relation of the *a priori* idea to its object. But he stopped short half-way, when he explained the categories as concepts; set up judgments as the condition of all synthesis below the unity of consciousness, and herewith the categories as the condition of every intuition; and so despite his sharp distinction between concepts and intuitions, taught their mutual interdependence. It is no better with Reinhold. Though he will not have the categories dubbed 'concepts' without more ado, he is nevertheless unable to give a satisfactory explanation of their being the conditions of all that is thinkable. He derives them from the functions of the understanding in thought [judgments]; and these again from his *Satz des Bewusstseins*, — which, it is true, is supposed to depend on a fact; but in which as a matter of fact the presuppositions necessary for the consequences which are to be deduced must be first of all inserted. Reinhold's doctrine of the categories,

therefore, is in the last resort only a play upon concepts. It would even, if the table of judgments had been furnished from some other source, be unable to explain the objectivity of the categories, the possibility of their reference to objects : because it simply derives the categories from judgments, and judgment is not a function necessary for all knowledge, not to say for the production of an object. Beck, on the other hand, brings Kant's war with conceptual philosophy to an end, by going back [as it was already sufficiently clearly hinted should be done, it is true, in Kant's transcendental deduction, and especially in the *R. Va.*; although the hints were contradicted by the assertions quoted above] to the *original* operation of the understanding [not to *judgments*], whereby *objects* are primarily created, and judgments rendered possible : and by regarding the categories only as the conceptual expression of these operations of the understanding. It is, therefore, entirely owing to these last, that an intuition can, certainly, never arise and persist without a corresponding *original operation of the understanding*, but may well do so without the latter's fortuitous *conceptual* expression.

It is not essential for this point, that Beck will hear nothing of a supreme principle, but only admits a postulate. For Reinhold's and Abicht's principles can easily be expressed as postulates, and Beck's postulate as a principle. The fundamental error, common to all these, is the idea that there is in philosophy *any* supreme or highest anything, from which everything else can be deduced, while in reality there could be no talk but of *vielen Ersten*, — *i.e.*, the particular facts of consciousness. By analysis of these there could, of course, be discovered some common element ; but this would rather be a last than a first, inferred, deduced *from others*, not of the kind that the others could be derived and inferred *from it*.

As regards Beck's literary activity in other respects : there appeared, before no. 1034, the following work :)

1035) *Beck, Ik. Sgsm.: Commentar über Kant's Metaphysik der Rechte. Erster Theil, welcher die metaphysischen Principien des Naturrechts enthält.* 8vo. Halle. 1795. Renger. pp. 518. (No second part appeared. Beck has not found in the *A. R.* and the *A. T.* any assertion, "der er nicht mit Ueberzeugung Beifall geben müsste." He wishes to make "das philosophirende Publikum auf diese Quelle wahrhafter Weisheit aufmerksam." First of all, he gives Kant's own words ; and then adds his own explanations. In his later works he is not nearly so dependent upon his master. It is true that even then he still holds to Kant's final principles; but, within the limits which they set he shows himself to be an independent and noteworthy philosopher, with views thoroughly and completely thought out.)

1036) *Beck, Ik. Sgsm.: Grundsätze der Gesetzgebung.* Large 8vo. Leipzig. 1806. Hartknoch. pp. xii, 853. (Beck's aim is to establish the first philosophical principles of law : an aim, therefore, which resembles that of Kant in the *A. R.* But he far transcends the bounds of what Kant

there presents, — including in the circle of his investigations problems in political economy. In place of the many aprioristic deductions or constructions of Kant he furnishes his readers with a store of empirical details.)

1037) *Beck, Ik. Sgsm.: Lehrbuch des Naturrechts.* 8vo. Jena. 1820. Cröker.

1038) *Beck, Ik. Sgsm.: System der Logik.* 8vo. Rostock and Schwerin. 1820. Stiller. (Besides these works Beck wrote a number of programmes:)

1039) *Beck, Ik. Sgsm.: Bestimmung einiger der Logik angehörigen Begriffe.* Three parts. Rostock. 1808–9.

1040) *Beck, Ik. Sgsm.: Von den Formen der Staatsverfassung.* Three parts. 4to. Rostock. 1816–7. Stiller.

1041) *Beck, Ik. Sgsm.: Ueber die moralische Natur des menschlichen Willens.* Three parts. 4to. Rostock. 1817–8. Stiller.

1042) *Beck, Ik. Sgsm.: Ueber die Metaphysik der Sitten.* Rostock. 1822.

1043) *Beck, Ik. Sgsm.: Von der metaphysischen Tugendlehre.* Rostock. 1822.

1044) *Beck, Ik. Sgsm.: Prolegomena zur allgemeinen Metaphysik.* Three parts. Rostock. 1823–4.

1044*a*) *Bemerkungen über Reimarus' Wahrheiten:* cf. no. 980.

1045) *Bewusstseyn, Von dem — als allgemeinem Grunde der Weltweisheit.* 8vo. Erfurt. Keyser. pp. 606. (By *K. Th. Ant. Mar. Frhrn. von Dalberg.*) (Strongly influenced by Reinhold's theory of the ideational faculty. According to the author, consciousness is the first, universal, all-embracing, certain ground of all human knowledge. Its facts are therefore the foundation of all philosophy. From it are derived even the categories and the forms of sensibility [space and time].)

1046) *Bildung, Ueber intellectuelle —.* In the *Archiv der Erziehungskunde für Deutschland* (edited by *H. Stephani*). 8vo. Weissenfels and Leipzig. Three small volumes. (The author talks the language of the critical philosophy, but diverges to his own hurt from Kant in his definitions [to which much exception might be taken] of the parts of the faculty of knowledge. For the rest, he has simply not digested the Kantian philosophy, as is proved, *e.g.*, by the advice given educators, to accustom their pupils early to regard sensible objects only as phenomena.)

1047) *Bouterweck, Fr.: Aphorismen den Freunden der Vernunftkritik nach Kantischer Lehre vorgelegt.* 8vo. Göttingen. Dieterich. pp. 206. (The contents of the *R. V.* and the *Pr. V.* are presented fairly accurately in independent language and exposition.)

1047*a*) *Brastberger, Gbh. Ulr.:* cf. no. 752.

1048) *Briefe über die Moralphilosophie und Religion.* 8vo. Neuwied. Gehra. pp. 190. (An unimportant work. Exposition of Kant's moral-theology. Only of interest because written by a Roman Catholic, and intended mainly for Roman Catholic readers.)

1049) *Conz, K. Ph.: Ueber das Lächerliche.* In *I. D. Mauchart's allgemeines Repertorium für empirische Psychologie und verwandte Wissenschaften.* Vol. III, pp. 215–227. (Amongst other things, a polemic against Kant's definition.)

1050) *Cramer, I. A.: Kurze Bemerkungen über die Einleitung und den ersten Abschnitt von Kant's Metaphysik der Sitten.* In the *Deutsches Magazin*, Vol. VI, pp. 1142–1159. (Published, like no. 1051, after the death of the author. An ingenious polemic against Kant's concept of good will and duty, against his view of the end of reason in mankind, against the exclusion of all inclination from dutiful action, and against the formal moral law. These aphoristic sayings were [with the exception of those on the last-mentioned point, the further development of which was probably prevented by the death of the author] worked up in no. 1051 into four clever and well-planned dialogues, carried on between real men of flesh and blood, and not, as in so many works of the class, between mere puppets.)

1051) *Cramer, I. A.: Unterredungen zwischen Philokant und Kriton über Kant's Metaphysik der Sitten.* In the *Deutsches Magazin.* 1794. Vol. VII, pp. 229–256; 257–278.

1052) *Creutzer, Cp. Andr. Lnh.: Skeptische Betrachtungen über die Freyheit des Willens, mit Hinsicht auf die neuesten Theorien über dieselbe.* 8vo. Giessen. 1793. Heyer. pp. xvi, 252. (The theories of Kant and Reinhold are tested, among others: but, just as little as these, found completely satisfactory in speculative and practical regard. Creutzer's attacks upon his intelligible fatalism are repulsed by *K. Chr. Erh. Schmid* in the preface, which is from his pen. The *reviewer* in the *A. L. Z.* 1793, IV, pp. 201–205 [Fichte; cf. Fichte's complete works, ed. by T. H. Fichte. Vol. VIII, pp. 411–417] is, with regard to Schmid, in entire agreement with Creutzer. Cf. nos. 1316, 1317. Against Creutzer, cf. Forberg, 1795.)

1052*a*) *Dedekind, Gst. E. Wlh.:* cf. *Dedekind*, 1797.

1052*b*) *Dreves, Geo.:* cf. no. 1081.

1052*c*, *d*) *Eberhard, I. A.:* cf. nos. 578, 754.

1053) *Eck.:* III. Parts i and ii, pp. 296 and 221. *Prüfung des Versuchs einer Kritik aller Offenbarung* (no. 949). *Erstes Stück, besonders über das Daseyn Gottes als ein Postulat der praktischen Vernunft betrachtet, und über die Begriffe vom höchsten Gut und den* (sic!) *Endzweck des Gesetzes der Sittlichkeit, auf welche dieses Postulat gegründet wird. Zweytes Stück. Fortsetzung der Prüfung.* (This part, up to p. 112, like almost the whole of the first part, is concerned with Kant's moral-theology; and within that, with his proof of the immortality of the soul. From p. 112 to the end there follows a very acute criticism of Fichte. — Eck.'s principal argument against Kant, and a valid one, is that by his practical proof eudaemonism is once more introduced into ethics. Eck. too gives proofs of the existence of God, and of immortality [for the former, a proof compounded of the cosmological and physico-theological], but admits that they possess no

absolute convincing power. Against the review in the *N. Th. I.* [III, pp. 402 ff.] Eckermann defends himself in *Eck.* IV, i, pp. 5–22.)

1054) *Eichhorn, Jh. Gf.: Vier Briefe, die biblische Exegese betreffend.* In *Eichhorn's allgemeine Bibliothek der biblischen Literatur.* Vol. 5. Part ii, pp. 203–298. (For the grammatical and historical method of exegesis, as against Kant's moral method.)

1054*a*) *Eichhorn, Jh. Gf.: Urgeschichte, herausgegeben mit Einleitung und Anmerkungen von I. Ph. Gabler.* 8vo. Altdorf and Nürnberg. Monath and Kussler. Part ii. Vol. 2. pp. cxxviii, 310. (In the preface, Gabler polemises against Kant's moral exegesis.)

1055) *Elvenfeld, C. Gtth.: Philosophische Abhandlungen, Reflexionen und Remarken jedem denkenden Kopf lesbar.* Large 8vo. Libau. Friederich. pp. 196. (In the first paper [*Ueber das Princip der Moral*] the author points to the inadequacy of previous principles, including that of Kant, which far exceeds the others in value, and himself proposes a new one: *Handle der Bestimmung eines jeden Dinges gemäss.* In no. 6 [*Ueber moralische Freyheit und Zurechnung*] he defends both, without giving any very fundamental arguments.)

1055*a*) *Erbauungsbuch für Katholiken:* cf. *Bauerschubert*, 1795.

1056) *Erf.:* pp. 306–309; 313, 4. Review of *Rel.*

1057) *Flemming, G. Aug.: Versuch einer Analytik des Gefühlsvermögens.* 8vo. Altona. Hammerich. pp. 72. (A first-work, which comes before the world with much pretentiousness, — not justified by anything in the contents. It contains psychological investigations of the different kinds of feelings [sensible, sympathetic, feelings of the understanding, æsthetic, moral]. The exposition in ornate language is difficult to follow, and also often warped and one-sided. Flemming is a disciple of Kant and Reinhold, but diverges on many points from Kant's *U.* The basis of his investigations is a definition, formed under the influence of Reinhold's *Satz des Bewusstseins*, according to which feeling is described as that *idea* "welche durch ein Afficirtwerden des inneren Sinnes vermöge des Einbildungsvermögens entsteht, indem diese das Verhältniss des vorgestellten Objekts in Beziehung auf das Subjekt darstellt" (!!).)

1057*a–d*) *Fülleborn, G. Gst.:* cf. nos. 900–903.

1058) *Genz, F.: Nachtrag zu dem Räsonnement des Hrn. Professor Kant über das Verhältniss zwischen Theorie und Praxis* (cf. no. 78). In the: *B. M.* Vol. 22, pp. 518–554. (Genz diverges from Kant principally in the *theory* of political law. In his opinion, if this theory rests solely on the concept of duty, it is insufficient for the *practice* of political law, even if not false. — Cf. *Rehberg*, 1794.)

1058*a*) *Gespräch über Sittlichkeit und Pflicht; nach Principien der neueren Philosophie.* In *Blättern vermischten Inhalts.* Vol. 5. Part 4. No. 1. 8vo. Oldenburg. Stalling.

1059) *G. g. A.:* III. pp. 1529–1536, 1611–1616, 1825–1837, 1985–2000. Review * of *Rel.*

1060, 1061: Goess.

1060) *Goess, Geo. Fr. Dn.: Rede über die Kritik der reinen Vernunft.* 8vo. Erlangen. Palm. pp. 36.

1061) *Goess, Geo. Fr. Dn.: Systematische Darstellung der Kantischen Vernunftkritik zum Gebrauch akademischer Vorlesungen nebst einer Abhandlung über ihren Zweck, Gang, und ihre Schicksale.* 8vo. Nürnberg. 1794. Felsecker. pp. iv, 192. (The 'systematic exposition' is characterized by good arrangement, completeness and definiteness. It does not, however, contribute very much to the explanation of difficult passages, keeping too closely to Kant's own words. It does not deal with the objections urged by Kant's opponents, nor with the different views taken of his work by his followers. The appended paper is a verbal reprint of no. 1060, and is strongly influenced by Reinhold's similar essay [no. 253]. By Goess, as by Reinhold, the circumstance that Kant's philosophy has not taken by storm the hearts of all the philosophers, is put down to their laziness and inability to think, and to their dependence upon old-time prejudices.)

1061*a*, *b*) *Gräffe, Jh. F. Cp.:* cf. nos. 664, 665.

1062) *Greiling, Jh. Cp.: Ueber den Endzweck der Erziehung, und über den ersten Grundsatz einer Wissenschaft derselben.* 8vo. Schneeberg. Arnold. pp. 131. (The final purpose of education is to help mankind to attain their determination [morality]. The first principle of the educational system has a threefold form, in accordance with the threefold form of Kant's moral law.)

1062*a*) *Gth.:* cf. no. 963.

1062*b*) *Hempel, K. Aug.:* cf. no. 1065.

1062*c*) *Herder, Jh. G.:* cf. *Herder*, 1799.

1063) *Heydenreich, Ag. Ldw. Ch.: Ueber Freyheit und Determinismus und ihre Vereinigung. Ein Versuch.* 8vo. Erlangen. Palm. pp. 179. (With regard to the solution of the problem named in the title of the work, Heydenreich follows Kant. He endeavors to make Kant's solution free from contradiction, and intelligible, by accurate determination of concepts: only, it is true, to involve himself in fresh contradictions and irresolvable difficulties. He distinguishes three kinds of freedom and necessity: [1] natural or comparative freedom, at bottom identical with natural necessity; [2] personal freedom; and [3] human freedom, or teleological and moral volition. Then again: [1*a*] determinism, or the dependence of all things upon completely determining reasons; [2*a*] cosmic or prae-determinism, or the dependence of things on previous things and conditions, lying beyond the power of the agent; and [3*a*] theistic prae-determinism, or dependence on the divine will and divine predetermination. The problem proper is said to be simply this: how [3] is to be combined with [2*a*]. [2] belongs in the pure supersensible character of man as an immanent faculty, but can

be operative in the phenomenal world only through the mediation of [3]. [3] is therefore an intermediary between the supersensible and sensible nature of man ; it forms the transition from the sphere of natural necessity to the sphere of freedom ; it must be wholly independent of the determining influence of both, and capable of prescribing for mankind rules for the employment or non-employment of [2]. It is the intelligible ground of our maxims, but at the same time stands under the form of time. Man must gradually win [2] by a wise use of [3]. But, by reason of this important problem, [2] cannot be left to itself, but must be determined in its decisions by a moral world-plan. By means of this world-plan the deity has so arranged things that man learns the right use of his freedom by its misuse [by moral evil]. Heydenreich regards [3], therefore, as capable of combination, not only with [2*a*], but also with [3*a*]. The choice of an evil maxim is required, he thinks, by the world-plan, and at the same time is an independent action of volition [2]. — The difficulties of Kant's theory, then, are not simplified, but doubled ; every action is not only doubly, but triply necessitated. [2], it is true, is not at all identical with Kant's freedom ; it is only an unreal bugbear, not any longer a *determining faculty ;* only a *norm*, which *can be determined* according to [3]. [3] is a freedom above freedom, similar to that assumed by *K. Chr. Erh. Schmid* in the third edition of no. 832. No. 1063 is, therefore, in no sense a final solution of the problem : a final solution will never be found. But Heydenreich's well thought out pages are interesting ; especially if they are compared with the freedom-doctrine of Reinhold and Schmid. For they show how Kant's theory [personally intelligible in *him*, as the resultant of different forces ; as a compromise between opposing trains of thought : but for everybody else an *instabilis tellus, innabilis unda*] constrained the deeper thinkers who followed to undertake its further development.)

1063*a–h*) *Heydenreich, K. H.:* cf. nos. 680, 682, 696, 695, 700, 706, 708, 709.

1063*i*) *Hoffbauer, Ih. Chr.:* cf. *Hoffbauer*, 1795.

1063*j*) *Hufeland, Gli.:* cf. no. 953.

1063*k*) *Jakob, L. Hr.:* cf. no. 369.

1064) *Kant's, Ueber — philosophische Religionslehre. In einem Briefe an einen Freund.* Large 8vo. (Würzburg. Rienner.) pp. 32. (A very appreciative and accurate summary of *Rel.*, with certain justifiable objections [*e.g.*, as regards the origin of evil], by a Roman Catholic ; originally intended for the private use of a friend, who was himself deterred by press of business from reading *Rel.*)

1065) *Keil, K. A. Gli.: Ueber die historische Erklärungsart der heiligen Schrift, und deren Nothwendigkeit. Ein Programm. Aus dem Lateinischen übersetzt von K. Aug. Hempel.* 8vo. Leipzig. Reinicke. Three sheets. (The polemic against any kind of explanation which is mystical, allegorical or the like, is turned by the translator in the preface against Kant's moral exegesis.)

1066) *Klotzsch, J. G. K.: Programma de notione fidei moralis.* 4to. Wittenberg. pp. 26. (On the basis of a clear and readable exposition of Kant's moral-theology, which requires the moral belief, because else it is not possible to *will* in accordance with the categorical imperative, Klotzsch polemizes against Fichte's essay [no. 949], according to which we must assume a revelation, because it is *so far as we can see* the only way by which God could attain to a realizing of the highest good: an assumption, which is necessary for us, not that we may be able to *will*, but to *see*. But is not the question, in Kant's moral proof of the existence of God, in the last resort a question of 'seeing'? On Kant's presuppositions, surely, we find ourselves forced to the assumption of the existence of God only for the reason that without it we are unable to *see* the possibility of the highest good. — No. 1067 is a summary of no. 1066.)

1067) *Klotzsch: Kurze Darstellung der Lehre vom moralischen Glauben.* In the *Ph. I.*, 1794, III, 3, pp. 362–389.

1068) *L.:* 1793. II, pp. 283–290. Review * of *Rel.*

1069) *Ludewig, Georg Martin: Der kalte Brand an dem Ideal der Kantischen Kritik der reinen Vernunft.* 8vo. Leipzig. 1793. Graffé. (According to the *Bücherlexica* of *Kayser* and *Heinsius*. Not contained in the general *Repertorium der Litteratur* for the years 1791–1795. And otherwise unknown to me.)

1069*a*) *Maass, Ih. Gbh. Ehrnr.:* cf. no. 977.

1069*b–f*) *Maimon, Slm.:* cf. nos. 783, 784, 787, 790, 791.

1070) *Materialien zur Geschichte der critischen Philosophie. In drey Sammlungen. Nebst einer historischen Einleitung zur Geschichte der Kantischen Philosophie.* (By *K. Glo. Hausius.*) Large 8vo. Leipzig. Breitkopf and Co. (A work which is as valuable as it is rare. After a preface of eight pages, and a table of contents, follows [pp. III — XCVI] a fairly complete bibliography of writings *upon* Kant, up to 1793 inclusive [the list of Kant's *own* works shows numerous lacunae], of 243 titles [no. 244 is given as an addendum, pp. CLXXI, CLXXII]. The remarks appended to most of the works cited [some lines to two pages long] are, so far as I have examined them, and I have identified the majority, reviews or portions of reviews from the *A. D. B.* and the *Th. A.* The works are grouped in four classes: [1] those of speculative and [2] practical content; [3] those referring to positive religion and [4] to the history of the Kantian philosophy. Within these classes, [1]–[3] are, unfortunately, not chronologically arranged: first the writings of the whole- or half-hearted followers of Kant [and those of Kant himself], secondly those of his whole- or half-hearted opponents are enumerated. The "Skizze zu einer Geschichte der Kantischen oder kritischen Philosophie" [pp. XCVII–CLXXI] is pretty worthless: it merely gives, in systematic arrangement, the *principal* objections made against the *main points* of Kant's system, without paying attention to their chronology, and in general without naming the works in question or their authors. Portions of reviews and long cuttings from no. 204 [pp.

CXVII–CXX, CXXVI–CXXXVII, CXL–CXLIII ; the numbers CXLI–CXLIV occur twice] are printed below the text. — The first *Sammlung* ["vermischten Inhalts" ; p. 258] contains nos. 663, 728, 603, 819, 196, 221, 454*a*, 185, 881, 362, 363. Besides this : pp. 156–186 ; review of *Schultz's Erläuterungen* [no. 195] from the *A. D. B.* 66, I, by *Sg.* [= Pistorius]. pp. 191–200 ; review of *Schmid's Grundriss* [no. 294] from the *A. D. B.* 75, I, by *Sg.* [= Pistorius]. pp. 200–217 ; review of *Schmid's* paper on *Empirismus und Purismus* [no. 294] from the *A. D. B.*, 88, I, p. 104, by *Wo* [= Pistorius]. pp. 233–258 ; review of the *Ph. Mg.* I, from the *A. D. B.*, 100, II, pp. 419–452, by *Ru* [= Glo. E. Schulze]. The second *Sammlung* ("metaphysischen Inhalts" ; p. 245] contains nos. 219, 220, 461, 310, 223, 293, 723, 336, 390, 434. pp. 239–245 have also cuttings from other reviews in the *A. D. B.* and *Obd.* The third *Sammlung* ["praktischen Inhalts" ; p. 238] contains nos. 927, 932, 403, 711–714, 226. Besides these : pp. 172–175 ; two reviews of *Snell's Menon* [no. 734*e*] from the *G. g. A.*, 1790, part 2, and *Obd.*, 1789, part 97.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (VIII.)

1071) *Michaelis, Chr. Fr.: Dissertatio de voluntatis humanae libertate.* Large 4to. Leipzig. pp. 42. (This work was translated by its author, and published with additions as no :)

1072) *Michaelis, Chr. Fr.: Ueber die Freyheit des menschlichen Willens. Eine philosophische Abhandlung.* Small 8vo. Leipzig. 1794. Göschen. pp. 132. (In its second part an accurate exposition of Reinhold's theory ; in its first section a polemic against the views of others.)

1072*a*) *Möller, Ant. Wlh. Pt.: Zur Beförderung der Nutzbarkeit des Predigtamtes und des theologischen Studiums.* Vol. I. Large 8vo. Duisburg on the Rhine. Helwingsche Universitätsbuchhandlung. pp. iv, 242. (There belongs here the second of the four articles, in which Möller recommends the pure moral system of Kant in opposition to the happiness-system. The title is : *Ueber die Darstellung der Bewegungsgründe zum Guten im Religionsunterricht, mit Hinsicht auf die Kantische Philosophie.* pp. 44–168.)

1072*b*) *Mutschelle, Seb.:* cf. no. 486.

1072*c*) *N. A. D. B.:* Vol. II. Cf. no. 955.

1073) *Niethammer, Fr. Imm.: Versuch einer Ableitung des moralischen Gesetzes aus der Form der reinen Vernunft.* In : *Ph. J.* II, 2, pp. 1–72. Also published separately. 8vo. Jena. pp. 72. (Popular exposition of the Kantian doctrines of pragmatic and practical principles, categorical imperative, highest moral principle, *etc.* Quite clever, and generally accurate. But no new ideas.)

1073 a–d, Nose.

1073*a*) *Nose, K. Wlh.: Nachschrift des Herausgebers.* pp. 115–126. In : *Ueber Sensibilität als Lebensprincip in der organischen Natur, von Jh. Ulr. Gli. Schäffer.* 8vo. Frankfurt on the Main. Gebhard and Körber. pp. 126. (Nose aims at basing medicine upon the Kantian philosophy. "Bevor nicht die leitenden Principien der Kritik in die Medizin aufgenommen, darin anerkannt und angewandt werden, ehe ist bey ihr an gehöriges Aufsuchen, Unterscheiden und Ordnen der Thatsachen ihres Kreises so wenig als an sicheres Wissen, noch an allgemeine Uebereinstimmung zu gedenken. Mit jenem Geiste aber bekannt, oder vielmehr von ihm durchdrungen, vermag man der edlen Kunst, was ihr noch mangelt, einen Kanon zu überliefern, wonach der richtige, und eine Disciplin, woraus

der irrige Gang in ihr leicht und sicher bestimmt werden kann." [p. 122.] With the application of the critical philosophy to medicine Metzger [in no. 1073*b*] is fully in sympathy, although he has different views as regards sensibility as the principle of life, and does not consider the opinions of Nose and Schäffer on this point to be reconcilable with the critical philosophy.)

1073*b*) *Metzger, J. D.: Ueber Irritabilität und Sensibilität als Lebensprincipien in der organisirten Natur.* 8vo. Königsberg. 1794. Hartung. pp. xiv, 118. Especially p. 118. (Continuing the thought of no. 1073*a*, Nose gives in no. 1073*c*, an apologetic work of Schäffer's against 1073*b*, a survey of the necessary properties of a medical theory, from the standpoint of the critical philosophy.)

1073*c*) *Schäffer, Jh. Ulr. Gli.: Vertheidigung einzelner Sätze in seiner Schrift über Sensibilität als Lebensprincip in der organisirten Natur, mit einem Aufsatz über die Erfordernisse zu Theorien, herausgegeben von K. Wlh. Nose.* 8vo. Frankfurt on the Main. 1795. Gebhard and Körber. pp. 80. Especially pp. 37–74. (To compare with this is the appendix to no. 1073*d*.)

1073*d*) *Schäffer, Jh. Ulr. Gli.: Entwurf über Unpässlichkeit und Krankheitskeime, mit Gedanken über die Würdigung einer Theorie von K. Wlh. Nose.* 8vo. Frankfurt on the Main. 1799. Gebhard and Körber. pp. 216.

1074) *N. Th. I.:* I, 5. pp. 418–456. Review* of *Rel.* (In essential only a summary.)

1075) *Obd.:* I, pp. 1134–1157. Review* of Kant's *Kleine Schriften* (no. 5).

1076) *Obd.:* II, pp. 816–822. Review* of *Rel.*

1076*a*) *Obereit, Jk. Hrm.:* cf. no. 388.

1077–1079, Olshausen.

1077) *Olshausen, Dtl. J. W.: Kann denn wirklich der Determinismus mit der Moral bestehen?* In: *Deutsches Magazin.* Vol. V. February. pp. 133–153. (The negation of the question is justified in a pretty confused way. Against this work appeared:)

1078) *Hegewisch, Dtr. Hm.: Auszug aus des Doktor Priestley's Abhandlung von der philosophischen Notwendigkeit, und aus seinen mit dem Doktor Price über diese Lehre gewechselten Schriften. An den Herausgeber des Deutschen Magazins.* Same place. Vol. VI. September. pp. 1086–1105. Vol. VII. 1794. January. pp. 99–144.

1079) *Olshausen, Dtl. J. W.: Eine Bemerkung, die Kantische Philosophie betreffend.* Same place. 1793. December. pp. 1439–1441. (The teaching of Kant as regards the dependence of religion upon ethics need not terrify us as something new and venturesome, since Shaftesbury had maintained somewhat similar doctrines, in deriving the concept of godhead from morality.)

1079 *a–l*) *Ph. A.:* Cf. nos. 251, 532, 533, 578, 585, 587, 602, 752, 754, 956, 957.

1080) *Ph. I.:* II, 1, pp. 121–129. Review * of *Rel.*

1080*a*) *Platner, E.:* cf. no. 188.

1080*b*) *Reinhold, C. L.:* cf. no. 275.

1081) *Resultate der philosophirenden Vernunft über die Natur des Vergnügens, der Schönheit und des Erhabenen* [by *Geo. Dreves*]. 8vo. Leipzig. Crusius. pp. 248. (Summaries of the most important works of modern philosophy on the topics enumerated in the title, with criticisms, — for the most part following critical journals. The collector is a disciple of Reinhold, and accordingly prefers the views of Reinhold and Kant.)

1081*a–c*) *Reuss, Mat.:* Cf. nos. 731–733.

1082–1084, Riem.

1082) *Riem, A.: Reines System der Religion für Vernünftige.* Part I. 8vo. Berlin. Nauck. pp. 404. (Riem had maintained in previous works [published partly anonymously, partly under his real name] — such as *Das reinere Christenthum, oder die Religion der Kinder des Lichts*, and *Christus und die Vernunft* — that the teachings of Christ and his apostles oftentimes conflicted with purely moral concepts. He had thus given occasion to several controversial writings, in which he is principally accused of arbitrary interpretation, and against which he defended his own views. No. 1082 is the last of these apologies. In it he polemises strongly against Kant, whose moral-philosophy [or, better, moral-theology] stands, he declares, in opposition to pure moral principles. Riem does, indeed, urge well-founded objections to the way in which Kant lets in the happiness-requirement by the back door, and then bases upon it belief in God and immortality. The practical proof of the existence of God proves nothing, according to Riem ; and the criticism of theoretical proofs in the *RV* compels one to regard God as a being immanent in the world. Riem, that is, is at bottom a pantheist. No. 1083 was the most important of the controversial writings published against Riem's work, *Christus und die Vernunft.* It belongs in this bibliography, because it was at the same time directed against Fichte's *Versuch* [no. 949].)

1083) *Theorie, Kritische — der Offenbarung. Nebst Berichtigung der Schrift: Christus und die Vernunft.* [By *Th. Gbh. Ehrur. Maass.*] 8vo. Halle. 1792. Michaelis and Bispink. pp. 340. (Riem defended his views against this work in no.)

1084) *Riem, A.: Ueber Christenthum und moralische Religion. Als Apologie der Schrift: Christus und die Vernunft, gegen den Verfasser der kritischen Theorie der Offenbarung und gegen Herrn Dr. Doederlein. Nebst einer Abhandlung über Moralität, zur Replik vom Verfasser der kritischen Theorie der Offenbarung.* Large 8vo. Halle. 1793. Michaelis and Company. pp. 240. (Riem maintains in this work that there are no

actions which are in themselves immoral, but only illegal; that there is no conflict between sensibility and reason, and that everything is subjected to natural necessity. These assertions are met by the *Replik* among others. The *Replik* remarks — and this holds as against Kant also — that the morality of an action does not lose by the fact that there are sensuous desires also impelling one to commit it: these last are physical effects, and, considered in themselves, neither morally good nor morally bad. They become so only when they imply the resolve of freedom to act in accordance with a given desire.)

1084*a*) *Rosenmüller, J. G.:* cf. *Rosenmüller*, 1794.

1084*b*) *Schaumann, Jh. Chr. Gli.:* cf. no. 998.

1085) *Schaumann, Jh. Chr. Gli.: Philosophie der Religion überhaupt und des christlichen Glaubens insbesondere. Zu akademischen Vorlesungen geschrieben.* 8vo. Halle. Gebauer. pp. 234. (Compendious summary of the views published by Kant and his disciples, — especially by Reinhold, Jakob, Tieftrunk and Fichte. No new ideas.)

1086) *Schaumann, Jh. Chr. Gli.: Aphorismen zur Logik und Metaphysik; anstatt den Diktaten für meine Zuhörer.* 8vo. Giessen.

1087–1117, Schiller.

(The first essays of Kant's which Schiller read were nos. 50 and 59. That these exerted an immediate influence upon Schiller's views upon the philosophy of history is shown with especial clearness in the poem *Die Künstler*, and in no.)

1087) *Schiller, Fr.: Etwas über die erste Menschengesellschaft nach dem Leitfaden der mosaischen Urkunde.* In *Thalia.* 1790. Part xi. pp. 3–29. Reprinted in: *Kleinere prosaische Schriften.* Part i. 1792. pp. 346–385. K. Goedeke's historico-critical edition of Schiller's collected works. Part ix. 1870. pp. 125–143.

(In the spring of 1791 Schiller began to read *U*, and during the following years read many others of Kant's writings; probably *RV* among them. He further attempted, by prolonged intercourse with the Kantians in Jena, to inform himself about the master's philosophy. The first effects of these pursuits are seen in nos. 1088 and 1089, — works of which Schiller himself writes to Körner, on the 4th of December, 1791, that he will find traces enough of Kant's influence in them. Ueberweg [no. 1116, pp. 168 ff.] proves convincingly that the principal material for the two essays was already collected in the summer of 1790, in the lectures on tragedy; and that they do not, therefore, rest upon Kantian principles, but merely contain, isolated here and there in the text, single sentences from Kant, embedded in a thought-complex which had taken shape independently of him: — indeed, certain of Schiller's assumptions stand in direct contradiction to Kant's system. The papers in question are entitled:)

1088) *Schiller: Ueber den Grund des Vergnügens an tragischen Gegenständen.* In the *Neue Thalia.* Vol. I. 1792. Part i. pp. 92–125.

Reprinted in *Kleinere prosaische Schriften.* Part iv. 1802. pp. 75–109. Goedeke: Schiller's collected works. Part x. 1877. pp. 1–16.

1089) *Schiller: Ueber die tragische Kunst.* In the *Neue Thalia.* Vol. I. 1792. Part ii. pp. 176–228. *Kleinere prosaische Schriften.* Part iv. 1802. pp. 110–163. Goedeke: Schiller's collected works. Part x. pp. 17–40.

(In the winter of 1792–3, after having twice worked through *U*, Schiller began a correspondence with Körner about it and the fundamental principles of aesthetics. This is printed in :)

1090) *Schillers Briefwechsel mit Körner. Von 1786 bis zum Tode Schillers.* Four parts. 8vo. Leipzig. 1847. Veit and Company. pp. 404, 360, 403, and x, 396. Second and enlarged edition. Edited by *K. Goedeke.* Large 8vo. Same place. 1874. Cheap edition. 1878. Part i. 1784–1792. pp. vi, 483. Part ii. 1793–1805. pp. viii, 505. (There fall to be considered here parts ii and iii [in Goedeke, books 2 and 3], which contain not only long letters on the principles of aesthetics, but also several independent papers, which Schiller had sent in to Körner. — In the winter of 1792–3, Schiller also delivered lectures on aesthetics, fragments of which were published, under the title :)

1091) *Schiller: Noch ungedruckte Fragmente aus Schillers aesthetischen Vorlesungen vom Winterhalbjahr, 1792–93.* In: *Geist aus Friedrich Schillers Werken, etc., gesammelt von Chr. Fr. Michaelis.* Second part. Large 8vo. Leipzig. 1806. Baumgärtner. pp. 241–284. Goedeke: Schiller's collected works. Part x. pp. 41–62. (As the fruit of his studies, Schiller intended to publish at Easter, 1793, a work entitled *Kallias oder über Schönheit.* But it never appeared. The pivotal point of the investigation was to have been the question of an objective principle of taste, the possibility of which Kant had denied. Schiller defines beauty as freedom in the *phenomenon* ("*Erscheinung*"). It would be, that is, only an analogue of freedom, not freedom itself. For there is freedom only in the intelligible world, — while beauty is only found in the world of phenomena. The beautiful *object*, therefore, does not actually *contain* the characteristics of freedom *in itself;* but *we put them into it:* though the object, considered by the understanding, is of course subjected to the chain of natural necessity. What makes us nevertheless look upon it as an analogue of freedom, is the circumstance that it appears to our sensibility as determined only by itself, and not by any cause external to it. Körner rightly objects to this view, that Schiller is merely giving a negative, not an *affirmative* objective characteristic as sign of cognition. Schiller thought later that he had discovered what was lacking; but did not impart his thoughts on the matter to Körner. In nos. 1095 and 1096 the definition of beauty [as freedom in the phenomenon] appears to shine through the still more indefinite expressions employed: one looks in vain for positive characteristics, by which alone the determination could have been made fruitful, if it expressed anything more at all than the strong desire of a poet, who wished to find again in nature what he

knew to be holiest in himself, — his free self-determination, — and to ennoble the highest of her productions — the beautiful which he so passionately worshipped — by this translation. For the rest, Schiller's attempt to discover an objective principle of beauty cannot in the last instance be crowned with any success, from the standpoint of the Kantian subjectivism. Attainable for it are only characteristics in the *phenomenon*, which *we* must first introduce into it, while the truly objective would be properties of *things-in-themselves*, which produce beauty in phenomena, or [in other words] compel us to introduce the characteristics of beauty into them. Schiller's divergences from Kant in his theory of the beautiful are not to be estimated as trivial, and would be more evident than they are, if Schiller had brought his views to greater clearness in the *Kallias* or in the promised [in no. 1095] *Analytik des Schönen*, and developed them to their ultimate conclusions. On the other hand, the two philosophers are completely in accord upon the principal points in the theory of the sublime. Schiller has devoted three essays expressly to this subject. They reproduce Kant's thoughts in an artistic and clever way, with some new perspectives. Their application of theory to the practice of art, especially of the drama, *is* very complete. The papers are entitled :)

1092) *Schiller: Vom Erhabenen. Zur weitern Ausführung einiger Kantischen Ideen.* In the *Neue Thalia.* 1793. Vol. III. Part iii. pp. 320–394. Vol. IV. Part iv. pp. 52–73. Goedeke. Part x. pp. 126–177. (The second part of the paper [in *Thalia*, from p. 366 onwards] bore the separate title *Ueber das Pathetische;* and was alone reprinted in the *Kleinere prosaische Schriften.* Part iii. 1801. pp. 310–372. In the place of the first part Schiller put an essay of later date, written under the influence of his later development, and connecting especially closely with no. 1096. It shows no *essential* departure, in its views of the sublime, from its predecessor :)

1093) *Schiller: Ueber das Erhabene.* In the *Kleinere prosaische Schriften.* Part iii. 1801. pp. 3–43. Goedeke. Part x. pp. 214–231. (No. 1092 was continued in :)

1094) *Schiller: Zerstreute Betrachtungen über verschiedene aesthetische Gegenstände.* In the *Neue Thalia.* Vol. IV. 1793. Part v. pp. 115–180. *Kleinere prosaische Schriften.* Part iv. 1802. pp. 28–74. Goedeke. Part x. pp. 178–206. (Important is Schiller's divergence from Kant in ethics. It is true that he is in agreement with him as regards the highest moral principle ; that is, also in the belief that the will is only determined by the mere form of the law, without any regard to happiness. At the same time, he endeavors to modify Kant's rigorism by ascribing to inclination a part in the fulfilment of the law. Without this participation of the inclination mankind can only execute individual moral acts ; they cannot become really moral beings. For true virtue is nothing else than an inclination to duty. Reason and sensibility are combined in man to a *single* personality ; and may not therefore come in conflict with one another in the

ideal condition of things, but must be in complete harmony. Such an ideal condition would bring happiness with it, but is unattainable. The task of mankind consists in the attempt to approximate more and more nearly to it. Harmony between reason and sensibility, between inclination and duty, is the sign of a beautiful soul. It manifests itself externally as charm ("Anmuth"); the path to it is aesthetic education, and it is itself only possible by a combination of this latter with moral force. If the requirements of the sensuous nature are in conflict with the moral law, and so make this harmony unattainable for man, he must subject his sensuous impulses to the moral law, — a mode of action, which partakes of the character of the sublime, and manifests itself externally as dignity ("Würde"). Nevertheless the harmony of the truly moral character, which is so entirely controlled by the moral feeling that it makes the performance of duty instinctive, always stands higher. Finally, therefore, the sublime is to be wholly resolved into the beautiful; "der Mensch muss lernen edler begehren, damit er nicht nötig habe, erhaben zu wollen." [No. 1096. Letter 23.] Schiller never departed from these ethical views, with their consideration of art from the moral point of view. I therefore enumerate here all together the works, in which this train of thought was brought to expression; although a further development can be noticed in them in other respects.)

1095) *Schiller: Ueber Anmuth und Würde.* In the *Neue Thalia.* 1793. Vol. III. Part ii. pp. 115–230. Also separately, with the addition: *An Carl von Dalberg in Erfurth. Was du hier siehest, edler Geist, bist du selbst. Milton.* 8vo. Leipzig. 1793. Göschen. pp. 120. *Kleinere prosaische Schriften.* Part ii. 1800. pp. 217–354. Goedeke. Part x. pp. 65–125. (Kant replies to Schiller's attack in a note to the second edition of *Rel.* He certainly says here, of Schiller's paper, that it is "mit Meisterhand verfasst," but persists in his opinion that only reverence, not charm or inclination, is reconcilable with the concept of duty.)

1096) (*Schiller:*) *Ueber die aesthetische Erziehung des Menschen in einer Reyhe von Briefen.* In *Die Horen.* 1795. Part i. pp. 7–48. Part ii. pp. 51–94. The last letters (17–27) under the title: *Die schmelzende Schönheit. Fortsetzung der Briefe über die aesthetische Erziehung des Menschen.* (*Im ersten und zweyten Stück der Horen.*) Same place. Part vi. pp. 45–124. *Kleinere prosaische Schriften.* Part iii. 1801. pp. 44–309. Goedeke. Part x. pp. 274–384. (Fichte's influence is very noticeable in no. 1096.)

1097) (*Schiller:*) *Von den nothwendigen Grenzen des Schönen, besonders im Vortrag philosophischer Wahrheiten.* In *Die Horen.* 1795. Part ix. pp. 99–125. Goedeke. Part x. pp. 387–406.

1098) (*Schiller:*) *Ueber die Gefahr aesthetischer Sitten.* In *Die Horen.* 1795. Part xi. pp. 31–40. Goedeke. Part x. pp. 407–414. Nos. 1097 and 1098 were combined by Schiller into a single article in his *Kleinere prosaische Schriften* (Part ii. 1800. pp. 355–415) under the title: *Ueber die nothwendigen Grenzen beim Gebrauch schöner Formen.*

1099) (*Schiller:*) *Ueber den moralischen Nutzen aesthetischer Sitten.* In *Die Horen.* 1796. Part iii. pp. 78–91. Goedeke. Part x. pp. 415–424. (In plain opposition to Kant's view of the radical evil in human nature, Schiller explains in no. 1099 that the will is originally good, and derives evil from the collision of the pleasant with the good, of desire with reason. No express reference is made to Kant.)

1100) (*Schiller:*) *Ueber das Naive.* In *Die Horen.* 1795. Part xi. pp. 43–76. Continuation and conclusion, under the titles: *Die sentimentalischen Dichter.* In *Die Horen.* 1795. Part xii. pp. 1–55. *Beschluss der Abhandlung über naive und sentimentalische Dichter, nebst einigen Bemerkungen einen charakteristischen Unterschied unter den Menşchen betreffend.* In *Die Horen.* 1796. Part i. pp. 75–122. In the *Kleinere prosaische Schriften* (Part ii. 1800. pp. 3–216) Schiller combined the three articles, under the title: *Ueber naive und sentimentalische Dichtung*, which it has since then borne. Goedeke. Part x. pp. 425–523. (Alongside of the work on this article, which really belongs here only in its latter part, there was going Schiller's poetic productivity, since the summer of 1795. Schiller, in his own phrase, ventured at first only on the *Ufer der Philosophie herumzufahren*, and so arose his idea-poems, which give his aesthetic and ethical views, draped in the raiment of poetic language, and embodied in plastic form by the activity of his imagination. I enumerate, as the principal of these from our point of view: *Das Ideal und das Leben* [*Das Reich der Schatten*], *Der Genius* [*Natur und Schule*], *Klage der Ceres*, *Das Mädchen aus der Fremde*, *Die Führer des Lebens*, *Die zwei Tugendwege*, *Die Philosophen* [the two last distichs: *Gewissensskrupel* and *Entscheidung*], and several of the *Votivtafel* and *Xenien.*

As regards the totality of Schiller's philosophical achievement, in the period of Kant's influence over him, it must be first of all realized, that all the works contain a large number of valuable thoughts of permanent importance. The mature personality of the poet has left its stamp upon them all; they are witnesses of his innermost life, one and all ennobled by that yearning after the ideal, to which they owe their origin in the first place, and by the strict self-regulation, which gives them their literary form. To bring them to the light of day required the eye of genius, which apprehends with intuitive clearness, and surveys with penetration the most complex mental processes, — the poetic imagination, which feels and experiences them — and mastery of language, to expound them with such astonishing simplicity and acuteness. In origin, form, and importance they most closely resemble the rich maxim-storehouse of Schiller's dramas. But in the strictly scientific development and establishment of these thoughts, and in their systematic connexion, Schiller is not to be put at all on the same level with Kant. As thinker, too, he remains always the rhetorical, imaginative poet. He is not content with furnishing occupation for the understanding of his reader; he takes entire possession of him, overpowers his imagination — his whole personality, and so falls out with the cold-blooded

tests of the understanding. What with ingenious antitheses, acute oxymora, and such-like conceptual artifices, it not seldom happens — particularly in the earlier writings — that exactness of thought is lost sight of, and that the ideas become warped and one-sided. Brilliancy of diction is purchased by general turns of expression, having no characteristic definiteness; the significant individuality of the phrase is sacrificed. The indeterminateness of many concepts, and the consequent vacillation in terminology often render it difficult for the reader to discover any concrete content in them, and to reconcile the different passages with one another. We often find what is right, — as Hemsen has very truly remarked [no. 1102, p. 5], — "bei Schiller als einen Besitz, von dessen Erwerbung er so zu sagen keine genügende Rechenschaft zu geben weiss, und den er wohl gar beim nächsten Anlasse wieder selbst zu verleugnen scheint." For arguments one gets unfounded or even unjustifiable abstractions, and empty concepts. The poetic imagination gives plasticity to these unreal schemata, and life, abstract ideas and forces appear to it personified: only too often does Schiller think himself raised above the necessity of testing the objectivity of his concepts by the rule of experience. In this he approximates to the post-Kantian idealism, in its different forms [Fichte, Schelling, Hegel]; at times he even seems to tread the threshold of the holy of holies, and with audacious hand to unveil the curtained image — the idealistic identity of thought and existence. But these are only momentary ideas. Schiller himself is unconscious of their range, and it is wholly false for the post-Kantian idealistic direction to try and claim the poet for its own [as do, *e.g.*, Hegel and Danzel; no. 1117, essays, pp. 1–84]. Schiller always held fast, as a matter of principle, to the Kantian dualism of subject and the independent, uncognizable object which is different from it [*Ding an sich*], as well as to the view that experience is at once source and limit of all objective knowledge. The Kantian doctrine of freedom, too, with all its obscurities and internal contradictions, was always religiously held by Schiller. The great influence which it was allowed to exercise upon his works, it exerted very much to their disadvantage.

Of the extensive Schiller-literature [a summary of which is given by *L. Unflad*, in *Die Schiller- und Goethe-Literatur* in Deutschland. 8vo. München. 1878. Unflad. pp. ii, 105; — a summary, however, which is very defective just with regard to Schiller's place in philosophy] I cite in what follows only those works, which are either specially devoted to the relation of Schiller to Kant, or occupy themselves with it in detailed fashion. The present status of investigation is given with the names of *Zimmermann*, *Tomaschek*, *Twesten*, *Ueberweg*, — to whom may be added, for the sake of completeness, *Hemsen* and *Meurer*. Of the rest, some, like *Grün*, *Fischer* and *Drobisch*, are less valuable than those quoted; the rest are wholly unimportant. For *K. Fischer's* work, cf. what is said of this author's general literary activity, under the year 1860. *Grün*, *Fischer* and *Sommer* [with *Hemsen* as well] distinguish two or three periods in the

influence of Kant upon Schiller; opine that in no. 1096 the latter shakes himself free of Kant under the influence of Goethe — "Kant überwinden" is the phrase; — and assert that his views of the relation of art to morality develop from the consideration of art from the moral point of view [as instrument of education] to the consideration of it from a purely aesthetical standpoint. The incorrectness of this view has been convincingly demonstrated by *Drobisch*, and in particular by *Tomaschek*, *Twesten*, *Meurer* and *Ueberweg*.)

1101) *Grün, K.: Friedrich Schiller als Mensch, Geschichtsschreiber, Denker und Dichter. Ein gedrängter Commentar zu Schiller's sämmtlichen Werken.* Large 12mo. Leipzig. 1844. Brockhaus. New edition. 1849. Same place. pp. viii, 776. Especially pp. 203–335.

1102) *Hemsen, Wlh.: Schiller's Ansichten über Schönheit und Kunst im Zusammenhange gewürdigt. I. D.* 8vo. Göttingen. 1854. Huth's press. pp. 46.

1103) *Tomaschek, K.: Schiller und Kant. Eine Abhandlung abgedruckt aus dem Programm des Gymnasiums der k. k. Theresianischen Academie.* 8vo. Vienna. 1857. Tendler and Co. pp. 53.

1104) *Fischer, Kuno: Schiller als Philosoph. Vortrag gehalten in der Rose zu Jena.* 1858. New (titular) edition. Small 8vo. pp. xi, 170. In *Fischer: Schiller. Drei Vorträge.* New edition. 8vo. Leipzig. 1868. Fues (Reisland).

1105) *Drobisch, Wlh.: Ueber die Stellung Schiller's zur Kantischen Ethik.* In: *Berichte über die Verhandlungen der königlich-sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.* 1859. Fifth series. Vol. XI. 8vo. Leipzig. 1860. Hirzel. pp. 176–194. (Drobisch makes the difference between Kant and Schiller appear smaller than it actually is.)

1106) *Zimmermann, Rob.: Schiller als Denker. Ein Vortrag zur Feier seines 100jährigen Geburtstages in der ausserordentlichen Sitzung der königl. böhm. Gesellschaft der Wissenschaften am 10. November 1859 gehalten.* 4to. Prague. 1859. Gerzabek's press. pp. 19. In *Abhandlungen der königlichen böhmischen Gesellschaft der Wissenschaften.* Fifth series, eleventh volume. Prague. 1861. In commission; the Calvesche k.k. Universitäts-Buchhandlung. Reprinted in *Zimmermanns Studien und Kritiken zur Philosophie und Aesthetik.* 8vo. Vienna. 1870. Braumüller. (Schiller's aesthetics is treated of in still greater detail, in:)

1107) *Zimmermann, Rob.: Aesthetik. Erster, historisch-kritischer Theil. Geschichte der Aesthetik als philosophischer Wissenschaft.* Large 8vo. Vienna. 1858. Braumüller. pp. 483–533.

1108) *Tomaschek, K.: Schiller in seinem Verhältnisse zur Wissenschaft. Von der kaiserlichen Akademie der Wissenschaften zu Wien gekrönte Preisschrift.* Large 8vo. Vienna. 1862. Gerold's son. pp. iv, 505. (A book in every respect excellent.)

1109) *Twesten, K.: Schiller in seinem Verhältnisse zur Wissenschaft dargestellt.* Large 8vo. Berlin. 1863. Guttentag. pp. iii, 175.

1110) *Sommer, Albin: Ueber die Beziehung der Ansicht Schillers vom Wesen und der geistigen Bedeutung der Kunst zur Kantischen Philosophie. Programm der Realschule I. Ordnung im Waisenhause zu Halle.* 4to. Halle. 1869. Waisenhaus publishing office. pp. 19.

1111) *Palm, Jh.: Vergleichende Darstellung von Kants und Schillers Bestimmungen über das Wesen des Schönen. I. D.* 8vo. Jena. 1878. Neuenhahn. pp. 31. (Schiller is said to have made no particular progress in his views about the beautiful since his first reading of *U.*)

1112) *Schnedermann, Frz.: Ist die Ethik Schillers eine andere nach als vor dem Kantstudium des Dichters? I. D.* Large 8vo. Leipzig. 1878. Hartmann's press at Reudnitz. pp. 34. Also as a brochure, under the title: *Ueber die beiden Hauptperioden in Schillers Ethik mit Rücksicht auf das Verhältniss des Dichters zu Kant.* 8vo. Leipzig. 1878. Hinrichsche Buchhandlung: Verlags-Conto. pp. 33. (Schiller's ethics does not fall into two periods. The foundations of his moral system in the period after the influence of Kant had begun are to be discovered in the prose and verse works of his youthful period, — though in undeveloped form. The assertion is only so far right, that a character like Schiller's, with its striving towards independence, could not have allowed him to become a follower of Kant, had not Kant's ethics shown in their outline a conformity with his innermost being, as he expresses it himself, in the works of his earlier years. In the conceptual formulation and in the details of the theory, however, Kant's influence was far more important than Schnedermann supposes. Not without value is the collection of passages bearing on the matter from Schiller's earlier writings.)

1113) *Schnedermann, Frz.: Kant und Schiller.* In the *Zeitschrift für kirchliche Wissenschaft und kirchliches Leben, herausgegeben von Chr. E. Luthardt.* First year. 1880. pp. 486–493. (Where Schiller differs from Kant, he is supposed — apart from his denial of radical evil — to be unconsciously approximating to ecclesiastical orthodoxy.)

1114) *Schmidt, Paul: Kant, Schiller, Vischer: Ueber das Erhabene. I. D.* 8vo. Halle. 1880. Plötz' printing press. pp. 58. Also published as brochure. 8vo. Halle. Niemeyer. pp. 65. (Vischer's system is the inevitable standard, by which the correctness of the views of Kant and Schiller is to be measured. The principal questions which these authors leave open have been answered by Vischer.)

1115) *Meurer, Chr.: Das Verhältniss der schillerschen zur kantschen Ethik. Würzburger I. D.* 8vo. Freiburg im Breisgau. 1880. Herder. pp. 55. Second titular edition. 8vo. Leipzig. 1886. Fock. pp. 55. (Schiller's ethics is represented to contain no change in principle from Kant's moral theory, but to be only a completion of this.)

1116) *Ueberweg, Fr.: Schiller als Historiker und Philosoph. Mit einer biographischen Skizze Ueberweg's von Fr. A. Lange. Herausgege-*

ben von Mor. Brasch. Large 8vo. Leipzig. 1884. Reissner. pp. xlvii, 270. (Very valuable as supplement to Tomaschek's *Preisschrift*, no. 1108. — Especially concerned with the Schiller-Körner correspondence is a very thorough account by :)

1117) *Danzel, Th. W.:* in the *Wiener Jahrbücher der Literatur.* 1848. Vol. 121. pp. 1–25. Reprinted in : *Th. W. Danzels Gesammelte Aufsätze, herausgegeben von O. Jahn.* 8vo. Leipzig. 1855. Dyk. pp. 227–244. Same place. pp. 1–84 : *Ueber den gegenwärtigen Zustand der Philosophie der Kunst und ihre nächste Aufgabe*, — an essay, which also deals with Schiller's aesthetics in a detailed way.

1117*a*) *Schlosser, J. G.:* cf. *Schlosser*, 1795.

1117*b*, *c*) *Schmid, Jh. Wlh.:* cf. nos. 613, 614.

1117*d*) *Schmid, K. Chr. Erh.:* cf. no. 836.

1117*e*) *Schneider, K. H. Gl.:* cf. no. 351.

1117*f*) *Schuderoff, Inth.:* cf. no. 946*b*.

1118) *Schulz (J. E.): Versuch einer nähern Würdigung des Gehaltes objectiver und subjectiver Gründe in der Lehre vom Daseyn Gottes.* In the *Ph. I.* I. 3. pp. 435–490. (Attempt to combine the physico-theological with the ontological proof of the existence of God, setting out from misunderstood and wrongly applied critical principles ; *e.g.*, from Kant's apprehension of the transcendental ideal. Reason finds the concept of purposiveness in itself, and, in applying it to nature, sees in this latter purposes which it is compelled to refer to a highest being. The idea of God is, therefore, just as true and objectively valid, as a necessary concept of the understanding, as reason itself is real, — real, and not a mere thing of thought.)

1119) *Schulze, K. L.: Dissertatio exhibens nonnulla ad doctrinam de iudiciis analyticis atque syntheticis spectantia. Sine praeside.* 8vo. Frankfurt on the Oder. Four sheets.

1119*a–d*) *Schwab, Jh. Chp.: Sur la correspondance de nos idées avec les objets.* In *Mémoires de l'Académie royale des sciences et belles-lettres.* Years 1788 and 1789. 4to. Berlin. 1793. Decker. pp. 417–435. (Among other things, polemic from the Leibniz-Wolf standpoint against Kant's doctrine of the categories, of the thing-in-itself, and of mathematical knowledge. — Cf. also nos. 532, 533, 602.)

1119*e*) *Schwarz, Fr. Hnr. Chn.: Religiosität, was sie seyn soll, und wodurch sie befördert wird. Eltern und Religionsfreunden und überhaupt allen denen gewidmet, welchen wahre Religion am Herzen liegt.* 8vo. Giessen. Heyer. pp. iv, 298. Second edition, completely revised and enlarged, under the title : *Katechetik oder Anleitung zu dem Unterricht der Jugend im Christenthum.* 8vo. Same place. 1818. pp. xix, 370. (Strongly influenced by Kant's moral-theology. In the second edition, however, there is no trace of this influence to be found. The work has changed in it from a philosophico-theological into a purely theological.)

1119f, g, Schwarz, Jldf.

1119*f*) *Schwarz, Jldf.: Handbuch der christlichen Religion.* Large 8vo. Bamberg and Würzburg. Göbhardt. Vol. I. 1793. pp. xxxvi, 343. Vol. II. 1794. pp. xxiv, 310. Vol. III. 1794. pp. 326. Second edition, improved and enlarged (edited by *Rom. Schad*). Same place. 1797. Vol. I. pp. l, 345. Vol. II. pp. xxxviii, 312. Vol. III. pp. 336. Third edition. 1800. Fourth and cheap edition. 1804. Fifth edition, improved and enlarged. 1818. Vol. I. pp. 344. Vol. II. pp. 308. Vol. III. pp. 384. (The author — a Roman Catholic — has accepted the main principles of Kant's practical philosophy and moral-theology, but only externally; he attempts to derive the infallibility of the Pope and the whole hierarchical system from them, — and in particular from moral requirement. — To mention by the same author are the following:)

1119*g*) *Betrachtungen über einige der wichtigsten praktischen Wahrheiten der christlichen Religion* (by *Jldf. Schwarz*). 8vo. Bamberg and Würzburg. 1793. Göbhardt. pp. 344.

1120) *v. Seidlitz, K. Sgm.: Briefe über Gott und Unsterblichkeit, nebst einem Dialog über Raum und Zeit.* 8vo. Breslau. Meyer. pp. 190. (In no way important. The pre-critical proofs of God and immortality are rebutted: it had been better, more concisely and more convincingly done by Kant himself and some of his more gifted followers. Altogether un-Kantian, against the spirit of Kant's moral proofs, is the objection that, if God and immortality could be proved, and therewith the eternal happiness of the virtuous made completely certain, there would be no morality, because there could be no moral actions without self-advantagement. The appended dialogue proves the subjectivity of time and space.)

1121) *Seiler's gemeinnützige Betrachtungen der neuesten Schriften, welche Religion, Sitten und Besserung des menschlichen Geschlechts betreffen.* pp. ii, 323–384. Review *† of *Rel.*

1122) *Snell, C. Ph. Mch.: Erklärung des göttlichen Gebots von der Keuschheit. Nach den neuesten und bewährtesten Grundsätzen der reinen vernunftmässigen und biblischen Sittenlehre. Als ein Lehr- und Lesebuch für junge Leute von zwölf Jahren und darüber, in und ausser Schulen zu gebrauchen.* 8vo. Frankfurt on the Main. 1793. Pech. pp. xiv, 77. (The teaching of moral doctrines is, according to the preface, to be based upon Kant's moral principle. The work is an unsuccessful attempt at this.)

1122*a*) *Snell, Fr. Wlh. Dn.:* cf. no. 734*l*.

1123–1125, Jh. Pt. Ldw. Snell.

(He is the son of *Jh. Pt. Snell*, [cf. under the year 1796]; brother of *Fr. Wlh. Dn. Snell* [1789], *Chr. Wlh. Snell* [1790], *L. Imm. Snell* [1794], and *C. Ph. Mch. Snell*, no 1122.)

1123) *Snell, Jh. Pt. Ldw.: Critik der Volksmoral für Prediger, nach kantischen Grundsätzen bearbeitet.* Small 8vo. Frankfurt and Leipzig. 1793. Pech. pp. xvi, 512. Second edition, improved and enlarged. 8vo. Heidelberg. 1797. Pfähler. pp. 701. (Tedious and discursive; a popular exposition, avoiding, wherever possible, the Kantian terminology, and laying special emphasis on the harmony between Kant's moral philosophy and the gospel. The following works of this author have the same purpose as this no. 1123. They are just as tedious.)

1124) *Snell, Jh. Pt. Ldw.: Sittenlehre in Beyspielen für Bürger- und Landleute. Gesammelt und zum Druck befördert von J. P. L. Sn., Verfasser der Critik der Volks-Moral.* 8vo. Bremen. 1794. Willmanns. pp. 356. Second and improved edition. 1797. Part II. 1798. pp. 280. Third and fourth editions. 1807. 1819.

1125) (*Snell, Jh. Pt. Ldw.:*) *Volkspredigten und Gespräche über Gegenstände der reinen Sittenlehre. Vom Verfasser der Critik der Volksmoral.* 8vo. Giessen. 1795. Heyer. pp. 176.

1125*a*) *Spinozas Ethik:* cf. no. 879.

1125*b*) *Stattler, Bened.:* cf. no. 630.

1126, 1127, Glo. Chr. Storr.

1126) *Storr, Glo. Chr.: Annotationes quaedam theologicae ad philosophicam Kantii de religione doctrinam.* 4to. Tübingen. Born. pp. 80. (When Kant denies the possibility of an immediate influence of God upon the world, the resurrection, and the trinity in unity, he is going against his own principles; according to which we cannot determine anything as regards not-sensuous objects [things-in-themselves]. — Ethics must pay regard to happiness; the hope of happiness is an allowable motive. A good translation of this no. 1126 is no.)

1127) *Storr, Glo. Chr.: Bemerkungen über Kants philosophische Religionslehre — aus dem Lateinischen. Nebst einigen Bemerkungen des Uebersetzers über den aus Principien der praktischen Vernunft hergeleiteten Ueberzeugungsgrund von der Möglichkeit und Wirklichkeit einer Offenbarung, in Beziehung auf Fichte's Versuch einer Kritik aller Offenbarung* [by *F. G. Süskind*]. 8vo. Tübingen. 1794. Cotta. pp. viii, 240. (The translator agrees with Fichte in regard to the principles, but not in the application of them. Thus he maintains — and rightly, from Fichte's standpoint — that precepts, which cannot be derived from the principles of practical reason, if they only do not contradict these, but even prove in the long run to be important and useful for morality, may also constitute the content of revelation.)

1128) *Teller's (Wlh. Abrh.): Neues Magazin für Prediger.* Vol. I. Part ii. pp. 1–21: *Bemerkungen über das Ueberspannte in den gewöhnlichen moralischen Predigten,* by *H.* [= *Chn. Frdr. K. Herzlieb.* Cf. Vol. I. Part i. 1792. Preface. p. ii.] (Kantian ideas; the difference

between rational and sensuous love to God is determined on Kantian principles.)

1129) *Th. A.*, III, pp. 449–453. Review * of *Rel.*

1130) *Theoria intellectus, quam cum positionibus de judiciis syntheticis a priori — exponent Mch. W. Behr et J. Ign. Schwaiger.* 8vo. Würzburg. pp. 20.

1130*a*, *b*) *Tieftrunk, I. H.:* cf. nos. 640, 646.

1130*c*) *Versuch über Jakobs Unsterblichkeitsbeweis:* cf. no. 351.

1130*d*) *Weber, Jos.:* cf. no. 889.

1130*e*) *Wedag, Fr. Wlh.:* cf. *Wedag*, under 1798.

1130*f*) *Wedekind, K. J.: Von dem besonderen Interesse des Natur- und allgemeinen Staats-Rechtes durch die Vorfälle der neueren Zeiten, nebst einem Anhange über das Recht zu begnadigen von Herrn Hofrath Feder.* 8vo. Heidelberg. 1793. Pfähler. pp. 230+9. (Among the "Vorfälle," which are named in the title, there figures, as no. 17, "die kantische Reform.")

1131) *Wedekind, Fr.: Dissertatio. Positiones selectae ex philosophia critica purae rationis. Praeside J. Koch.* 4to. Heidelberg. 1793. (Cf. no. 769.)

1131*a*) *Weishaupt, Ad.:* cf. no. 307.

1132) *Werdermann, J. C. G.: Kurze Darstellung der Philosophie in ihrer neuesten Gestalt.* Vol. I. Large 8vo. Leipzig. Crusius. pp. 456. No second volume appeared. (A summary, often given *verbatim*, of *Jakob's* and *C. Chr. Erh. Schmid's Lehrbücher;* influenced by Reinhold; embracing both theoretical and practical philosophy; intended for the first grade of instruction in schools and universities; in no sense important.)

1133) *Werdermann, J. C. G.: Neuer Versuch zur Theodicee, dritter Theil; oder Versuch einer Geschichte der Meinungen über Schicksal und menschliche Freiheit, von den ältesten Zeiten an, bis auf die neuesten Denker.* Also under the special title: *Versuch einer Geschichte . . . . . Denker.* Large 8vo. Leipzig. Crusius. pp. xx, 454. (The critical philosophy gives the criterion of judgment.)

1134–1137, Geo. Fr. Werner.

1134) *Werner, Geo. Fr.: Versuch einer allgemeinen Aetiologie.* First book. Motto: *Tandem.* 8vo. Giessen. 1793. [More exactly, 1792.] Krieger. pp. xlii, 267. (Werner's system is a kind of psychophysics. All matter has mind attached to it. According to his judgment of Kant, expressed in a footnote, what is true in Kant's doctrines has never been denied by any one. But this truth is unintelligibly expressed, and intermixed with much that is false. A greater space is assigned to the polemic against Kant in :)

1135) *Werner, Geo. Fr.: Journal für Wahrheit.* Large 8vo. Marburg. 1793. Krieger. pp. xiv, 112. (Werner defends his first book of

the general Aetiology against the Kantian system as represented by Jh. Schultz's exposition. He frequently entirely misunderstands the arguments of his opponent; and he contributes nothing in the way of explanation or grounds for decision. The same thing holds of the criticism — extending only to the two first sections of the introduction to the *RV* — in no. :)

1136) *Werner: Probe einer Prüfung der Kritik der reinen Vernunft von Immanuel Kant, zweyte Auflage, Riga, 1787.* In the *Ph. A.*, 1795. II, 4, pp. 60–73.

1137) *Werner: Journal für Wahrheit. Zweytes Stück.* Large 8vo. Hamburg. 1797. Bachmann and Gundermann. pp. 122. According to the *Bücherlexika* of *Kayser* and *Heinsius* a "drittes Stück" appeared in 1798. In the *Allgemeines Repertorium der Literatur für die Jahre 1796–1800* no mention is made of it. And in a review, published after Werner's death in the *N. A. D. B.* (Vol. 55. 1800. pp. 80–82), by *Rh.*, with the author of which (as he states himself) Werner was personally acquainted, only the two first "Stücke" are noticed. The sign *Rh.* is not mentioned by *Parthey* (*Mitarbeiter Nicolais*) as used in the year in question; so that it is probably simply a misprint. In the second "Stück" (no. 1137) there occurs as no. 3 the essay: *Prüfung der Reinholdischen Philosophie in beständiger Hinsicht auf die allgemeine Aetiologie.* (Reinhold is right in his assertions regarding the previous deficiencies of philosophy. But these are not supplied by Reinhold's theory, — but only by the Aetiology.) As no. 4: *Der Streit über die Dinge an sich, aus der Aetiologie geschlichtet.* (Every one knows only *one* thing-in-itself; that is, himself, in his will and consciousness. All other knowledge of things-in-themselves depends upon analogy, and is only probable.) As no. 5: *Angriff der Aetiologie auf den Skepticismus des Aenesidemus.*

1138) *Wilke, S. B.: Einladungsschrift zu seinen Vorlesungen über die Kantische Philosophie.* 8vo. Greifswalde. pp. 24.

1139) *Wissenschaften, Die moralischen ——. Ein Lehrbuch der Moral und natürlichen Religion in ihrem ganzen Zusammenhange. In zwey Theilen.* (By *F. H. Chn. Schwarz.*) 8vo. Leipzig. Göschen. pp. 456 and 366. Also fourth part of the *Lesebuch für die Jugend der Bürger und Handwerker*, by *J. Gtthf. Lorenz.* (Gives a popular survey of ethical doctrines, natural law, political science, philosophy of religion, on Kant's principles, but without employing his terminology, and avoiding any attempt at fundamental examination of the highest principles. Nevertheless the book is little suited for the purpose formulated in the secondary title. — The second edition, very much changed and enlarged, appeared, divided into two courses of lessons, under a new title in :)

1139*a*) *Schwarz, J. H. Chn.: Die moralischen Wissenschaften. Ein Lehrbuch der Moral, Rechtslehre und Religion nach den Gründen der Vernunft.* 8vo. Leipzig. 1797. Göschen. *Erstes Lehrbuch: Katechismus der Vernunft.* pp. xxiv, 118. *Vollständiges Lehrbuch für Schulen und Erwachsene zur Bildung des Verstandes und Herzens.* Vol I.

(*Tugendlehre.*) pp. 388. Vol. II. (*Religions- und Rechtslehre.*) pp. 268.

1139*b*) *Zschokke, H.: Ideen zur psychologischen Aesthetik.* 8vo. Frankfurt on the Oder. (All aesthetic principles arise empirically by abstraction from the multiform content of the maxims and rules of art, and by extracting all that is identical in this. No aesthetical principle, on the other hand, admits of aprioristic determination from pure reason.)

1139*c* *Zurückforderung der Denkfreyheit* (by *Fichte*): cf. no. 1314.

1794.

1139*d–g*) *Abicht, J. H.:* cf. nos. 419, 420, 431, 432.

1140) *Abicht's philosophisches Journal.* Vol. I. pp. 282–294. 348–363. Review of *Rel.*, second edition.

1141) *A. D. B.:* 116, II, pp. 445–8. Review † of Kant's *Entdeckung* (no. 70) by *Ru* (= Glo. E. Schulze).

1142) *A. D. B.:* 117, I, pp. 78–105. Review *† of *Pr. V.* by *Wo* (= Pistorius).

1142*a–f*) *A. L. Z.:* I. Review of *Rel.* Cf. no. 276. And cf. also nos. 1235, 1236, 1316, 1317, 1322.

1142*g*) *Ammon, Cp. Fr.: Ueber die Aeusserungen Jesu von seiner Wiederkunft zum Weltgerichte.* In the *N. Th. J.*, III, pp. 185–200. (Attempt to interpret Christ's doomsday-speeches morally.) Same place. pp. 252–263. (Defence of this moral interpretation, on the occasion of a review of *Rosenmüller's Bemerkungen das Studium der Theologie betreffend.* 1794.)

1143) *Ammon, Cp. Fr.:* review * of Kant's *Rel.*, second edition. In the *N. Th. J.*, III, pp. 490–500. (With a defence of the Kantian exegesis, as rightly applied. — Cf. no. 1029*a*, and *Ammon*, 1795 [*Ideen*].)

1143*a*) *Ammon, Cp. Fr.: Disquiritur, quatenus disciplina religionis et theologiae christianae pendeat ab historia Jesu Christi.* 4to. Göttingen. 1794. pp. 20. Reprinted in: *Sylloge commentationum theologicarum. Edita a Dv. Jl. Pott et Ge. Alx. Ruperti.* 8vo. Helmstädt. 1800. Fleckeisen. No. 4. And in: *Ammon: Nova opuscula theologica.* Small 8vo. Göttingen. 1803. Dieterich. *Commentatio* vii. pp. 117–134. (Ammon regards Christianity as a merely moral religion, and believes that the history of Christ has no other value for religion than that of explaining and exemplifying the religious concepts and doctrines, furnished by revelation and reason.)

1143*b*) *Antimachiavel* (by *L. H. Jakob*): cf. no. 370*a*.

1144) *Aristoteles über die Seele. Aus dem Griechischen übersetzt und mit Anmerkungen begleitet von Mch. Wzl. Voigt.* 8vo. Frankfurt and Leipzig (Prague). Herrl. pp. xxii, 256. (Attempts to discover the germs of the philosophy of Kant and Reinhold in Aristotle; but is sometimes led by this object to wrong translations.)

1145) *Bardili, Chr. Gottfr.: Sophylus oder Sittlichkeit und Natur als Fundamente der Weltweisheit. In zwey Gesprächen. Nebst einer Abhandlung über den Geist des Zeitalters.* 8vo. Stuttgart. Erhard and Löflund. pp. xvi, 204. (In the first dialogue Kant's remarks in *U*, regarding the physico-teleological ground of conviction of the existence of God, are made use of. Man possesses in himself a capacity for freedom. He transfers the higher, rational ends thus presented to him to nature; discovers them in her; is thereby confirmed in his belief in God; and becomes accustomed to consider his destiny, on the analogy of nature, as a system of ends, all converging in morality as the highest end.)

1146) *Bauer, K. Gf.: Ueber die Veredlung der Neigungen in Beziehung auf Verminderung des menschlichen Elends.* In *I. S. Fest's Beiträge zur Beruhigung, etc.* Parts i and iii of Vol. IV. Reprinted in: *Bauer: Philosophische Versuche über Gegenstände der Moral und Paedagogik.* 8vo. Leipzig. 1797. v. Kleefeld. No. II. pp. 193–296. (In the spirit of the critical philosophy. Bauer softens Kant's rigorism in the same way that Schiller does. The conflict between duty and inclination must be done away with; we must strive to attain a perfect harmony between them. — Similar is the thesis of the third and last paper of the *philosophische Versuche* [pp. 299–365: *Von dem Einflusse der moralischen Kultur des Menschen auf die Kultur seiner Naturkräfte und ihrer Erzeugnisse*]. The moral principle must dominate the development of the natural forces in man, and bring about a complete harmony among them.)

1146*a*) *Beck, Ch. Dn.: Observationes critico-exegeticae.* 4to. Leipzig. pp. 14 ff. (Polemic against Kant's moral exegesis.)

1146*b*) *Beck, Ik. Sgsm.:* cf. no. 1030.

1147) *Beiträge zur Erläuterung und Prüfung des kantischen Sistems in sechs Abhandlungen.* [By *K. L. Primavesi;* edited, according to the preface, by *F. N. Baur.*] 8vo. Gotha. Ettinger. pp. xvi, 134. (All the articles are of but ephemeral value. I. *Ueber das limitirende Urtheil zur Erläuterung des kantischen Systems.* pp. 3–16. It is explained as a judgment in which two half-contradictory predicates, relating primarily to intuition, are simultaneously stated of one and the same subject. II. *Ueber Anschauung und Begriff. Zur Erläuterung des kantischen Systems.* 1792. pp. 19–34. Attempts to support Kant's assertion that there is no intuition without thought, by the un-Kantian argument that he makes intuition stand to concept as thing to attribute, and understands by intuition the idea of a simple something in space and time, — so that in all knowledge there is as much of intuition as there is of space and time. III. *Etwas über den Grundsatz der Quantität zur Prüfung des kantischen Systems.* 1792. pp. 37–48. No place may be allowed to this in the *Kritik*, since it is partly founded upon experience, partly not even supported by that. IV. *Betrachtungen über den Grundsatz der Wirklichkeit im kantischen Sistem.* pp. 51–58. The principle of necessity is contained in this other principle, in its present form. The latter should therefore run: what is

sensed, that is real. V. *Disquisitio historico-philosophica de philosophiae criticae ad idealismum empyricum ratione.* 1792. pp. 61–94. The author entirely mistakes the concept of empirical idealism, and makes Kant in his refutation of it prove the existence of things-in-themselves, — a task in which, it is true, he is not in the writer's opinion successful, while on the other hand empirical idealism does not either follow from his philosophy. VI. *Disquisitio historico-philosophica sistens categorias Aristotelis et Imm. Kantii inter se comparatas.* 1791. pp. 97–138. The difference of the two tables of categories is due to the fact that Aristotle and Kant were aiming to reach a different goal by different roads; the former asking nothing as regards the origin of the categories, the latter excluding everything that depends upon experience, — the former reckoning the categories to universal logic, the latter to transcendental. Kant's table of categories is unobjectionable, — useful as a guiding thread in all the sciences.)

1148) *Bendavid, Laz.: Versuch über das Vergnügen.* 8vo. Vienna. Stahel and Co. Parts i and ii. pp. 271 and 288. (On the occasion of a discussion of aesthetic and moral pleasure, Bendavid passes certain, not wholly unjustifiable criticisms upon Kant's definition of beauty, his moral principle, and his doctrine of the reconcilability of human freedom with the creation of substances by God.)

1148*a*) *Beyspiel und Beweis von der Wirksamkeit und Brauchbarkeit des reinen Sittengesetzes im Unterricht und in der Erziehung der Kinder, aus meinem pädagogischen Tagebuche.* By *e.* In: *Der Reichsanzeiger. Jahrgang 1794.* Vol. I. pp. 41–44. (Communication of a case from practical educational experience, which appears to speak in favor of the Kantian moral principle, and in opposition to that of eudaemonism.)

1148*b*) *Bibliothek, Göttingische —— der neuesten theologischen Literatur, herausgegeben von Th. Fr. Schleussner und K. Fr. Stäudlin.* Vol. I. Part i. pp. 45–55. Review * of *Rel.* Second edition.

1148*c*) *Bitte* [containing a request for a Kant-commentary *à la* Vaihinger] in: *Der Reichsanzeiger. Jahrgang 1794.* Vol. II. p. 422.

1149) *Böllinger, J. A.: Ueber die Stammgesetze und Selbstgüter des menschlichen Geistes zur Grundlegung einer Bildungspolitik.* 8vo. Mannheim. Schwan and Götz. Five sheets. (The "Grundgüter" or "Selbstgüter" of the human mind, such as industry, strength, constancy, *etc.*, are enumerated under the table of categories; and from them is developed a system of moral doctrines or categorical imperatives or "Stammgesetze," — all in tolerably unintelligible language.)

1149*a*, *b*) *Brastberger, Gbh. Ulr.:* cf. nos. 753, 758.

1150) *Briefe, Philosophische —— über das Princip und die ersten Grundsätze der sittlich-religiösen Erziehung* [by *I. Cp. Greiling*]. Large 8vo. Leipzig. Crusius. pp. 540. (Application of the Kantian views upon moral-theology to paedagogy. All religious instruction must be based upon moral instruction; and both alike must not be begun until the child has attained to a clear consciousness of the possession of practical reason,

the moral law, and free will ; has acquired a sufficient store of independently thought-out and rightly understood moral concepts ; has developed its moral feeling ; and has given a moral direction to its faculty of desire.)

1150*a*) *Ceres* (by *Pölitz*): cf. no. 1461.

1151) *Conz, K. Ph.: Abhandlungen für die Geschichte und das Eigenthümliche der späteren stoischen Philosophie, nebst einem Versuche über christliche, kantische und stoische Moral.* 8vo. Tübingen. Heerbrandt. pp. ii, 178. (The "Versuch." pp. 127–178, declares itself in opposition to the frequent equating of the Kantian, Stoic and Christian ethic, and to the unexegetic derivation of the last from the principles of the first.)

1151*a*) *Cramer, J. A.:* cf. no. 1051.

1151*b*) *Darstellungen, Mahlerische* ——: cf. *Pölitz*, no. 1460.

1151*c–g*) *Eberhard, I. A.:* cf. nos. 576–579, 755.

1152) *Eck.:* Vol. III. Part iii. pp. 238. Vol. IV. Part i. pp. 271. Parts ii and iii. pp. 252 and 285. 1795. *Bemerkungen über die Schrift des Herrn Professor Kant, die Religion innerhalb der Grenzen der blossen Vernunft.* (*Eckermann* works through *Rel.* polemically point for point, view for view; most of his objections have some body to them, but he often loses himself, as is only natural, in triviality, and so makes his work tedious and even unpleasant reading. In vol. IV, part iii, pp. 1–34, he repels the objections made against III, 3 by the *G. g. A.* [1795. I. pp. 113 ff.], by *Ammon* [*Christliche Sittenlehre*, 1795, p. 99], and by the *Th. A.* [1795, p. 369] ; and again, in vol V, part i, preface, pp. 2–28, the attacks of the *N. Th. I.* [1795, pp. 882–911] against *Eck.* III, 3 and IV, 1.)

1153) *von Eckartshausen, K.: Zahlenlehre der Natur, oder: die Natur zählt und spricht. Was sind ihre Zahlen? Was sind ihre Worte? Ein Schlüssel zu den Hieroglyphen der Natur.* Large 8vo. Leipzig. 1794. Beer, in commission. Twenty-seven sheets.

1154) *von Eckartshausen, K.: Probaseologie oder praktischer Theil der Zahlenlehre der Natur.* Large 8vo. Leipzig. 1795. Gräff, in commission. Twenty-nine sheets. (von Eckartshausen attempts in these works to give a somewhat better appearance to his cabalistic, mystic nonsense, by clothing it in the dress of the Kantian philosophy, and trying to prove the possibility of a knowledge of supernatural objects [things-in-themselves] by incredible ingenuity in the application of Kant's principles.)

1155) *Eggers, J. Frd.: Ueber den moralischen Werth der Theorien vom Zwecke Jesu.* 8vo. Hannover. Helwing. pp. 68. (Eggers takes the belief in revelation under his protection, and regards the death of Christ as a death of atonement. Kant's theory is shortly cited in the fourth place, but no judgment passed upon it.)

1156) *Erhard, Jh. Bjn.: Versuch einer systematischen Eintheilung der Seelenkräfte.* In *Beyträge zur philosophischen Anthropologie und den damit verwandten Wissenschaften. Herausgegeben von Mich. Wagner.* First volume. 8vo. Vienna. Stahel and Company. No. I. pp. 1–27. (In the second volume, 1796, as no. V. pp. 223–228 :)

1156*a*) *Erhard: Nachtrag zur Eintheilung der Gemüthskräfte.* (Erhard is in many points dependent upon Kant.)

1157) *Erziehung, Ueber moralische —— nach den Grundsätzen der kritischen Philosophie* [by *H. Stephani*]. In the: *Archiv der Erziehungskunde für Deutschland.* Large 8vo. Weissenfels and Leipzig. Severin. Fourth volume. No. 1. (Kant's principles of morality — the end of man and reverence for the moral law as the only motives — are carried to so extreme a length that, *e.g.*, the requirement is derived from them that school-regulations shall be laid before young people for examination and recognition.)

1157*a*) *Feder, J. G. H.:* cf. no. 333.

1157*b–g*) *Fichte, Joh. Gli.:* cf. nos. 1317, 1322–1325, 1337.

1157*h*) *Fischer, F. C. I.: Die Philosophen wissen nicht, was Sitte ist, und wollen uns einen ersten Grundsatz der Sittenlehre aufstellen.* In the: *Deutsche Monatsschrift*, vol. III. December. pp. 301–325. (Fischer determines the significance of the concept "Sitte," in order to sharply distinguish the separate portions of practical philosophy, and to discover its true grounds of knowledge. He makes this the occasion of a polemic against Kant's moral philosophy.)

1158) *Flügge, Chr. W.: Geschichte des Glaubens an Unsterblichkeit, Auferstehung, Gericht und Vergeltung.* Large 8vo. Leipzig. Crusius. Part I. 1794. pp. 470. Part II. 1795. pp. 408. Part III and last. Section i. 1799. pp. 406. Section ii. 1800. pp. 480. Part III also under the title: *Geschichte der Lehre von dem Zustande des Menschen nach dem Tode in der Christlichen Kirche.* Parts I and II. (Flügge stands upon the ground of Kant's moral philosophy and moral-theology; and from that standpoint estimates different opinions.)

1159) *Francke, G. Sm.: De ratione qua est critica philosophia ad interpretationem librorum imprimis sacrorum. Husumer Schulprogramm.* 8vo. Schleswig. Serringhausen. pp. 56. Reprinted with: *Neues Magazin für Schullehrer. Herausgegeben von G. A. Ruperti und H. Schlichthorst.* 8vo. Bremen. 1795. Vol. III. Part ii. No. 4. pp. 76 ff. (An extremely obscure and unnecessary piece of writing. Francke attempts to expound even Homer and Plato, and still more the Bible, on critical principles: neglecting grammatical and historical explanations. But he has an entirely wrong notion of Kant's moral exegesis, when he thinks that the critical philosophy means only to furnish the norm by which everything is to be tested. He does not discuss *Rel.* at all; the reason being that in it Kant pays no regard to grammatical interpretation!!)

1159*a*) *Fülleborn, G. Gst.:* cf. no. 904.

1160) *Gedanken, Einige —— aus und über Aenesidemus*, by *Z* [*K. Chn. Erh. Schmid*]. In the: *Ph. I.*, III, i, pp. 73–93. Reprinted as no. VI in *Schmid, K. Chn. Erh.: Aufsätze philosophischen und theologischen Inhalts.* J. I. 8vo. Iena. 1802. Stahl. pp. 248. (Worthless polemic against Aenesidemus' classification of the schools of philosophy, and his definitions of scepticism.)

1161) *Geschichte eines dicken Mannes; worin drey Heurathen und drey Körbe nebst viel Liebe* [by *Fr. Nicolai*]. Berlin and Stettin. Nicolai. Vol. I. pp. 284. Vol. II. pp. 239. New edition. 1814. (The hero is a blockhead, wanting in the *Secunda Petri*, the power of practical judgment, and falling out of one stupid action into another by the wrong application of theories. He studies Kant's writings; and Nicolai takes the opportunity to ridicule the nonsense to which many are led by their attempted study of them. This satire — perfectly justifiable in itself — is pursued by him in what is meant to be a witty, but is really a tactless way, and extended to topics to which it ought not to be applied; *e.g.*, to Kant's moral philosophy with its categorical imperative, which, whatever may be said against it, at any rate displays a deep moral feeling and earnest effort to attain truth, and should therefore not be exposed to ribaldry of the kind.)

1161*a*) *Goess, Ge. Fr. Dn.:* cf. no. 1061.

1162) *Goess, Ge. Fr. Dn.: Ueber den Begriff der Geschichte der Philosophie und über das System des Thales.* 8vo. Erlangen. Palm. pp. 74. (In the definition of philosophy dependent upon Kant and Reinhold.)

1163–1163*b*) *Gräffe, Jh. Fr. Cph.: Dissertatio, qua iudiciorum analyticorum et syntheticorum naturam jam longe ante Kantium, antiquitatis scriptoribus non fuisse perspectam, contra Schwabium probatur.* 8vo. Göttingen. Brose. pp. 54. (The principal subject of the work consists in the remarks of Stilpo in Plutarch, in which Schwab found indications of the difference between analytic and synthetic judgments. This is contradicted by Gräffe in a detailed polemic. He cites a number of passages from Diogenes Laertius and Simplicius. — Cf. also nos. 664, 665.)

1164) *Grillo, Fr.: Aphoristische Darstellung der Religion innerhalb der Grenzen der blossen Vernunft des Herrn Imm. Kant.* 8vo. Rostock and Leipzig. Stille. pp. 176. Index of printers' errors in the: *I. Ph. A.* 1795. pp. 422–424. (Summary of *Rel.*, for the most part in Kant's own words.)

1165) *Gth.:* I, pp. 81–88, 91–96. Review * of *Rel.*

1166) *Gth.:* I, p. 308. Review * of *U.* Second edition.

1166*a*) *Hammer, Ed. Sneedorf: Dissertatio. Mortuorum in vitam revocatio sermonibus Christi, historicae interpretationis ope, vindicata.* Large 4to. Leipzig. Sommer. pp. 54. (Amongst other things, pp. 25 ff., a polemic against Kant's moral interpretation.)

1167) *Handbuch, Moralisches —— oder Grundsätze eines vernünftigen und glücklichen Lebens; als Beytrag zu einer populären Philosophie für unser Zeitalter* [by *K. H. L. Pölitz*]. 8vo. Leipzig. Heinsius the younger. pp. xvi, 343. Second edition, with the author's name. 1795. Same place. pp. xiv, 343. (Pölitz imagines that he has here collected the material, without reference to the systems, from the best authors, but shows himself as a matter of fact mainly influenced in his selections by Kant's moral-theology. He gives no thoughts of his own. — Cf. *Pölitz*, 1795, no. 1461.)

1167*a*) *Hegewisch, Dtr. Hm.:* cf. no. 1078.

1167*b*) *Herder, J. G.:* cf. *Herder*, 1799.

1168) *Hermann, J. Gf. Jk.: De poëseos generibus.* 4to. Leipzig. pp. 32. Reprinted in: *Godofredi Hermanni opuscula.* Vol. I. Large 8vo. Leipzig. 1827. Fleischer. No. 2. pp. 20–43. (The correct classification of poetry has only become possible by the appearance of Kant's philosophy. Epic poems are put under the third category of *Relation*, as descriptive, narrative and didactive ! !)

1168*a–i*) *Heydenreich, K. H.:* cf. nos. 680, 683, 696, 697, 701–703, 707, 709.

1168*k–l*) *Heusinger J. H. Gli.:* cf. nos. 969, 970.

1168*m*) *Hoffbauer, J. Cp.:* cf. no. 976.

1169) *Huber, Jos.: Bemerkungen über die von Herrn Professor Jakob einer Schrift des Herrn Kiesewetter in Ansehung der Freiheit des menschlichen Willens beygerückte Abhandlung.* Large 8vo. Grätz. Simon. pp. 54 and 24.

1169*a*) *v. Humboldt, W.:* cf. no. 1408.

1169*b–f*) *Jakob, L. Hr.:* cf. nos. 344, 348, 353, 367, 370*a*.

1169*g*) *Journal, Neues ——für Prediger.* Vol. VIII. Or: *Journal für Prediger.* Vol. XXVIII. Part ii. pp. 204–233. Summary * of *Rel.*

1170) *K. A. M.:* II, i, pp. 196–204. Review * of *Rel.* [By *y*.]

1171) *Kaussalität, Ueber —— und Freiheit.* In the: *K. A. M.* II, i, pp. 15–132. (The article — by *Kosmann?* — remained incomplete, since the *K. A. M.* expired with the first part of the second volume. It is a vain endeavor to remove the many inconsequences and contradictions of the Kantian theory of freedom. Directed against Reinhold [absolute indeterminism; cf. no. 245] just as much as against K. Chr. Erh. Schmid [intelligible fatalism; cf. no. 832]. Cannot, however, rest content either with the relation affirmed by Kant to hold between intelligible character, freedom and practical reason. Attempts above all — wholly in vain, it is true — to soften the severity of the doctrine that every action is to be explained by the laws of nature, or even calculated from them alone, and still at the same time referred to the intelligible character: *i.e.*, must be doubly necessitated. No greater degree of clearness is attained by no. 1171. The author goes to work very thoroughly, in so far as he paves the way for his own proper thesis by an in no wise remarkable exposition of the principal points of the Kantian epistemology.)

1171*a–b*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. nos. 471, 474.

1172) *Kindervater, Ch. Vct.: Ueber das Anwendbare des Buches Hiob, und über den Grund aller wahren Beruhigung im Leiden.* In *I. S. Fest's Beiträge zur Beruhigung, etc.* Vol. IV. Part i. Article 2. (The previous, not Kantian grounds of contentment are of no value for the higher requirements of reason, because they point to the external good consequences of human suffering, and are not of a purely moral nature. The only true means of contentment is belief in God, guaranteed by the practical reason.)

1172*a*) *Klotzsch, J. G. K.:* cf. no. 1067.

1173) *Klügel, G. Sm.: Encyklopaedie oder zusammenhängender Vortrag der gemeinnützigsten, insbesondere aus der Betrachtung der Natur und des Menschen gesammelten Kenntnisse.* Fourth part; the sciences of navigation, the sciences of war, and philosophy. Second edition, revised and enlarged. Large 8vo. Berlin and Stettin. Nicolai. Philosophy: pp. 241–616. (In many places changed from the first edition, under Kantian influence. In the ethical doctrine Klügel assumes, beside Kant's formal moral principle, a material one, which orders one to desire or avoid every good according to its true relation to one's happiness.)

1173*a*) *Koch, J.:* cf. no. 769.

1173*b*) *Kritik der reinen Unvernunft entwickelt an den Begebenheiten der Revolution in Frankreich und in dem Reiche der Weiber. Von dem Verfasser der Isabella Isenbeil.* 8vo. Thorn. Vollmer. pp. x, 126. (The title is, of course, a play upon that of *RV.* The work is a satire, in which the Kantians, who think they know everything better, and their method and desire of demonstration [especially Fichte; on account of no. 949], also come in for their share. The author proves at the outset the existence of a pure unreason in mankind, which is just as original and indelible a faculty as pure reason and sensibility. Many phenomena of the French Revolution are only explicable upon this assumption. Fichte's *Versuch* [no. 949] does not contain more or less than the hopes and expectations which this pure unreason indulges about the next life.

1173*c*) *Kroll, J. Gf. A.:* cf. no. 647.

1174) *Künzel, J. Csp.: Der würdigste Vereinigungspunkt für alle Menschen, aus ihrem Werthe, Gleichheit und Ungleichheit vorgestellt.* 8vo. Breslau. Meyer. pp. 224. (Tedious, insignificant book, with *verbatim* copied passages from Kant's *Gr.*, *Rel.* and *Pr. V.*, without any mention of these writings. — The point of union consists, of course, in the effort towards the greatest possible moral perfection.)

1175) *Lange, Sm. Gli.: Versuch einer Apologie der Offenbarung.* Small 8vo. Jena. Mauke. Fifteen sheets. (A worthless copy of Fichte's *Versuch* [no. 949], purporting at the same time to rest upon Kantian principles, only more positive than Fichte's work. Revelation is eventually to widen our theoretical knowledge of the supernatural, and may even itself contain mysteries, which, however, we only need to believe, not to understand. A revelation of supernatural objects [God, freedom, immortality] is not regarded as so desirable, because the conviction of these is implanted strongly enough in every mind; but to be wished for is a more precise determination, by revelation, of our duties.)

1176) *Löbel, Rnt. Gthlf.: Ueber den Begriff und die Hauptgrundsätze des Rechts.* In the: *Ph. J.*, III, ii, pp. 240–266. (Acute discussion, according to which right does not depend upon obligation by one's own moral law, but by the moral law of some other man, which obliges him not to prevent an action willed by one's self. Only this explanation is possible, if

the concept of right is to be able to contain at the same time its peculiar reference to the moral law and the characteristic of the not-necessary, of the merely allowed, which has accrued to it. For the condition of life outside society, and for the social condition [the right of contract] different principles are necessary.)

1177) *Maass, Jh. Gbh. Ehrnr.: Ueber Rechte und Verbindlichkeiten überhaupt und die bürgerlichen insbesondere.* 8vo. Halle. Renger. pp. 303. (Maass assumes two principles of natural law; the Kantian formal law, in somewhat altered form, and a material law, according to which our aim is the furtherance of the reality of *all* rational beings. Acute polemic against Kant.)

1177*a*) *Mack, G.:* cf. no. 733*a*.

1178) *Mackensen, Wlh. Fr. Aug.: Beyträge zur Kritik der Sprache, insbesondere der Deutschen.* Part i. 8vo. Wolfenbüttel. Albrecht. pp. x, 146. (In the first article there is praised, among other things, the "Vollendetheit des Styls" noticeable in Kant's writings!)

1178*a–e*) *Maimon, Sal.:* cf. nos. 775, 776, 778.

1179) *Mellin, G. Sm. Alb.: Marginalien und Register zu Kant's Kritik des Erkenntnissvermögens. Zur Erleichterung und Beförderung einer Vernunfterkenntniss der critischen Philosophie aus ihrer Urkunde.* Large 8vo. Züllichan. Frommann. First part: *Kritik des reinen Verstandes oder der speculativen Vernunft.* 1794. pp. xvi, 252. Second part: *Grundlegung zur Metaphysik der Sitten, Critik der praktischen Vernunft und Urteilskraft.* 1795. pp. xiv, 311. (A work of some merit, suited to facilitate the study of Kant's writings. The *Marginalien* give as briefly as possible the contents of every paragraph, without discussion or illustration, and so constitute a very usable compendium or summary of Kant's works. The *Register* gives a list of parallel passages, and so enables the reader to see his way through Kant's difficult terminology, — in so far as this itself is consequently adhered to. In the first Part is an index of the misprints of *RV b* and *c*.)

1179*a*) *Michaelis, Chr. Fr.:* cf. no. 1072.

1179*b–c*) *Mutschelle, Seb.:* cf. nos. 485, 487.

1179*d–e*) *N. A. D. B.:* cf. nos. 785, 786.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (IX.)

1180) *Neeb, Joh.: Ueber Kant's Verdienste um das Interesse der philosophirenden Vernunft.* 8vo. Frankfurt on the Main. Andreä. Second and revised edition. Same place. 1795. pp. vi, 75. (Reasons why Kant has been regarded as a sceptic, an idealist, an atheist, *etc.;* refutation of these reproaches by a comparison of the condition of philosophy before Kant with that brought about by him. The various results of his theoretical and practical philosophy are discussed and defended in detail.)

1181–1188, Niemeyer, Aug. Hm.

1181) *Niemeyer, Aug. Hm.: Handbuch für christliche Religionslehrer.* Part i. *Populäre und praktische Theologie oder Materialien des christlichen Volksunterrichts.* Large 8vo. Halle. Waisenhausbuchhandlung. Second and revised edition. pp. xxx, 480. (First edition. 1792. pp. xviii, 486.) Third and revised edition. 1795. pp. 492. Fourth edition, revised and greatly enlarged. 1799. pp. 559. Seventh edition. 1829. Part ii. *Homiletik, Pastoralwissenschaft und Liturgik.* Second, third and fourth editions, revised. 1794, 1796, 1800. All three, pp. xxx, 560. Sixth edition. 1827. (First edition. 1790. pp. 356.) (Represents the standpoint of the philosophy of religion in the pre-Kantian period of illumination. Christianity is to be made a natural rational religion, by the exclusion or at least minimizing and neglecting of the supernatural element [miracles, revelation]. Polemic against the attempt to make Christ and the apostles Kantians; and against Kant's moral exegesis, which is said to indicate a retrogression from the historico-grammatical to the allegorical method.) A very interesting review of Part i appeared in:

1182) *I. A.:* 1795. pp. 513–550. (The reviewer appends a *Revision* of popular theology, *i.e.*, a summary and appreciation of what had up to that time been achieved by it, and of what still remained for it to achieve. According to Politz [*Politz, K. H. Ldw.: Vermischte Schriften aus den Kreisen der Geschichte, der Staatskunst und der Litteratur überhaupt.* Large 8vo. Leipzig. 1831. Göschen. Vol. I. See pp. 375–412. No. 18 is the paper: *Der verewigte Staatsrath und Professor von Jakob zu Halle, nach seinen schriftstellerischen Verdiensten in Philosophie und Staatswissenschaften.* Esp. pp. 387, 388.] this revision is from the pen of Jakob himself. Jakob endeavors to prop up the decaying structure of orthodoxy by aid of the Kantian philosophy; declines to discuss any

theoretic proof or disproof of religious truths; and will employ none but practical arguments, taken from the conception of a moral kingdom or a moral world-order. He proves by their means the possibility of revelation; and deduces its reality from the contents of the Bible, and in particular from the occurrence of miracles — all equally practically [!?]. With the fact of revelation are given up the formulae of belief of the Christian religion, which are therefore restored to their rights by Kant's philosophy. The Bible is to be expounded practically; that is, in a sense which the highest moral being may have intended it to bear, even though the apostles, regarded as ordinary men, may not have been able to reproduce this sense in their thought purely and distinctly. — This revision, in conjunction with a review of *Politz' Beytrag zur Kritik* [1795], brought Jakob a hostile answer in:)

1183) *Reichsanzeiger:* 1795. Vol. II. No. 171. pp. 1693, 1694. (Jakob replied in:)

1184) *Reichsanzeiger:* no. 191. pp. 1899, 1900. (Against a second attack in:)

1185) *Reichsanzeiger:* no. 212. pp. 2115, 2116. (there appeared:)

1186) *Erklärung des Revisors der Populär-Theologie im Junius der Annalen der Philosophie gegen einige Beschuldigungen im Reichs-Anzeiger.* In the: *I. ph. A.* 1795. pp. 345–349. (The first revision was further replied to by a:)

1187) *Zweite Revision der populären Theologie: I. A.* 1795. pp. 697–720. (This second revision, written altogether in the spirit of Jh. Wlh. Schmid and his friends, regards original Christianity in its primitive form as antiquated; counts the Kantian moral-theology to be the highest and only true religion [the pure *moral* rational religion, in contradistinction to the *natural* religion of the pre-Kantian illumination]; considers itself justified in retaining the name of Christianity, since what Christ taught was primarily a *moral* religion; and is ready to accept the New Testament for the time being as a manual of the Christian religion if it be expounded from the practical-moral standpoint, with entire avoidance of reference to its historical contents. Gradually, this introductory manual will come to be laid aside as insufficient; and its only claim to respect will be as a monument of old-time illumination and instruction. The same thing will happen to it, that is, that happened to the books of the elements of the Mosaic religion.) (Against the attacks of the Kantians in the *I. A.* and other journals, Niemeyer defended himself in no. 1188. At the same time he again notices Kant's views in this no., so far as he is brought into contact with them in the course of his investigations: *e.g.*, the Kantian doctrines of moral exegesis, of redemption from original sin, of the highest moral principle, of moral motives, *etc.*)

1188) *Niemeyer, Aug. Hm.: Briefe an christliche Religionslehrer über populäre und praktische Theologie.* Large 8vo. Halle. Waisenhaus-buchhandlung. First collection. 1796. pp. 256. Second collection. 1797.

pp. 362. Third and last collection. 1799. pp. 432. (A very readable review of the two first collections, which enters into the general question of the condition of theological parties at the time, is to be found in the: *A. L. Z.* 1795. I, pp. 545–556. In the second revised and enlarged edition [more closely printed and therefore thinner than the first: in two parts; i, containing the first and second collections; pp. viii, 476: and ii, containing the third collection; pp. 354. 8vo. Halle. 1803. Waisenhaus-buchhandlung.] all actual polemic, and with that a large portion of the references to Kant, are omitted.)

1188*a*) *Nüsslein, G.: De cognitionum a priori et a posteriori discrimine.* 4to. Bamberg. pp. 24.

1188*b*) *Obd.:* I, pp. 457–472. Review * of *Rel.*

1188*c*) *Ockel, E. Fr.: Ueber die Religion der Volkommnern: Anmerkungen und Zusätze zu der Schrift des Herrn Oberconsistorial-Raths Dr. Teller — ihm selbst aus Hochachtung gewidmet.* 8vo. Berlin. Mylius. pp. 128. (There are four stages of perfection in religion; in the fourth insight is possible into the whole spirit and interconnection of the moral plan of Christ. His doctrine of morals is in agreement with the requirements made in Kant's formal moral principle; only that this is too sublime for sensuous men, while the Christian moral principle contains in addition to it the most powerful subjective arguments, pure moral anthropological motives.)

1189) *Olshausen, Dtl. J. W.: Ueber die Anwendung philosophischer Systeme auf positive Religionssysteme.* In the: *Deutsches Magazin.* Vol. VII. pp. 282–285. (Gives the limits — said to be always respected by Kant — within which any such application is permissible.)

1190) *Olshausen, Dtl. J. W.: Erinnerung zu einer Stelle aus C. C. H.* (sic!) *Schmid's Versuch einer Moralphilosophie.* Same place. pp. 655–662. (Regards lies of necessity as permissible only in treatment of the insane and people who are temporarily bereft of reason by a very violent passion. In neither case, however, is the lie a lie in the strict sense of the word.) Cf. no. 1078.

1191) *Paar, Ein — Worte über die Kantische Schriftauslegung.* In: *Henke's Magazin für Religionsphilosophie, Exegese, und Kirchengeschichte.* Vol. II. 3. pp. 623–626. (Kant's exegesis is rejected as allegorical, and as bringing religion down to the level of mythology.)

1192–1194, Pappenheimer.

1192) *Pappenheimer, Sal. Selgm.: Beyträge zu Berichtigung der Beweise vom Daseyn Gottes aus der reinen Vernunft, und dem Daseyn der Zeit und des Raums aus der Erfahrung.* 8vo. Breslau. Gutsch, in commission, and at the author's cost. pp. 124. (The ontological proof is declared to be of universal validity; absolute space and absolute time are without us. Pappenheimer means very well indeed; but writes down

old and worn out thoughts in incorrect style, — and is entirely unable, whether in no. 1192, or in 1193, or 1194, to furnish any fresh support to the ontological proof.)

1193) *Pappenheimer, Sal. Selgm.: Abermaliger Versuch über den ontologischen Beweis vom Daseyn Gottes, auf Veranlassung des Zeitbedürfnisses.* 8vo. Breslau. 1799. Behr and Company. pp. 52.

1194) *Pappenheimer, Sal. Selgm.: Speculations-Dilemma für die Existenz Gottes, als Beweis aufgestellt.* 8vo. Breslau. 1808. Barth. pp. 31.

1195) *Pelka: Dissertatio. An lux, ab uberiore philosophiae cultu hodie orta, christianae theologiae sit inimica?* 4to. Breslau. 1794. (The critical philosophy is said to lead to scepticism, and beyond that to materialism and atheism.)

1195*a–s*) *Ph. A.:* cf. nos. 267, 576–579, 588–593, 597–600, 753, 755, 758.

1196) *Plank, Gli. Jk.: Einleitung in die theologischen Wissenschaften.* Large 8vo. Leipzig. Crusius. Part i. 1794. pp. xvi, 478. Part ii. 1795. pp. xxxii, 607. (Often refers, in both parts, to Kant and his school. Thus the author polemises, in ii, pp. 142 ff., against Kant's moral interpretation; pp. 209 ff., against the standpoint from which Kant judges the history of religion in the *Rel.*, part iii, *etc.*)

1197) *Platner, E.: Programma. An ridiculum sit animi sedem inquirere.* 4to. Leipzig. pp. 12. (The question as to the seat of the mind is raised, as against the critical philosophy, — which, however, admits that mind and body are connected, and that the mind operates in body, *i.e.*, in space, — and defended as one which may be justifiably asked. — Against the review in the *I. A.* [1795. pp. 767–8] Platner defends himself in a second part of the *Programma* [4to. Leipzig. One and a half sheets]. Both parts were reprinted in *Platner, E.: Opuscula academica sive collectio quaestionum medicinae forensis, psychicae, publicae, aliarumque, quas auctor per quinquaginta annos academico more tractavit. Post mortem auctoris edidit C. G. Neumann.* Large 8vo. Berlin. 1824. Flittner. Division III, no. iv, pp. 341–347, 347–352. The first part is said to have appeared in 1795, after the death of the editor.)

1198) *Pörschke, H. L.: Gedanken über einige Gegenstände der Philosophie des Schönen.* Large 8vo. Liebau. Friedrich. First collection: 1794. pp. 223. Second collection: 1796. pp. 140. (In the first collection, investigations into the most important questions of general aesthetics: in the second, into the theory of poetry; both in dependence upon *K.* Here, as in all of the author's writings, we find many acute remarks interspersed among a number of paradoxes and half-truths.)

1199) *Predigten nach Kantischen Grundsätzen.* Large 8vo. Königsberg. At the author's cost. (Essays on moral topics, intended as sermons; far over the heads of an ordinary congregation.)

1200) *Rasp, Ge.: Erläuterungen des Lehrbegriffs des Naturrechts. Theoretischer Theil.* 8vo. Vienna. 1794. Gassler. pp. 364. *Prak-*

tischer Theil. 1795. pp. 656. (Part i represents the borderland between ethics and natural law. Rasp sets out from the principle of general happiness, but thinks that he can bring it into harmony with Kant's formal moral principle.)

1201) *Rätze, Th. Gli.: Beilage zu Kant's Kritik der praktischen Vernunft.* Large 8vo. Chemnitz. Hofmann. pp. xxiii, 152.

1202) *Rätze, Th. Gli.: Ist Glückseligkeit oder Tugend die Bestimmung des Menschengeschlechts? Ein Versuch zur Berichtigung des von Kanten veranlassten Streits über den Endzweck der Welt.* 8vo. Leipzig. Boehme. pp. 72. (Both works are directed against Kant's moral philosophy, which is presented in no. 1201 in a very inexact and insufficient manner. True happiness is only internal happiness, attainable by virtue alone; it is always possible, even under the most adverse external circumstances, and constitutes the indispensable impulse to good action for creatures of sense. Kant's formal moral principle is not enough; and his moral proof of the existence of God is equally inadequate. Kant's views of freedom were entirely misunderstood by Rätze: he does not distinguish between practical and transcendental freedom, and by his defence of the former teaches a determinism which he wrongly describes as freedom.)

1203) *Rätze, Th. Gli.: Betrachtungen über die Kantische Religion innerhalb der Grenzen der blossen Vernunft, nebst einer Abhandlung über den Skepticismus überhaupt und über den Kantischen Skepticismus insbesondere.* 8vo. Chemnitz. Hofmann. pp. xxii, 238. (Rätze recommends and expounds Kant's doctrine of religion; proving at the same time that it is in agreement with Christianity. It is obvious, after nos. 1201 and 1202, that Rätze differs here too in many points from Kant. This is especially noticeable in his fundamental principles. He is fond of accepting results without their premises, and then deriving these from different principles, standing nearer to the ordinary view. Scepticism, according to Rätze, refers only to the relation of our theoretical knowledge to things-in-themselves; it has no power over an ethic which rests upon indisputable facts of consciousness.)

1204) *Rehberg, A. W.: Ueber das Verhältniss der Theorie zur Praxis.* In the *O.-M.* Vol. XXIII. pp. 114–143. (Kant's theoretical formal principles of morals and law could only suffice practically for purely rational creatures, not for rational-sensuous. In ethics, the decision in difficult cases may be left to the practical feeling of the individual. The fundamental laws of the civic community must proceed from observation and experience of the needs and conduct of mankind in civic relations.) Cf. nos. 435 and 1058.

1204*a*, *b*) *Reinhold, C. L.:* cf. nos. 272, 274.

1205) *Religionsvorträge für die Bedürfnisse unseres Zeitalters mit Hinsicht auf eine reine Moral* (by *K. H. L. Politz*). Large 8vo. Leipzig. Jacobäer. pp. 262. (As sermons, not a success; as ethical lectures for the diffusion of Kantian thought, altogether appropriate, though somewhat bombastic in style.)

1205*a*) *Reyberger, Ant. K.: Systematische Anleitung zur christlichen Sittenlehre oder Moraltheologie.* Vol. I. Large 8vo. Vienna. Wappler. pp. vi, 512. (A mixture of very heterogeneous elements, without any internal coherence. Contains Kantian ingredients. A highest moral principle is declared to be impossible; nevertheless, Reyberger proposes one, which arises from the combination of the happiness-principle with Kant's formal moral law. No second volume appeared. In place of it, however, we have :)

1205*b*) *Reyberger, Ant. K.: Institutiones ethicae Christianae seu theologia moralis, usibus academicis accommodata.* Large 8vo. Vienna. Wappler and Beck. Three volumes. 1805–1809. Second and third editions, unchanged. 1813, 1819.

1206) *Rosenmüller, J. G.: Bemerkungen das Studium der Theologie betreffend. Eine Abschiedsvorlesung in Erlangen im Jahre 1783 gehalten.* Second and enlarged edition. *Nebst einer Abhandlung über einige Aeusserungen des Hrn. Imm. Kant, die Auslegung der Bibel betreffend.* 8vo. Erlangen. 1794. Palm. pp. 189.

1207) *Rosenmüller, J. G. Programma* (VII and VIII) *de fatis interpretationis sacrarum literarum in ecclesia Christiana.* 4to. Leipzig. 1793, 1794. pp. 20 and 15. Also under the title: *Excursus de nova Kantii scripturam sacram interpretandi ratione.* (In both writings is contained a polemic against Kant's principles of exposition, which are declared to be allegorical and mystical. On the occasion of a review of the two works, *Eichhorn* [in his *Allgemeine Bibliothek, etc.* 1794. Vol. VI, Part i, pp. 55–57] attacks Kant's moral exegesis.) Cf. no. 1054.

1207*a*) *Schelle, August:* cf. no. 928.

1208) *Schlaf, Ueber den — und das Träumen.* In: *Beyträge zur philosophischen Anthropologie, herausgegeben von Wagner* (cf. no. 1156). First volume, nos. 7, 8. Vienna. Stahel and Comp. (On the basis of the concept of consciousness, faculty of ideation, *etc.*, in Kant and Reinhold.)

1209) *Schlegel, K. A. Mrtz.: Populäre Betrachtungen über Religion, natürliche Gotteserkenntniss, Offenbarung und Christenthum.* 8vo. Hamburg. Treder; and with Hoffman, in commission. Part i: 1794. pp. 295. Part ii: 1795. pp. xxiv, 552. (Schlegel's aim is to make the most important results of the critical philosophy accessible to the public at large; but he waters them down — writes in an inexact style, and, in part at least, falls back into the old dualism [in his exposition of the physico-theological proof of the existence of God]. In the second part he builds upon the foundation laid by Fichte [no 949]; regarding revelation as necessary for practical reasons, — because, owing to the great deterioration of morality among mankind in general, we can only fulfil the commands of the moral law under the assumption of revelation.)

1209*a*, *b*) *Schmalz, Theod.:* cf. nos. 826, 828.

1209*c*, *d*) *Schmid, C. Chr. Erh.: Erste Linien einer reinen Theorie der Wissenschaft.* In the *Ph. I.* III, 3. pp. 348–362. (Pretty contentless

and commonplace schemata, consisting of nothing but divisions and subdivisions, such as were so congenial to Schmid: treating in particular of truth, the formal and material principles, and of the characteristics of science.) Cf. also no. 294.

1209*e*) *Schmid, Jh. Wlh.:* cf. no. 615.

1210) *v. Schmidt, C. F.* (called *Phiseldek*): *Untersuchungen über die letzten Gründe des christlichen Moralsystems.* In: *Der Genius der Zeit.* Vol. I. pp. 5–50. (Christ's highest moral principle [Matth. xxii, 37–39] is only different in form from that of Kant. The latter's is more precise philosophically, the former's more intelligible and better expressive of the true character of the morally pure, good will. The motives to good action are regarded by Christ, differently from Kant, in the only true happiness which is given with the consciousness of our inner perfection, or its requirement.)

1211) *v. Schmidt, C. F.* (called *Phiseldek*): *Ueber die Wichtigkeit des Kantischen Systems ausserhalb der Grenzen der Schule.* In a letter in: *Deutsches Magazin.* Vol. VIII, Oct. pp. 333–350. (The Kantian moral philosophy in particular is declared to be important for wider circles.)

1212) *Schuderhoff, Jthn.: Moralisch-religiöse Reden über biblische Texte.* 8vo. Halle. Renger. pp. xxiv, 242. (Sermons in popular style on Kant's moral theology, not well arranged, often confused, overweighted and even bombastic. As an illustration of the many topics that have been treated of on Kantian principles, I enumerate the various headings. I. *Glaubensgrund für die Unsterblichkeit der Seele aus blosser Vernunft* [I. Cor. xv, 42, 43]. II. *Von den bewährten Mitteln gegen die Verführungen* [Matth. xxvi, 44]. III. *Von einigen Vortheilen aus dem Gedanken an Gott als Richter für unsere Beruhigung und Tugend* [I. Cor. iv, 4]. IV. *Von der Verbindlichkeit, sich in die Zeit zu schicken* [Rom. xii, 11]. V. *Von den Vortheilen der Einsamkeit für unsere Berufstreue und Tugend* [John vi, 15]. VI. *Wahre Tugend muss nothwendig uneigennützig seyn* [Luke xvii, 10 and Matth. v, 46, 47]. VII. *Von den Gefahren der Vergleichung unserer Tugend mit der Tugend anderer* [Luke xviii, 11, 13, 14]. VIII. *Von der Verstellung und einigen Quellen derselben* [Luke xxii, 48]. IX. *Von der Pflicht und dem Rechte alles zu prüfen* [I. Thess. v, 21]. X. *Von der Ungerechtigkeit und Ungereimtheit, seine Ueberzeugungen andern aufzudringen, oder von der Ungerechtigkeit und von den Gefahren des Glaubenszwanges* [John viii, 32]. XI. *Von der Seligkeit eines reinen Herzens* [Matth. v, 8].)

1212*a*) *Schuler, Ph. Hnr.:* cf. *Schuler,* 1799.

1212*b*) *Schultz, Jh.:* cf. no. 563.

1212*c–f*) *Schwab, J. C.:* cf. nos. 597–600.

1212*g*) *Schwarz, Jldf.:* cf. no. 1119*e*.

1213) *Seiler's gemeinnützige Betrachtungen der neuesten Schriften, welche Religion, Sitten und Besserung des menschlichen Geschlechts betreffen.* III. pp. 577–582. Review* of Kant's *Ende aller Dinge* (no. 81).

1214) *Sinn, Ueber den praktischen —— religiöser Urkunden, von einem Unpartheiischen.* In the: *N. Th. J.*, III. pp. 461–490. (Defence of Kant's *moral* exegesis, by which, it is declared, the grammatical-historical is not invalidated.)

1214*a, b*) *Snell, Chr. Wlh.:* cf. nos. 844, 845.

1214*c*) *Snell, Fr. Wlh. Dr.:* cf no. 734*n*.

1214*d*) *Snell, Jh. Pt. Ldw.:* cf. no. 1124.

1215–1218, Ldw. Imm. Snell.

1215) *Snell, Ldw. Imm.* [brother of the three previously named]: *Unterredungen eines Vaters mit seinen Söhnen über die natürliche Religion.* 8vo. Neuwied and Leipzig. Gehra. pp. 136. Second and revised edition. Ehrenbreitstein. 1805. (An altogether unsuccessful attempt to popularize Kant. A rewriting of no. 1215, in which the dialogue form is given up, is no. :)

1216) *Snell, Ldw. Imm.: Die vornehmsten Wahrheiten der natürlichen Religion und der Sittenlehre, nach Grundsätzen der reinen Vernunft, gründlich und deutlich dargestellt.* 8vo. Bremen. 1798. Willmanns. pp. 159.

1217) *Snell, Ldw. Imm.: Populäre Predigten, mit beständiger Rücksicht auf die Grundsätze der praktischen Vernunft.* 8vo. Neuwied. 1794. Gehra. pp. 180. Second collection. 8vo. Bremen. 1795. Willmanns. Eleven and a half sheets. Third collection. Same plan. 1796. pp. 186. Fourth collection. Same place. 1798. pp. 170. From the third collection on also under the title: *Neue populäre Predigten.* First and second collections.

1218) *Snell, Ldw. Imm.: Allgemein fassliche Predigten.* 8vo. Neuwied. 1798. (Wearisome; without life, spirit, or conviction. The ethics of the sermons stands just as near to eudaemonism as to Kant's formalism and rigorism. In other respects, too, the book is dominated by a characterless eclecticism.)

1219) *Stäudlin, K. Fr.: Geschichte und Geist des Skepticismus vorzüglich in Rücksicht auf Moral und Religion.* Large 8vo. Leipzig. Crusius. Vols. I. and II. pp. x, 563 and 309. (The author writes the history from the Kantian standpoint, which in his opinion throws new light upon the grounds and interconnection of religious and moral convictions, and protects them and the certainty of human knowledge from the attacks of scepticism. The historical exposition proper is preceded by four papers on the spirit and forms, the origin and sources, the effects and the history of scepticism.)

1220) *Stewart, Dugald: Anfangsgründe der Philosophie über die menschliche Seele, aus dem Englischen übersetzt und mit einer Vorrede versehen von Sm. Gli. Lange.* Two parts. Large 8vo. Berlin. Maurer. pp. 384 and 282. (In the preface an enthusiastic and bombastic eulogy

of the Kantian philosophy, from which the translator expects all possible marvels.)

1221) *Stöger, Brnh.: Kant's Prolegomena zu jeder künftigen Metaphysik, die als Wissenschaft wird auftreten können, in einem kurzen Auszuge, nebst Sätzen aus der Logik, Metaphysik und Anthropologie, vorgelegt von B. Stöger und vertheidigt von C. Esslinger und Thaddäus Gal.* Large 8vo. Salzburg. Duyle. Three sheets. (The summary is intended as a guiding thread for "problematische Collegien für die Zukunft." The single propositions appended are mostly definitions and classifications, strongly influenced by Kant, and put together less for the sake of science than for disputation.)

1221*a*) *Storr, Glo. Chr.:* cf. no. 1127.

1222) *Studium, Ueber das — der Kantischen Philosophie und ihren Werth, zur Berichtigung der Urtheile des höheren Publikums über dieselbe.* 8vo. Frankfurt on the Main. Andreä. pp. viii, 94. (One of the few good works written by a Kantian; not wholly free of errors and misunderstandings. It treats of the destiny of the Kantian philosophy, particularly in Roman Catholic Germany; of the pre-conditions of its study; and of its value. Under the latter rubric are given summaries of the *R. V.* and *Pr. V.*)

1222*a*) *Süsskind, F. G.:* cf. no. 1127.

1223) *Tafinger, W. Gli.: Lehrsätze des Naturrechts.* 8vo. Tübingen. Cotta. pp. 238. (Follows Kant's moral principle in its principle of natural law.)

1224) *Theodicee, Ueber — und Menschenglück. Ein Gespräch.* 8vo. Altona. Hammerich. pp. 112. (The author attempts to refute Kant's essay in the *B. M.* [no. 73] and to furnish a *Theodicee;* an undertaking, in the course of which many valuable thoughts find expression, but which is itself fruitless, so far as the subject treated is objective knowledge and not subjective belief.)

1225–1230, Tiedemann.

1225) *Tiedemann, Dtr.: Theätet oder über das menschliche Wissen, ein Beytrag zur Vernunft-Kritik.* Large 8vo. Frankfurt on the Main. Varrentrapp and Wenner. pp. xx, 515. (Tiedemann's work has often been somewhat overestimated. It certainly stands considerably higher than no. 223, and contains in its polemic against the *R. V.* what are almost without exception acute and noteworthy objections. But there occur among these not seldom misunderstandings of a grave kind; as, *e.g.*, when Tiedemann makes Kant represent the view [pp. 290 ff.] that the categories "entspringen" from the corresponding kinds of judgment, whereas in reality these only serve Kant as indicators of the method to be pursued. Moreover, Tiedemann's positive assertions show a great retrogression from Kant's clear [clear at least in the formulation of the problem] epistemology, with its proposition of a new, and the only tenable form of rationalism.

Tiedemann returns again to [or remains fast in] the obscure and untenable system-shuffling of the pre-Kantian German epistemology. He accepts an eclecticism like that adopted by Feder [cf. nos. 319–335]. Our whole system of knowledge goes back in the last instance, according to him, to experience; it is built up upon sensations, which arise by the operation of things-in-themselves upon our organization. Some of these sensations, and in the first place the simple external and internal sensations, possess, as Tiedemann proves [partly by logically faulty inference], objective reality; that is, they contain something which is concordant with their objects [= things-in-themselves]. They therefore give us knowledge of things-in-themselves. The external sensations in question are enumerated as impenetrability, extension, figure, motion, and force. When the critical philosophy denies to our sensations even the *possibility* of such a reality, it becomes dogmatic; since on its own principles it can say nothing at all about things-in-themselves, and consequently nothing about whether anything in them accords with certain sensations or not. As regards the compound sensations, there are no definite forms in our sensibility, according to which compound sensations are composed from simple ones; these compositions are entirely dependent on the way in which objects affect our sensibility. As regards time and space in particular, Tiedemann criticises Kant's views in detail. His own view of space, to which that of time entirely corresponds, is that the outside-of-us and outside-of-one-another are not in us in addition to space, and do not proceed from ourselves alone, but that both arise together from objects. There are, therefore, aprioristic conditions, it is true, of the space-ideas in us; but they are not of such a kind that by them these ideas are deprived of their objective reality, their validity for things-in-themselves. They consist, that is, only in certain general capacities of the mind to receive, *e.g.*, several impressions simultaneously, to be conscious of them, to discriminate between them, *etc.*; and in certain general capacities of the organization to alter position, *e.g.*, by internal exertion of force, to arouse consciousness of this alteration by means of certain simple changes, *etc.* But *that* several impressions often occur together at the same time, *that* that which corresponds to them persists, and resists us, — this [the principal thing, which cannot be affected by the aprioristic ingredients] is given by objects to our space-ideas. From sensations arise representations [*Vorstellungen* = images of the *Einbildungskraft*], concepts [the section on concepts corresponds to that of Kant's *Analytik* and criticises it], ideas [*Ideen*; Kant's *Dialektik*?], — all by the aid of aprioristic functions. Nevertheless, these stand just as little in the way of the objective reality of ideas, *etc.*, as they did in the case of time and space; this reality attaches to the representations, concepts, and ideas in the proportion in which it is to be found in the original sensations. As regards concepts, *e.g.*, we have in us *a priori* only the faculty and need of forming concepts, of compounding sensations and representations, of noticing relations and expressing them in acts of thought [*e.g.*, in the concepts of succession, coextension,

etc.]. The manner of composition and the kind of relation-concept are determined altogether by the impressions and sensations made and given. Moreover, the first laws of thought and representation [*e.g.*, the law of contradiction] are at the same time laws of sensation, of external objects themselves.

Up to this point, therefore, the theory is wholly empirical. But now comes the rationalism. By knowledge Tiedemann understands a system of necessary, universally valid judgments, which, of course, experience can never furnish. He deduces their possibility from the universality of concepts; *i.e.*, from their finality, from the certainty that in them only these definite characteristics are contained, and nothing besides. In that case there may be made about them *a priori* a number of categorical judgments, which are all analytic; whose predicates are contained in the subject, and are found in it by the law of contradiction. If now in representations and concepts of objects of experience characteristics of objective reality are only connected under the guidance of experience, then much may be known of objects with strict universality *a priori*, antecedently to any experience, — more: much that can never occur in our experience. In this way, therefore, we are able to obtain real concepts or ideas of objects, which lie beyond the sphere of our present experience. Tiedemann attempts, *e.g.*, to furnish from concepts a new proof of the substantiality and simplicity of the mind. The propositions in question are, on his view, analytic; just as are the antinomies, of which only either thesis or antithesis can be true; just as are all the laws of rational thought [*e.g.*, Kant's proposition of the progress of reason from the conditioned to the unconditioned]; or just as are Kant's synthetic principles *a priori*, and in especial the law of causation. Synthetical propositions must always be derived from experience, and cannot therefore make any claim to necessity. This attempt to develop necessity from concepts shows that Tiedemann was incapable even of understanding Kant's epistemological ground-problem at all. The authors whom he principally criticises are, besides Kant himself, *Born* [no. 440], *Reinhold* [nos. 252, 282], *Jh. Schultz* [nos. 563, 734], *Schaumann* [no. 321].)

1226) In the *I. A.*, 1795, apppeared two reviews of the *Theätet;* pp. 232–262, 265–270 and 273–280. The contents and language of the latter point unmistakably to the authorship of *Ik. Sgsm. Beck.* Beck asserts that Tiedemann, like all the philosophers before him, is wrecked upon the problem of the relation of representation to its object, — a problem which, on his own view, can only be solved from the standpoint of original representation [ideation]. There also appeared against the *Theätet* a special *Gegenschrift;* which attacks, often very happily, Tiedemann's positive assertions, and in particular his confusion of rationalism with empiricism and his assumption of a far-reaching knowledge of things-in-themselves, but which is for the most part unsuccessful in its endeavor to refute the arguments brought against Kant from the side of empiricism.)

1227) *Dietz, Jh. Chn. Fr.: Antitheätet, oder Versuch einer Prüfung des von dem Herrn Hofrath Tiedemann in seinem Theätet aufgestellten*

philosophischen Systems, mit einigen eingewebten Nebenerläuterungen. 8vo. Rostock and Leipzig. 1798. Stiller. pp. 207. (Tiedemann answered with no. 1228, in which he vainly attempts to save his rationalism, but puts together his arguments against Kant in concise and convincing form.)

1228) *Tiedemann, Dtr.: Idealistische Briefe.* Marburg. 1798. New University Press. pp. 192. (Finally, against this appeared no.:)

1229) *Dietz, Jh. Chn. Fr.: Beantwortung der idealistischen Briefe des Herrn Hofraths Tiedemann.* 8vo. Gotha. 1801. Ettinger. pp. 122. (Dietz, who professed to be as firmly convinced of the truth of the "genuine Kantian," *i.e.*, of course, of the Dietzian philosophy, as of that of Euclid's elements, appeared once more upon the scene, and endeavored to prove the correctness of the Kantian doctrines, especially as against *Nicolai*, *Schwab*, *Fichte*, *Schad*, and *Schelling*. The tone of his polemic is not so calm as in nos. 1227 and 1229. He is perpetually charging his opponents with misunderstanding and not-understanding, — and even with intentional distortion.)

1230) *Dietz, Jh. Chn. Fr.: Die Philosophie und der Philosoph aus dem wahren Gesichtspunkte und mit Hinsicht auf die heutigen Streitigkeiten betrachtet.* Large 8vo. Leipzig. 1802. Wolf and Company. pp. 212.

1230*a*, *b*) *Tieftrunk, J. H.:* cf. nos. 642, 647.

1231) *Untersuchung, Psychologische und philosophische —— über das Lachen. Aus dem Französischen übersetzt. Nebst einer Abhandlung, in welcher Kant's Erklärung des Lachens erläutert, und Herrn D. Platner's Theorie des Lächerlichen geprüft wird* (by *W. F. A. Mackenson*). 8vo. Wolfenbüttel. Albrecht. pp. 116. (Unconditional agreement with Kant's theory, which gives not only various sources [as do those of all other philosophers], but also the real reason of laughter.)

1232) *Velthusen, J. C.: Bemerkung über den Streit, Ob Glückseligkeit oder sittliche Vollkommenheit, an Seiten des Schöpfer's letzter Zweck war, und an Seiten freyhandelnder Geschöpfe nächster Bestimmungsgrund zum Handeln oder Nichthandeln sein müsse?* In: *Henke's Magazin für Religionsphilosophie, Exegese und Kirchengeschichte.* Vol. II, 1. pp. 188–190. (Harmony between happiness and moral perfection is the point of junction of all the ends of the creator. It is for us the final end, and the representation of this end is the primary *sensuous* motive to action; but the primary *rational free* ground of determination to action is the rational choice of the only right means to that end, *i.e.*, moral perfection.)

1233–1240, Venturini.

1233) *Venturini, K. H. G.: Dissertatio philosophica de veritatis propagandae et hominum animis inserendae natura. Sectio prior.* 4to. Helmstädt. Leukart. pp. 70. (Venturini studied in Helmstädt; no. 1233 was his *Habilitationsschrift*, — a melancholy performance, which, as the author tells us in no. 1238, was composed at a period when various business

distractions left him but little time for connected thinking. Barbarous Latin, confused thought, and inexact terminology prove that he was very far indeed from having mastered his material. Add to this that the principal thought of the work, that true illumination must be before all a moral illumination, was by no means strange to his time. — In 1794 appeared also no. 1234; a work, in reading which one is at a loss to know whether to be more astonished at the author's stupidity or his audacity. The thoughts are all either taken from the writings of Kant and the Kantians or [particularly in the consideration of the spirit of pure Christianity, in which the work, while standing throughout under the immediate influence of Kant, and especially of the *Rel.*, is still to some extent independent in execution] from lecture notes of Sextro, professor in Helmstädt: and, in the principal passages, *verbally* repeated, without any reference to their source, except in a vague indication in the preface, where Sextro's name does not appear at all. — The style is verbose, tedious, bombastic, often reminding the reader of the pulpit, and very greatly wanting in strictly logical development of thought. It frequently looks as though little connected thoughts were apposed simply by accident.)

1234) *Venturini, K. H. G.: Ideen zur Philosophie über die Religion und den Geist des reinen Christenthums.* 8vo. Altona. 1794. Hammerich. pp. xvi, 656. (The author proves that there exists in every man a need for religion and a capacity of religion. In his proof he diverges from Kant in this, that he regards even the fundamental determinations of the understanding and the imagination as the basis of religion. Kant's moral-theology and *Rel.* are accurately expounded. In his theory of revelation Venturini simply repeats — often verbally — that of Fichte [no. 947]; going beyond Fichte only in this point, that he endeavors to prove the existence of a revelation in the earliest antiquity to be a certainty, not only a possibility or probability, by an induction from history. The *Betrachtung über den Geist des Christenthums* attempts to bring Christianity into the greatest possible accord with Kant's philosophy. Here, as in the evaluation of the faith of the church, rational religion constitutes the criterion. — Naturally enough, the publication of no. 1234 aroused in Helmstädt [rather, it would seem, among Venturini's contemporaries, than in the minds of the person most particularly involved, the good-natured Sextro, and of Henke, who was concerned in the second place] considerable hostility. When there appeared in the:)

1235) *A. L. Z.:* 1794. IV. pp. 385–391, 393–395. (an enthusiastic review of no. 1234, a citizen of Helmstädt denounced Venturini in very invidious tones, which are not wholly referrible, we may be sure, to love of truth and hatred of deceit, in the:)

1236) *I. B.* of the *A. L. Z.:* 1794. No. 147. pp. 1199, 1200. (Venturini replied in the:)

1237) *I. B.* of the *A. L. Z.:* 1795. No. 19. p. 152. (in a "vorläufige Erklärung"; and more in detail in no.:)

1238) *Venturini, K. H. G.: Das in der Schrift: — Ideen zur Philosophie über die Religion und den Geist des reinen Christenthums — ihrem Verfasser zustehende rechtmässige Gedankeneigenthum, von ihm selbst auf Veranlassung eines ungerechten Angriffs entwickelt und dargestellt.* 8vo. Altona. 1795. Hammerich. pp. 78. (Venturini has to admit that he has borrowed essential thoughts, in part verbally, from lecture notes of Sextro's, but attempts to represent this procedure as altogether innocent. Nevertheless his bad conscience shows itself in the indefinite and contradictory excuses put forward. He has in any case not been ashamed, for the sake of gaining reputation, of committing the most bare-faced plagiarism; but has been so stupid and awkward in the matter, that we must assume that he was absolutely unconscious of the gravity of his action, and regarded the thoughts of his teacher — as is not unusual with beginners, probably, and is easily intelligible — as to a certain extent his own mental property, and as independently acquired mental furniture, simply because he had understood them and was able to give them clear expression. — The shapeless, contradictory mass of excuse and defence was subjected to a reckless but justifiable criticism in the:)

1239) *N. A. D. C.:* 22. 1796. pp. 433–445; by *Cb.* (=? [Parthey, a co-worker of Nikolai's, does not give under this symbol any author of philosophic or theological reviews]. In 1800 appeared a second edition of no. 1234, in two parts, under the title:)

1240) *Die Religion der Vernunft und des Herzens. Eine berichtigte Darstellung der Ideen zur Philosophie über die Religion.* 8vo. Copenhagen and Leipzig. Schubothe. pp. vi, 513 (printer's error for 413) and viii, 358. (The changes introduced are, for the most part, only of a formal kind; thus the material is better arranged. There are many improvements in detail; but one great mistake is the increased diffuseness of the new edition, which is not justified by any addition of important thoughts. The mental dependency of the author has remained the same. In his theory of revelation he attaches himself still more closely to Fichte, in giving up the historical proof of the reality of revelation, and speaking only of a practical belief in it.)

1241) *Versuch einer entwickelnden Darstellung der Hauptmomente des kritischen Moralsystems von C. G. B**z**t*u**. In the: *K. A. M.* II, 1. pp. 133–195. (Declamatory; not in any sense important.)

1242) *Versuche, Dichterische ——, über Gegenstände der kritischen Philosophie* (by Graf *Benzel* of Sternau). 8vo. Würzburg. Nitribitt. pp. 40. Cf. *Ernst Wichert*, in the *A. M.* XV. 1878. pp. 383, 384. (The critical philosophy is done into unrhymed verses of antique measure, not without some life, but by a transformation of philosophical concepts into fantastic ideas. As illustrations of the titles of poems may be quoted: *Die Methodologie*, *Handlungsweisen der Spontaneität bei Verstand und Vernunft.*)

1243) *Visbeck, J. Ch. K.: Hauptmomente der Reinholdschen Elementar-*

Philosophie in Beziehung auf die Einwendungen des Aenesidemus untersucht. Large 8vo. Leipzig. Göschen. pp. viii, 336. (Visbeck follows the course of Reinhold's new exposition of the *Elementarphilosophie* [no. 272, III], prints at the head of every section its propositions and their interpretation, together with the critical remarks of Aenesidemus, and then goes on to attempt a refutation of these, — entirely without success. There is throughout involved the grave misunderstanding of the ascription to Reinhold of the view that *ideated* objects produce the material of ideas; when Reinhold as clearly as he can refers this causality to things-in-themselves. No. 1243 was reviewed by J. Sgsm. Beck pretty unfavorably in the *I. A.* [1795. pp. 84–88].)

1244) *Vorlesungen über Kant's System in England.* In the: *I. M.* Vol. XXIV. pp. 72–76. (On Nitsch.)

1244*a*) *Weber, Jos.:* cf. no. 887.

1244*b*) *Wedag, Fr. Wlh.:* cf. *Wedag* under 1798.

1245) *Werdermann, Jh. Gth. K.: Feder und Kant: Versuch zur Aufstellung einiger streitigen Punkte in den Gründen der Moralphilosophie.* In the: *B. M.* Vol. XXIII. April. pp. 309–339. (Exposition of the bases of the doctrine of morals, dependent on Feder and Kant, but not a mere conglomeration. Kant's formal principles must obtain a material content by reference to the consequences of actions for the good of the world; the pleasure of moral self-approbation is the most important part of happiness.)

1246) *Zachariä, K. Sal.: Von dem moralischen Glauben an Tugend. Zur Erläuterung und Vereinigung der beyden Gemeinsprüche: Quilibet praesumitur bonus, und quilibet praesumitur malus, — donec probetur contrarium.* In the *Ph. I.* IV, 1. pp. 1–39. (Worthless aprioristic demonstrations, diffuse and superfluous. Possibility and reality of virtue are declared to be not demonstrable by experience, but only *a priori.* Our imperfect duties command us to advance the subjective ends of others, their happiness, so far as they have not made themselves unworthy of it by moral badness. The 'common sayings' of the title must, if they are not to be contradictory, be regarded, the first as a moral, the second as a political maxim.)

1246*a*) *Zentner, Jk. F. v.:* cf. no. 769.

1246*b*) *Zwanziger, Jh. Chr.:* cf. no. 1020.

1795.

1246*c–f*) *Abicht, J. H.:* cf. nos. 421, 429, 431, 432.

1246*g–k*) *A. L. Z.:* cf. nos. 833, 834, 978, 1237.

1247–1254, Ammon, Gr. F.

1247) *Ammon, Gr. F.: Die christliche Sittenlehre, nach einem wissenschaftlichen Grundrisse zunächst für seine Vorlesungen entworfen.*

Large 8vo. Göttingen and Erlangen. Palm. pp. 338. Second and revised edition. 1798. pp. xlviii, 362. (Really a philosophic ethic, strictly according to Kant's principles, garnished with references to biblical passages, which are intended to prove the wide-reaching agreement existing between Kant's philosophy and the gospels. A quite different position from the Kantian ethic, on the other hand, is taken up by Ammon in no. 1248, and in a later *Handbuch der christlichen Sittenlehre*, which does not fall to be considered here [three volumes ; 1823–1829].)

1248) *Ammon, Gr. F.: Neues Lehrbuch der religiösen Moral, und der christlichen insbesondere.* Large 8vo. Göttingen. 1800. Thomas. pp. xiv, 402. Fourth and revised edition. Large 8vo. Göttingen. 1806. Vanderhoeck and Ruprecht. pp. xxvii, 551. (Ammon has, as he himself says, learnt from Kant's writings, particularly the moral, very many real and permanent truths, especially regarding the dignity of the free man, the independence of his character, and the duties of justice. At the same time he now believes that a theological doctrine of morals, such as is presented in the New Testament, is in no way reconcilable with the Kantian ethic and theology. A formal moral doctrine is an empty thought-construction, and leads to a mere playing with concepts. Ammon has gradually come to discover in Kant's moral system so much that is bald, contentless, paradoxical, incorrect, and in particular unpractical, that he here cuts loose from him altogether, and makes his own principle that of general happiness and perfection, though he still retains a formal principle beside the material : — " Handle nach einer Regel, welche Vernunft und Willen in steter Harmonie erhält." No. 1249 is a further extension of Ammon's thought on this latter point :)

1249) *Ammon, Gr. F.: Von dem Gesetze der Wahrheit als höchstem Moralprincip. Zwei Abhandlungen.* 4to. Göttingen. 1803. Dieterich. pp. 20. Same place. 1806. (Here may also be mentioned, as belonging to the department of ethics, the following no. :)

1250) *Ammon, Gr. Fr.: Vindicatur morum doctrinae arbitrium liberum, rejecta libertate Stoica ethicae Kantianae.* 4to. Göttingen. 1799. pp. 12. Christmas programme. Reprinted in : *Ammon : Nova opuscula theologica.* Small 8vo. Göttingen. 1803. Dieterich. Commutatio X. pp. 177–192. (In contradistinction to Kant's explanation of freedom — in the introduction to *A. R.* no. IV — according to which the possibility of diverging from law is no *freedom* but an *Unvermögen*, Ammon attempts to save free choice as a faculty of acting either according to or against the law.)

1251) *Ammon, Gr. Fr.: Ideen zur Verbesserung der herrschenden Predigtmethode.* 4to. Göttingen. 1795. Dieterich. pp. 20. (Kant's moral-theology is to be preached from the pulpit ; the law of duty to be made the central point in all religious speaking. — Ammon himself applied Kant's principles in no. 1252 and 1253.)

1252) *Ammon, Gr. Fr.: Christliche Religionsvorträge über die wichtigsten Gegenstände der Glaubens- und Sittenlehre.* 8vo. Erlangen. Palm.

Vols. I and II. 1793. Twelve and twelve and a quarter sheets. Vol. III. 1794. Twelve sheets. Vols. IV and V. 1795. Twelve and thirteen sheets. Vol. VI and last. With an index of subjects of all six volumes. 1796. pp. 182. Of the two first parts appeared a very much altered edition, purged of Kantian concepts [cf. no. 1254], in which only eight of the old sermons are retained and thirteen new ones introduced. Erlangen. 1803 and 1805. Palm. Seventeen sheets and pp. 276. (Kant's principles are also predominant in no. :)

1253) *Ammon, Gr. Fr.: Predigten zur Beförderung eines reinen moralischen Christenthums.* 8vo. Erlangen. Palm. Vol. I. 1798. pp. 299. [Vol. II : cf. no. 1254.] (The return upon these principles which corresponds to the change of standpoint in no. 1248 is seen in no. :)

1254) *Ammon, Gr. Fr.: Anleitung zur Kanzelberedtsamkeit — zunächst für meine Zuhörer.* 8vo. Göttingen. 1799. Vandenhoeck and Ruprecht. pp. xvi, 270. With an index. (According to this work a sermon which is composed simply of rational propositions is not Christian; that title can only be claimed by a sermon which bases the description of the pure doctrines of Christ upon the divine nature of his appearance and mission. Ammon directs himself expressedly, mentioning Kant's name [Preface to *A. R.*], against those sermons which bring the philosophy of Kant and the terminology of the critical school into the pulpit. On p. 216 a number of the most elementary technical expressions of Kant's practical philosophy are particularly enumerated, and banished from the pulpit. In accordance with this, in the second volume of no. 1253 [1800. pp. 451], the endeavor to find a purely rational meaning in biblical narratives and ecclesiastical teachings, which are not suited for the system of a pure doctrine of religion, has entirely disappeared.) For Ammon's *Dogmatik*, cf. under 1797.

1255) *Anleitung zu einer neuen verbesserten Philosophie oder Sammlung über die kantische Philosophie und das Dalbergische Grundgesetz der Aehnlichkeit in der Natur. Sammt einem Anhange über die Möglichkeit einer mathematischen Metaphysik. Mit Genehmhaltung des hochwürdigsten Ordinariats zu Constanz* (by *Th. Lechleitner*). 8vo. Augsburg. Rieger's Sons. Two volumes. pp. 224 and 272. (A worthless medley of rational epistemological views, resting upon Kant's philosophy, of arguments from Dalberg, of Roman Catholic dogma, and of cabalistic mysticism. As regards this last, von Eckartshausen [no. 1153] is, of course, the type and pattern followed.)

1255*a*) *Bahrdt, K. F.:* cf. no. 742.

1256) *Bardili, Chp. Gfr.: Allgemeine praktische Philosophie.* 8vo. Stuttgart. Erhard and Löfflund. pp. 189. (A very important work, strongly influenced by Kant. The human will [that is, the ground of the special character of the particular individual] can be determined either by nature [sensibility], by the understanding [rules of policy, maxims of happiness], or finally by reason [the moral law]. In the first case the question

at issue is what is pleasurable ; in the second, what is useful ; in the third, what is good. The moral principle has its sole source in reason, and pays no regard to any use or advantage. The good is good, and 'obliges' us, simply because it brings with it in this way the original regulation of our reason. Bardili's moral principle is, therefore, like that of Kant, formal ; and does not differ from Kant's in content. Motive to obedience to the law is reverence of it. A will which is determinable independently of everything empirical, solely by the representation of the formal moral principle, is free. Bardili recognizes, that is, only an empirical freedom, and is even here [cf. *Bardili*, under 1796] a determinist. The moral principle becomes in its turn a ground of empirical determination, and the resolution of the will to good or evil is preceded by a conflict between it and the other grounds of empirical determination, in which that which is the strongest at the time, wins. In conclusion, Bardili gives two principles of natural law, both of which depend upon the Kantian thought, that man is always to be regarded as end-in-himself.)

1257, 1258, K. Gfr. Bauer.

1257) *Bauer, K. Gfr. : Homilien und Predigten. Ein Versuch, die Grundgesetze der Sittlichkeit und einige wichtige Fälle der Anwendung davon auf menschlich Thun und Glauben schriftmässig erläutern zu helfen.* Large 8vo. Jena and Leipzig. Gabler. Vol. I. Sixteen sheets. (No second volume appeared. The first is written on Kantian principles, which are frequently given and expounded in too abstract form. The same holds of no. :)

1258) *Bauer, K. Gfr. : Predigten über die Sonn- und Festtagsevangelien des ganzen Jahres.* Large 8vo. Züllichau and Freystadt. Darnmann. Part i : 1798. pp. xxviii, 570. Part ii : 1799. pp. 540.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (X.)

1259–1262, Bauerschubert, Jh.

1259) *Bauerschubert, Jh.: Kurze Volkspredigten zum Unterrichte und zur Erbauung auf alle Sonn- und Festtage des katholischen Kirchenjahrs.* 8vo. Erfurt. Keyser. Vols. I and II : 1795. pp. xii, 275 and 308. Vol. III : 1797. pp. 262. Vol. IV : 1797. Fourteen sheets. Vols. V and VI : 1800. pp. 218 and 220. From the fourth volume on published after the death of the author, by *Bh. Laubender*, with a biography of Bauerschubert. New and improved edition of Vol. I : 1798. pp. 277. Vol. II : 1799. pp. 308. Vol. III : 1799. pp. 262. (As early as 1793 there appeared anonymously no. :)

1260) *Erbauungsbuch für Katholiken, die eine reine und vernünftige Andacht lieben, von J. B.* 8vo. Frankfurt on the Main. Varrentrapp and Wenner. pp. 228. (Both works are based upon Kant's moral philosophy and moral theology, and especially apply Kant's moral principle in detail ; as do nos. 1261 and 1262.)

1261) *Bauerschubert, Jh.: Neue Festpredigten, nebst einigen Gelegenheitsreden.* 8vo. Frankfurt on the Main. 1797. Andreae. pp. 404. Second edition : 8vo. Same place. 1800. pp. 404. Third edition : Same place. 1812.

1262) *Bauerschubert, Jh.: Neue Festpredigten, nebst einigen Sonntagspredigten merkwürdigen Inhalts.* Second volume published after the death of the author, by *Bh. Laubender.* 8vo. Leipzig. 1801 (1800). Fleischer. pp. 351.

1262*a*) *Beck, Jk. Sgsm.:* cf. no. 1226.

1263) *Begtrup, Grgr. O. Br.: Dissertatio de admirando consensu inter principia rationis practicae purae et doctrinam morum Jesu Christi.* 8vo. Jena. Goepfert. pp. 74. (Worthless ; written from a one-sided partisan standpoint ; no new thoughts. Reason is declared to be the sole expositor of all statutory belief. Polemic against the pre-Kantian moral principles. There is not only a *material* but a *formal* agreement between the ethics of Kant and Christ.)

1263*a*) *Beiträge, Kritische —.* (Against Stattler.) Cf. no. 632.

1263*b*) *Bemerkungen, Nöthige — zu den jetzigen Verhandlungen über die Blattern, auch für Nicht Eingeweihte.* By *S***. In the : *Journal der Erfindungen, Theorien und Widersprüche in der Natur- und Arzney-Wissenschaft.* 8vo. Gotha. 1795. Perthes. Part xi. No. iii. pp. 74–

133. (*Bhd. Cp. Faust* had in 1794 written a little work with the title: *Versuch über die Pflicht der Menschen, jeden Blatterkranken aus der Gemeinschaft der Gesunden abzusondern, etc.* He had proposed well-meant but impracticable precautions, which would not have been sufficient, even had they been taken. In a strong and forcible fashion he had declared it to be the inevitable duty of mankind to carry out his plans. The *A. L. Z.* [1795, I, pp. 1–8] was entirely in agreement with him. The *Journal der Erfindungen* raised a great outcry, in this no. 1263*b*, and very unjustly accuses Faust of having wanted to effect the extermination of small-pox by aid of the Kantian philosophy.)

1264–1268, Bendavid, Lzr.

1264) *Bendavid, Lzr.: Vorlesungen über die Kritik der reinen Vernunft.* Large 8vo. Vienna. 1795. Patzowsky. pp. x, 340. New edition. Large 8vo. Berlin. 1802. Quien. pp. x, 356.

1265) *Bendavid, Lzr.: Vorlesungen über die Kritik der praktischen Vernunft.* (With a *Rede über den Zweck der kritischen Philosophie* and a double index.) Large 8vo. Vienna. 1796. Stahel and Co. pp. viii, 101 and 30. The *Rede* also appeared separately. Same place. 1796.

1266) *Bendavid, Lzr.: Vorlesungen über die Kritik der Urtheilskraft* (with double index). Large 8vo. 1796. Same place. pp. 202.

1267) *Bendavid, Lzr.: Vorlesungen über die metaphysischen Anfangsgründe der Naturwissenschaft* (with double index). Large 8vo. Vienna. 1798. Schaumburg and Company. pp. xii, 174 and 6. (Nos. 1264–1267 are all written in an exceedingly arrogant tone, although they have nothing at all particular in them. Bendavid gives Kant's thoughts intelligibly, for the most part accurately, and without any slavish dependence upon the master; but he does not attempt a critical appreciation, and makes no contribution to the discussion, the psychological-genetic explanation or to a characterization of Kant's problems and results, which should emphasize what in him is new and important.)

1268) *Bendavid, Lzr.: Kant und Herder im Monthly Review. Dec. 1793. p. 529, etc. An meinen Freund Joseph von Retzer.* In the *B. M.* 1795. Vol. XXV. pp. 516–529. (Defence of Kant against the judgment of the Englishmen.) Cf. no. 576.

1269, 1270, Feuerbach, P. J. Ans.

1269) *Beweisgründe, Ueber die einzig-möglichen —— gegen das Daseyn und die Gültigkeit der natürlichen Rechte.* (By *P. J. Ans. Feuerbach.*) 8vo. Leipzig and Gera. Heinsius. pp. 117. (Among other things, a polemic against the derivation of rational laws (*Rechte*) from the moral law or duty. Their ground lies higher; it is identical with the ground of duties, and depends on the form of reason, its systematic unity. As definition of the concept of law (*Recht*) we find, in no. 1270, introduced in a

polemic against *Hoffbauer*, *Heydenreich*, *Reinhold*, and *Hufeland*, the following: "eine durch Vernunft sanctionirte Freiheit, als Bedingung zur Erreichung des höchsten Zwecks.")

1270) *Feuerbach, J. P. Ans.: Versuch über den Begriff des Rechts.* In the: *Nth. Ph. I.* II. pp. 138–162.

1271) *Bibliothek, Göttingische* —— [cf. no. 1148*b*]. Vol. I. Part vi. pp. 457–466. Notice * of Kant's *Ende aller Dinge* (no. 81), mostly reprinted in *Thiess: Ephemeriden.* 1795.

1272) *Blau, Flx.: Ueber die moralische Bildung des Menschen. Nebst einem Anhange.* Small 8vo. Frankfurt on the Main. Eichenberg. pp. vi, 288. (The author has, he says, always had Kant's *Rel.* in his mind, and wishes to help the understanding of Kant's deep thoughts by a rearrangement of them. In the doctrine of freedom Blau follows Reinhold very closely. He explains the freedom of the will as the faculty of deciding either in accordance with the requirement of the law or with that of desire. In the Appendix are contained *Unterredungen eines moralischen Erziehers mit seinem Zöglinge* and three brief *Abhandlungen über die Realisirung der Idee einer moralischen Welt, über den Endzweck der Weltschöpfung, und den Zusammenhang der Glückseligkeit mit der Tugend.* The body of the work is characterized by brevity, clearness, and accuracy in terminology.)

1273) *Blumenbach, Jh Fr.: De generis humani varietate nativa. Editio III. Praemissa est epistola ad virum perill. Jos. Banks.* 8vo. Göttingen. Vanderhoeck and Ruprecht. pp. xliv, 326; besides an index of pp. 10 and two copper plates. Translated by *Jh. Gfd. Gruber*, under the title: *Jh. Fr. Blumenbach über die natürlichen Verschiedenheiten im Menschengeschlechte. Nach der dritten Ausgabe und den Erinnerungen des Verfassers übersetzt, und mit einigen Zusätzen und erläuternden Anmerkungen herausgegeben. Mit Kupfern.* 8vo. Leipzig. 1798. Breitkopf and Härtel. pp. xxxii, 292. (In opposition to Kant and others assumes five human varieties, which, however, all belong to one species.)

1274) *Bouterweck, Fr.: Paulus Septimius, oder das letzte Geheimniss des eleusinischen Priesters.* Two parts. 8vo. Halle. Renger. pp. 343 und 373. (Very interesting, in general quite popular exposition, in Part i of the *RV.*, in Part ii of the *PrV.* On the whole, Bouterweck keeps to Kantian thoughts, though he often supplies a new basis for them, or extends their range. His different terminology is no improvement on that of Kant. To give the system a firmer point of support, Bouterweck sets out, under the influence of Reinhold and probably also of Jacobi, from the analysis of consciousness, which gives us at once the two inseparable, not demonstrable, but equally irrefutable thoughts: "Ich bin" and "So gewiss ich bin, ist ausser mir etwas." Besides this, Bouterweck, in the deduction of the categories, has many peculiarities, which are very ingenious, no doubt, but which none the less only lead to a fruitless conceptual philosophy. That the number of principles does not exactly accord with the number of the

categories is regarded by Bouterweck as a fault in Kant's system. In his practical philosophy, too, Bouterweck does not always follow Kant very closely. In particular he extends further the use of the practical reason and its requirements for the attainment of theoretical knowledge, — a use which, it is true, is really to be found in Kant, but which was expressly disallowed by him.)

1274*a*, *b*) *Brastberger, Gbh. Ulr.:* cf. nos 756, 758.

1274*c*) *Briefe, Philosophische —— über Dogmatismus, etc.* Cf. *Schelling*, no. 1502.

1275–1278, Krug.

1275) *Briefe über die Perfectibilität der geoffenbarten Religion. Als Prolegomena zu einer jeden positiven Religionslehre, die künftig den sichern Gang einer vestgegründeten Wissenschaft wird gehen können* (by *W. Trgt. Krug*). 8vo. Jena. Akademisches Lese-Institut, and Leipzig. Barth. pp. xxiv, 368. (One of the more important of the writings of the philosophers of religion in Kant's school. Concept, possibility, and actuality of revelation are, it is true, not investigated; but the fact of a Christian revelation assumed. This, like every revelation, must bring with it, in accordance with the finiteness and perfectibility of the human mind to which it directs itself, the capacity of further development. This view is defended against orthodox objections [inspiration, miracles, *etc.*], and its advantageous influence on the whole of theology and on religious modes of thinking in general set forth. Polemic against Kant's moral *Schrifterklärung*, in so far as this is regarded as a *real exposition.* — Against no. 1275 are directed nos. 1276 and 1278.)

1276) *Perfectibilität, Ueber die —— der geoffenbarten Religion, an den Herrn Verfasser der Briefe über dieselbe. Von Alethophilus.* 8vo. Leipzig. 1796. Müller. pp. 128. (Indecent abuse; calling on the leading magistrates to suppress free investigation. Against it, in the same tone:)

1277) (*Krug, W. Trg.:*) *Siebzehnter und letzter Brief über die Perfectibilität der geoffenbarten Religion, an Alethophilus. Nebst einer Nachschrift an das Publicum.* 8vo. Wittenberg: at the author's cost, and Leipzig. Barth. 1796. pp. 198.

1278) *Bemerkungen zu den Briefen über die Perfectibilität der geoffenbarten Religion in Briefen von einem Landpfarrer an seinen akademischen Freund.* 8vo. Leipzig. 1796. Jacobäer. pp. 128. (Calm, not at all noteworthy polemic.)

1279) *Buhle, J. Gli.: Einleitung in die allgemeine Logik und die Kritik der reinen Vernunft.* 8vo. Göttingen. Vandenhoeck and Ruprecht. pp. 360. (The work is intended, as the author tells us, not to bring any new contribution to the science and not to perfect it; but simply to expound the *Logik* and the *RV.* in an intelligible form. Buhle follows Jakob's *Logik* [no. 360] and the *RV.* very closely — the latter verbally where that is possible; so that his book must be designated a tolerably superfluous one.)

1280) *Creutzer, Cp. Andr. Lh.: Leibnitii doctrina de mundo optimo sub examen revocata denuo.* 8vo. Leipzig. Müller. pp. 116. (Leibnitz' views are tested and rejected by the criterion of the Kantian philosophy, and more particularly the moral theology. In their place is set a moral and critical optimism; not proved, but postulated. Determinism is also criticized: cf. no. 1052.)

1281) *Darstellung der Amphibolie der Reflexionsbegriffe nebst dem Versuche einer Widerlegung der Hauptmomente der Einwendungen Aenesidems gegen die Reinholdische Elementarphilosophie.* 8vo. Frankfurt on the Main. Andreae. pp. 116. (The doctrine of the *Amphibolie* gains just as little in probability by this exposition, as most of the objections of Aenesidemus lose in irrefutability by the appended *Versuch.*)

1282) *Dietz, Jh. Chn. Fr.: Predigten.* 8vo. Rostock. Müller. (Leipzig. Linke, in commission.) pp. 273. (Upon the influence of Kant's moral philosophy and moral theology.)

1283–1287, Dolz.

1283) *Dolz, Jh. Chn.: Catechetische Unterredungen über religiöse Gegenstände in den sonntäglichen Versammlungen in der Freyschule zu Leipzig gehalten, mit einer Vorrede von dem Herrn Domherrn D. Rosenmüller.* 8vo. Leipzig. Voss and Co. Sixteen and a half sheets. Second collection. 1796. pp. xii, 273. Third collection. 1797. pp. xviii, 270. Fourth collection. 1798. pp. ii, 272. Second and revised edition. 1798, 1799, 1818. Third and revised edition. First collection. 1801. pp. xvi, 264. (Practical application of Kant's moral philosophy in a language which would be pretty unintelligible for children. The same holds of nos. 1284–1287.)

1284) *Dolz, Jh. Chn.: Neue Catechisationen über religiöse Gegenstände.* Large 8vo. Leipzig. Voss and Co. First collection. 1799. pp. viii, 228. Second collection. 1799. pp. iv, 232. Third collection. 1800. pp. iv, 216. Fourth collection. 1801. pp. vi, 215. Fifth collection. 1801. pp. ii, 180. Sixth and last collection. 1801. pp. xvi, 167. New edition. 1818–1827.

1285) *Weihnachtsfeyer, Die —— in der Freyschule zu Leipzig im Jahre 1797. Drey katechetische Unterredungen* (by *Plato, Rost*, and *Dolz*). 8vo. Leipzig. 1798. Barth. pp. 74.

1286) *Dolz, Jh. Chn.: "Ueber die Bildung des sittlichen Gefühls" und "Ueber ein Lied"; zwey Katechisationen.* In the: *Materialien für alle Theile der Amtsführung, etc.* (Cf. no. 853.) Vol. I. 1798. pp. 210 ff. Vol. II. 1799. pp. 388 ff.

1287) *Dolz, Jh. Chn.: Katechetische Jugendbelehrungen über moralische und religiöse Wahrheiten.* 8vo. Leipzig. Voss. Collection I–V. 1805–1818.

1287*a*) *von Eckartshausen, K.:* cf. no. 1154.

1287*b*) *Eckermann*: cf. no. 1152.

1288–1299a, Elisa.

1288) *Elisa, oder das Weib, wie es seyn sollte. Allen teutschen Mädchen und Weibern gewidmet* (by *Wilh. Karol. v. Wobeser*). *Mit 12 Kupfern.* 8vo. Leipzig. Gräff. pp. 328. Second edition, revised and embellished by three copper-plates by Penzel. 1797. pp. 368. Third and fourth editions: 1798. Fifth and sixth editions: 1799, 1800. Each, pp. xvi, 351. Pirated. 8vo. Frankfurt and Leipzig. Fourth and revised edition: pp. xvi, 350. (A moral-tendency romance, well meant, but enormously tedious, and wholly unpalatable to our taste; in form of romance, but in reality a series of loosely connected moral conversations or letters and heroic, eminently unselfish actions, which have just been put together as examples of pure morality — all of them obviously under the influence of Kant's philosophy, and bearing [or such as ought to bear] the print of the categorical imperative on their foreheads. It is, certainly, un-Kantian to admit the view of the joyous feelings connected with the consciousness of virtue as a motive. And Kant could hardly have been satisfied with the death of the heroine, who on her death-bed is obliged to express her indifference to the belief in immortality. The authoress has, however, only put these words into her mouth [so we are told in the preface to the second edition, p. x] because it is from pure morality alone and not from principles of positive [!] religion, which are only too often vacillating, that she will date the determining motives of Elisa's action; *i.e.*, the words are derived only from an exaggerated regard of the misunderstood Kantian requirement of a religionless ethics. The ethics predominating in no. 1288 is, for the rest, strictly ascetic, and so by no means unexceptionable. Many of Elisa's actions are immoral, owing to their exaggerated unselfishness and blind subjection to the wills of others. The heroine has not grasped the fact that love and devotion to duty find their limit in themselves, and must come to an end where their expression would turn to the evident disadvantage of a neighbor. The work found an enormous audience; a fact which is characteristic of the period. [And, N. B., a fact which does not tell altogether in its disfavor.] It was more than once translated into French, English, Dutch, and Danish; and called out a host of imitations, which stand upon a very much lower level than no. 1288.)

1289) *Elisa, oder das Weib, wie es seyn sollte. Zweiter Theil, oder über den Umgang der Weiber mit Männern.* Also under the title: *Ueber den Umgang der Weiber mit Männern. Ein nothwendiger Anhang zu der bekannten Schrift: Elisa, oder das Weib, wie es seyn sollte* (by *Ch. A. Fischer*). 8vo. Leipzig. 1800. Gräff. pp. 138. Pirated: 8vo. Leipzig. 1800. pp. 96. (No. 1289 is brought into connection with no. 1288 by a low trick. The aim of the writer is clear enough. No. 1289 was to profit by the wide diffusion of its like-named predecessor. And yet really there is no connection at all between the two books. No. 1289 is not a continuation of no. 1288; nor a pendant to it. It is not even a romance.

It is a worthless collection of dry, sometimes ill-founded ethical maxims, monitions, and descriptions of character, whose moral purity often leaves a good deal to be desired.)

1290) *Robert, oder der Mann, wie er seyn sollte. Bis zu seinem Eintritte in das eheliche und häusliche Leben geschildert. Ein Seitenstück zu Elisa, oder das Weib, wie es seyn sollte* (by *Chr. Frdr. Tr. Voigt*). 8vo. Leipzig. 1799. Seeger. pp. 290. New edition. 1799. Nineteen sheets. Vol. II : Division 1. 1800. Nineteen sheets. Third and last volume : 1802. Twenty sheets.

1291) *Robert, oder der Mann, wie er nicht seyn sollte. Ein Gegenstück zu Robert, oder der Mann, wie er seyn sollte* (by *Jh. K. Glo. Schindler*). 8vo. Leipzig. Schladebach. Three volumes. 1800–1802.

1292) *Schilling, Gst., Verfasser des Guido von Sohnsdom : Der Mann, wie er ist.* 8vo. Pirna. 1800. Arnold and Pinther. pp. 232. Third edition : Dresden. 1819. Arnold. Also as first part of Schilling's works. Second collection.

1293) *Schilling, Gst., Verfasser des Guido von Sohnsdom : Das Weib, wie es ist.* 8vo. Pirna. 1800. Arnold and Pinther. pp. 396. Third edition : 8vo. Dresden. 1811. Arnold. Also as first part in Schilling's collected works.

1294) *Anton, oder der Knabe und der Jüngling, wie er seyn sollte.* Two volumes. 8vo. Leipzig. 1800. Linke. pp. 144 and 211. Second edition : 1802. pp. 285.

1295) *Moriz und Auguste, oder die Kleinen, wie sie seyn sollten. Vom Verfasser des Robert, oder der Mann, wie er seyn sollte.* (*Chr. Fr. Tr. Voigt.*) 8vo. Leipzig. 1800. Küchler. pp. 324.

1296) *Ludwig, Chr. Soph., geb. Fritsche : Henriette, oder das Weib, wie es seyn kann. Aus der Familie Hohenstam gezogen.* 8vo. Leipzig. 1800. Gräff. pp. 422. Second edition. 1816. (All these works were subjected to a severe, but richly merited criticism, in no. :)

1297) *Elisa, kein Weib, wie es seyn sollte. Ein höchst nöthiges Wort zur richtigen Schätzung der Schrift. Elisa, oder das Weib, wie es seyn sollte.* Large 8vo. Hildesheim. Gerstenberg. Part i. 1800. pp. 267. Part ii. 1801. pp. xxii, 374. Both parts together under the title : *Musterkarte von Weibern, Männern, Jünglingen und Kindern, wie sie sind, seyn können und seyn sollen.* (In the first Part the author gives the principal incidents in Elisa's life, and examines the reasons for her conduct, — which purports to be referrible to a system of philosophical syncretism, inasmuch as it is derivative sometimes from the pure law of duty, sometimes from unconditional regard of the good of others and its requirements, even though this imply the entire sacrifice of happiness on the part of the agent. To this syncretism he opposes the pure Kantian system, and gives a kind of popular ethics in a series of discussions of the principles of moral doctrine, eudaemonism, *etc.* He is distinctly unfair to Elisa, who obviously wishes to act only in accordance with reason, duty, the categorical impera-

tive: but then this is so entirely contentless, that the most diverse actions can be deduced from it, according as the individual could and would choose to recognize these or those maxims as universal laws to suit his individuality. But the proof that Elisa's *actions* leave very much to be desired in their moral character is entirely successful. — In the second part, the series of works that sprang from the *Elisa* are valued according to their demerits.)

1298) *Elisa's, des Weibes, wie es seyn sollte, Vermächtniss für ihre Tochter Henriette.* 8vo. Leipzig and Elberfeld. 1801 (1800). Comptoir für Litteratur. pp. 224. Second edition. 8vo. Leipzig and Elberfeld. 1802. Büschler. pp. 224.

1298*a*) *Familie, Die ganze ——, wie sie seyn sollte; ein Roman, wie er sein kann. Von Chn. Hnr. Spiess, Geschwindschreiber in der Unterwelt.* (= *F. A. Schulze*, who wrote also under the pseudonym *Fr. Laun.*) 8vo. Sine loco. 1801. pp. 220. (A successful travesty of nos. 1288–1298; especially of 1288, 1290, 1294, 1296. The heroes and heroines are roused from their graves, and introduced to one another. Robert and Elisa marry, adopt Anton, *etc.* But the whole company are given over to frivolity. and so are sent back again to their graves.)

1299) *Heinrich von Feldheim, oder der Officier, wie er seyn sollte. Ein Beytrag zur militärischen Paedagogik.* (By *K. H. L. Pölitz.*) 8vo. Jena and Leipzig. 1801. Fromman. Part i. pp. 352. Part ii, also under the title: *Der Officier als Mensch und Staatsbürger. Ein Handbuch für die intellektuelle und sittliche Erziehung angehender Officiere.* pp. 311. (The first part in the form of a romance; the second in epistolary form; both alike unsuccessful efforts.)

1299*a*) *Mann und Weib in ihren ehelichen Verhältnissen. Oder: wie sie seyn sollten. Ein Seitenstück zum Weibe wie es ist.* 8vo. Pegau and Leipzig. 1801. Günther. First volume. pp. 151. Second edition. 1802.

1300) *Erbauungsbuch zur Beförderung einer reinen Tugend, als Fortsetzung des Sanderschen Erbauungsbuchs* (by *K. H. L. Pölitz*). Large 8vo. Leipzig. 1795. Jacobäer. pp. 280. (Kant's moral philosophy and moral-theology popularized and practically applied.)

1301) *Erfahrung, Eine —— zu Gunsten der Kantischen Moral-Philosophie von M . . . . t.* In the: *I. Ph. A.* pp. 63, 64. (By communications with regard to a Kantian, who has enthusiastically endeavored to give his actions quite pure motives, in accordance with practical reason, M . . . . t seeks to show that Kant taught "keine kalte auf's praktische Leben unwirksame Philosophie." As though phenomena of that kind were not possible on any and every philosophy!)

1302–1311, Jh. Bnj. Erhard.

1302) *Denkwürdigkeiten des Philosophen und Arztes Johann Benjamin Erhard. Herausgegeben von K. A. Varnhagen von Ense.* Large 8vo. Stuttgart and Tübingen. 1830. Cotta. pp. xiv, 541. (According to pp.

35, 37–38, Erhard long had the idea of working out a complete theory of legislation, on the basis, of course, of Kant's practical philosophy. But the unpublished plan was practically all that came of the notion. Certain sections were completed, and published under the following titles, nos. 1303–1306 :)

1303) *Erhard, Jh. Bnj.: Die Idee der Gerechtigkeit, als Princip einer Gesetzgebung betrachtet.* In: *Die Horen, herausgegeben von Schiller.* Part vii. pp. 1–30. (The advantages of Kant's deduction of moral concepts over the Platonic are enumerated. The idea of justice must form the touchstone of every theory of legislation ; but it only determines *how* a law must be, not *what* is to be law. To settle this latter point, material arguments must [according to no. 1304] also be adduced. Every law must be tested, that is to say, on the ground of what it contributes to the general improvement and to the securing of the greatest possible enjoyment in life.)

1304) *Erhard, Jh. Bnj.: Beiträge zur Theorie der Gesetzgebung. Erste Abhandlung. Ueber das Princip der Gesetzgebung, insoferne der Inhalt der Gesetze dadurch bestimmt wird.* In the: *Nth. Ph. I.* 1795. II, 4. pp. 263–282. (In no. 1305 Erhard proves that in civil legislation, which only looks to the need of instruction in the employment of volition, the state of innocence must be made the basis of all directions; in contradistinction to criminal legislation, which must set out from the condition of depravity.)

1305) *Erhard, Jh. Bnj.: Beiträge zur Theorie der Gesetzgebung. Zweite Abhandlung. Ueber die Unschuld und den Begriff des Standes der Unschuld in Beziehung auf die Gesetzgebung.* In the: *Nth. Ph. I.* 1795. III, 1. pp. 1–32. (A pendant to nos. 1303 and 1304 is no. 1306. To the ideal of legislation and morality developed in the former, Erhard opposes an ideal of wickedness, which in his opinion is to be regarded as the necessary consequence of a purely material determination of the will, and may be derived from it. This makes it clear at the same time that it is impossible to base a legislation wholly upon material principles, to the exclusion of every formal principle. The paradoxical dress was chosen [according to no. 1302, p. 38] "um zu sehen, wie geschickt die Herren Recensenten wären, Einkleidung und Stoff zu unterscheiden." The author found "dass sie das nicht konnten.")

1306) *Erhard, Jh. Bnj.: Apologie des Teufels.* In the: *Nth. Ph. I.* 1795. I, 2. pp. 105–140. (Against no. 1306 appeared no. 1307; which altogether justifies the judgment of Erhard which has just been cited.)

1307) *Sickler, Fr. K. L.: Beleuchtung der Apologie des Teufels von Herrn Dr. Erhard im zweyten Heft des ersten Bandes des Niethammerschen Journals.* In: *Jh. Chn. Wlh. Augusti's theologische Blätter oder Nachrichten, Anfragen und Bemerkungen theologischen Inhalts. Jahrgang II.* 1797. No. 5. pp. 65–77. No. 6. pp. 81–95. (Erhard had also a comprehensive design as regards medicine; but it was only partially carried out. He wished to furnish the art of medicine with the secure

foundation which it still lacked, by means of an *Organon der Heilkunde*, which should set out from Kant's epistemology. The plan is apparent even as early as in his *Promotionsschrift*:)

1308) *Erhard, Jh. Bnj.: Dissertatio inauguralis exhibens ideam organi medici.* 8vo. Altdorf. 1792. Meyer. pp. 31. (Then, in 1795, appeared anonymously an essay, in which Erhard put himself in the sceptical attitude, — which he really did not at all believe in. He used this artifice in order to convince the German physicians, by severe judgments and sharp attacks, of the necessity of a new and more secure foundation of their science.)

1309) (*Erhard, Jh. Bnj.:*) *Ueber die Medicin: Arkesilas an Ekdemus.* In the *N. T. M.* 1795. Vol. II. Part viii. August. pp. 337–378. (This essay, like no. 1306, was entirely misunderstood; and sharply met, *ex.*, by *Hufeland* in the *N. T. M.* 1795. October. pp. 138–153. Erhard replied: same place. 1796. January. pp. 76–92. — No. 1305 was carried into greater detail in nos. 1310, 1311:)

1310) *Erhard, Jh. Bnj.: Ueber die Möglichkeit der Heilkunst.* In: *Andr. Röschlaub's Magazin zur Vervollkommnung der theoretischen und praktischen Heilkunde.* 8vo. Frankfurt on the Main. Andreä. Vol. I. Part i. 1799. pp. 23–86.

1311) *Erhard, Jh. Bnj.: Versuch eines Organons der Heilkunde.* Same place. Vol. II. Part i. 1799. pp. 1–32. Vol. III. Part i. 1799. pp. 1–25. (In applying the Kantian philosophy to medicine, Erhard proceeds very reasonably and moderately, keeping entirely free from the so generally popular gratuitousnesses, affectations, and fruitless because unfounded deductions. Thus in no. 1310 he admits without reserve [p. 25]: "Aus Schlüssen *a priori*, oder von blossen Vernunftprincipien aus, kann in der Heilkunst nichts gefolgert werden, denn das Leben selbst ist nur in der Erfahrung gegeben, und die Art, wie die Stoffe wirken, kann, da sie selbst nur in der Erfahrung [als Erscheinungen] gekannt werden, auch nur wahrgenommen und nicht aus reinen Prinzipien bestimmt werden." The question of the possibility of the art of healing is therefore restricted to the question: Has the art reliable experiences at its disposal? Erhard answers in the affirmative: discussing [in the manner of the Kantian philosophy] the concepts Perception, Observation, Induction, Analogy, Experience, Cause and Effect, Organization, Life, Impulse to Renewal [*Bildungstrieb*], Vital Force and Excitability, and proving in detail that we have at our disposal both reliable experiences as to the influence of objects on the body, and knowledge of the organic body itself. The *Organon* was to consist: (1) of an *Analytik* of the concept of *Heilkunde* and its conditions; (2) of a *Kritik* of the appliances at its command; (3) of a methodology, dealing with the bringing of it about [*Disciplin*, *Topik*, *Kanon*, *Architektonik*]. Completed were only the *Analytik* and Introduction to the *Kritik*, containing an encyclopaedic exposition of the sciences on the basis of Kant's analysis of the faculty of

knowledge. — I have spoken at some length of these works of Erhard's, because they are not mentioned in the *Allgemeine deutsche Bibliographie* [Vol. VI. 1877. pp. 200, 1. *Richter*], or in *Gurlt-Hirsch's Biographisches Lexikon der hervorragenden Aerzte aller Zeiten und Völker* [Vol. II. 1885. p. 296. *Gurlt*], or in *Ag. Hirsch's Geschichte der medicinischen Wissenschaften in Deutschland* [1893]. And yet the works in question found very general acceptance in their day, because, while they were partly based on Kant's philosophy [whereby they came into contact with the general trend of thought of the time], they managed to avoid any of the exaggeration which drew upon other Kantians in similar investigations the curse of ridicule and contempt on the part of natural scientists. — Very important additions to Erhard's writings are to be found in no. 1302, both in the correspondence, especially pp. 277–300, and in smaller essays, pp. 171 ff.)

1312) *Etwas über die neuere Philosophie, über Neuerungen und dergleichen. Von einem Freunde der Wahrheit herausgegeben.* 8vo. Augsburg. 1795. pp. 32. (The author warns his readers against the new, *i.e.*, the Kantian philosophy, on the morality of whose adherents he casts suspicion in a coarse and insolent manner.)

1313, 1313*a*) *Feuerbach, P. J. Ans.: Ueber die Unmöglichkeit eines ersten absoluten Grundsatzes der Philosophie.* In the: *Nth. Ph. I.* II. pp. 306–322. (An unconditioned principle is, it is true, greatly to be desired, but cannot ever be really given, and is therefore only of regulative importance. In particular the critical philosophy has rendered such a highest principle, grounded in itself, impossible; despite the efforts of many of its disciples to discover it.) Cf. also no. 1270.

1314–1370: Fichte.

(*F. S. WW.* = *Jh. Gli. Fichte's sämmtliche Werke, herausgegeben von J. H. Fichte.* 8 vols. Large 8vo. Berlin. 1845, 1846. Veit and Company. — *F. N. WW.* = *Jh. Gli. Fichte's Nachgelassene Werke, herausgegeben von J. H. Fichte.* 3 vols. Large 8vo. Bonn. 1834, 1835. Marcus. New titular edition. Same place. 1846. With the subtitle: *Fichte's sämmtliche Werke.* Vols. 9–11. — *F. L.* = *Jh. Gli. Fichte's Leben und litterarischer Briefwechsel.* Two parts. 8vo. Sulzbach. 1830, 1831. von Seidel.) The center of gravity of Fichte's philosophy is always to be found in its practical part. It is therefore not merely accidental that the first works issued by him of his own initiative fall in the domain of the philosophy of right. (No. 949 was originally not intended at all for the general public. Fichte had given his consent to its printing against his own will, only upon Kant's advice and at the dictate of necessity. Cf. *F. L.* I. pp. 174–188.) In these two earliest works, nos. 1314 and 1315, anonymously published, — which show marked differences from Fichte's later ethics and philosophy of right, — the author is still standing unreservedly upon the

basis of Kant's practical philosophy. He sets out from the existence of the moral law in man, denominating it "reine, ursprüngliche Form unseres Selbst," "reines Ich," "Form der Vernunft an sich," and making it our sole lord and master, in contradistinction to every external, not self-imposed constraint. From this moral law are derived all rights, both alienable and inalienable. To the latter category belong the right to freedom of thought, the right to conclude an agreement (more exactly: treaty), and, under certain circumstances, to alter it with the voluntary consent of all concerned, *i.e.*, to institute a revolution.

1314) (*Fichte:*) *Zurückforderung der Denkfreyheit von den Fürsten Europens, die sie bisher unterdrückten. Eine Rede.* 8vo. Heliopolis. (Danzig.) In the last year of the old darkness. (1793.) pp. 86. — *F. S. WW.* VI. pp. 1–35.

1315) (*Fichte:*) *Beytrag zur Berichtigung der Urtheile des Publikums über die französische Revolution.* Part i. *Zur Beurtheilung ihrer Rechtmässigkeit.* Sections 1 and 2. 8vo. Sine loco. 1793. pp. xxiv, 438. Second edition, unchanged. 1795. — *F. S. WW.* VI. pp. 37–288. — The same. New reprint of the edition of 1793, without name and place of publication. Large 8vo. Zürich and Winterthur. 1844. Literarisches Comptoir. Twenty and a half sheets. — The same. Verbal reprint of the edition of 1793, anonymous and without place of publication. Large 12mo. Berne. 1844. Jenni's Son. Fourteen sheets. — The two reviews of nos. 1052 and 963, which appeared in the *A. L. Z.*, and which also dealt with ethical topics, enable us to see, from the indications which they contain of Fichte's own standpoint, that it was the problems of moral philosophy (especially that of the primacy of the practical reason) which led the author to his own system, through and beyond that of Kant; while he himself imagined only that he was endeavoring after a more thorough-going, more unitary foundation of the critical philosophy, which should be adequate to embrace alike the theoretical and the practical reason. In the review of no. 963 he wishes to see it proved *that* reason is practical; and thinks that he can adduce this proof — which "zugleich gar leicht Fundament *alles* philosophischen Wissens (der Materie nach) seyn könnte" — only with the presupposition of an absolutely unconditioned in man. Against these two reviews, one of which (that of no. 1052) had also attacked *K. Chr. Erh. Schmid's* theory of freedom (cf. nos. 832 ff.), because in it, on the author's own admission, responsibility, guilt, and merit were done away with, *Schmid* directed his:

1316) *Schmid: Erklärung*, in the *A. L. Z.* 1794. *I. B.* No. 14. pp. 111, 112. This 'explanation,' in itself sharply and irritatedly worded, must have hit Fichte all the harder, as just at the same time of its publication the negotiations with regard to his professional call to Jena were in process. Accordingly, no. 1316 took the first step towards the later total rupture between Schmid and Fichte. The latter, it is true, replied at first, in no. 1317, in a fairly quiet tone:

1317) *Fichte:* in the *A. L. Z.* 1794. *I. B.* No. 29. pp. 231, 232. — The personal acquaintance of the two men appeared even to be going to lead to an approximation. But loquacious meddlers soon succeeded in restoring the old disharmony. The friendly relation of Schmid and Fichte became completely impossible, when the former continued his attacks in the preface to no. 837 and in no. 1318.

1318) *Schmid, K. Chr. Erh.: Bruchstücke aus einer Schrift über die Philosophie und ihre Principien. Zu vorläufiger Prüfung vorgelegt.* In the: *Nth. Ph. I.* 1795. III. pp. 95–132. Cf. no. 1209 *c.* (This essay is in its fundamental thoughts, in its method and conceptual development, no more than an unsuccessful imitation of Fichte's system. It seems that Schmid wished to unhorse his successful rival by the announcement of his work made in no. 1318. He attempts to show that he is capable of appreciating Fichte's good qualities, and even that he himself possesses them, without sharing the undesirable ones. He is particularly concerned to prove that he, no less than Fichte, is able to reduce the total multifarious content of philosophy to a principle, and conversely to follow this principle out into its most extreme consequences, and to the uttermost ramifications of the system. For his supreme principle he takes — very probably under the influence of no. 1337 — the "allgemeine Vernunftprincip der Einheit"; and formulates his supreme proposition as follows: "alle Objekte meiner Thätigkeit sollen mit dem Grundgesetze meiner Thätigkeit [der Vereinigung] übereinstimmen." It was indubitably some wicked fairy that counselled Schmid to publish no. 1318. His inferiority to Fichte is clear in every line of the work. He lacks the animating, penetrating spirit; the talent for giving plasticity to the forms of his thought. Whatever may be objected to Fichte's system, we must at any rate grant its author this much of praise: that his philosophy is an organism, a living whole. Schmid's system, on the contrary, consists of propositions which are loosely and merely externally connected. The one may be compared to a natural, the latter to an artificial flower. — Fichte replied with an annihilating criticism:)

1319) *Fichte: Vergleichung des von Hrn. Prof. Schmid aufgestellten Systems mit der Wissenschaftslehre.* In the *Nth. Ph. I.* 1795. III. pp. 267–320. *F. S. WW.* II. pp. 421–458. (Justified as Fichte's depreciatory judgment is on the material side, there is no justification for the unbecomingly violent tone in which he couches his polemic, here as elsewhere. Fichte proves very clearly the indefiniteness and emptiness of many of Schmid's concepts. But when he reproaches the latter with his dogmatism, his objections only hold from the point of view of his own [Fichte's] special system. Schmid, it is true, is not always particularly happy in the choice of his expressions, and easily gives occasion to misunderstandings: but at bottom he does not go farther than Kant, — simply making a reality of the realistic elements in the Kantian system: the empirical realism and our affection by things-in-themselves. Kant again would only have been able to agree with Schmid, when he declares Fichte's philosophy, so far as

it "das Subjekt an sich und seine Handlungen bestimmen, und daraus das Bewusstsein selbst, nebst der ursprünglichen Vorstellung erklären will" [p. 101], as transcendent. — The dispute between the two members of the same faculty naturally made a great deal of noise. Schmid very wisely gave up at first the philosophical polemic, and left the work announced in no. 1318 unpublished. Only against the tone of the polemic did he enter protest in a quiet, manly and modest 'explanation':)

1320) *Schmid, K. Chr. Erh.: An das Publikum wegen des Hrn. Professor Fichte.* In: *Der Reichsanzeiger oder allgemeines Intelligenz-Blatt zum Behuf der Justiz, der Polizey und der bürgerlichen Gewerbe im Deutschen Reiche, etc.* (Series of 1796. Vol. I. No. 142. pp. 5097, 5098.) A short anonymous essay in Vol. II of the same series ascribes the whole blame to Schmid, on account of his Preface to no. 837:

1321) *Reichsanzeiger, Der* ——: Vol. II. pp. 5487–5489. The title runs: *An das Publikum, die Herren Professoren zu Jena, Fichte und C. C. E. Schmid betreffend. Vergl. R. A. No. 142 dieses Jahrs.* The subscript is: "Weder Seifensieder noch Seifenlieferant." It was not before 1798 that Schmid tried to repel Fichte's attack, in an improper place, it is true [in his "Physiologie"; cf. no. 2170], and in so weak a manner that it would have been better for him to be silent. — The outlines of Fichte's later system, of his theoretical as of his practical philosophy, may be clearly recognized in a review of *Schulze's Aenesidemus* (no. 1004), in:

1322) *A. L. Z.:* 1794. I. Nos. 47–49. pp. 369–374, 377–383, 385–389. — *F. S. WW.* I. pp. 1–25. (In quick succession appeared, in the years 1794–1801, a series of works [nos. 1323–1336], in which Fichte imparted his new won system to the philosophical public in its original shape, more or less in detail, in strictly scientific exposition and in a popular form; and in which he attempted to overcome frequent misunderstandings, and to rebut still more frequent attacks. In its original shape! That meant, in *the* form and terminology in which it was first conceived and presented to the circle of friends at Zurich, and in which its historical influence was chiefly obtained.)

1323) *Fichte: Ueber den Begriff der Wissenschaftslehre oder der sogenannten Philosophie, als Einleitungsschrift zu seinen Vorlesungen über diese Wissenschaft.* 8vo. Weimar. 1794. Industrie-Comptoir. pp. viii, 68. Second edition, revised and enlarged. [Title ends with the word *Philosophie.*] 8vo. Jena and Leipzig. 1798. Gabler. pp. xviii, 77. — *F. S. WW.* I. pp. 27–81.

1324) *Fichte: Grundlage der gesammten Wissenschaftslehre, als Handschrift für seine Zuhörer.* 8vo. Leipzig. 1794. Gabler. pp. xii, 339. Second edition, unchanged. 8vo. Tübingen. 1802. Cotta. Second edition, revised. 8vo. Jena and Leipzig. 1802. Gabler. pp. xii, 346. — *F. S. WW.* I. pp. 83–328. (According to the preface to the first edition, no. 1324 was originally not at all intended for the public, and therefore not for criticism.) As appendix there belongs to no. 1324:

1325) *Fichte: Ueber die Würde des Menschen. Beim Schlusse seiner philosophischen Vorlesungen gesprochen. Fliegendes Blatt.* 1794. pp. 8. — *F. S. WW.* I. pp. 412–416.

1326) *Fichte: Grundriss des Eigenthümlichen der Wissenschaftslehre, in Rücksicht auf das theoretische Vermögen, als Handschrift für seine Zuhörer.* 8vo. Jena and Leipzig. 1795. Gabler. pp. 108. Second edition, unchanged. 8vo. Tübingen. 1802. Cotta. [Bound up in one volume with no. 1324; pp. 336–448.] Second edition, revised. 8vo. Jena and Leipzig. 1802. Gabler. pp. 108. — *F. S. WW.* I. pp. 329–411. (Here belongs also no. 1319, with its popular exposition of the principles of the *Wissenschaftslehre.*)

1327) *Fichte: Grundlage des Naturrechts nach Principien der Wissenschaftslehre.* 8vo. Jena and Leipzig. Gabler. Part i. 1796. pp. xxii, 229. Part ii or Applied Natural Right. 1797. pp. 269. — *F. S. WW.* III. pp. 1–187, 189–385. (Against a review of no. 1327 in the:)

1328) *G. g. A.:* 1796. III. No. 194. pp. 1929–1940, Fichte defended himself in a very enraged essay:

1329) *Fichte: Annalen des philosophischen Tons. Erstes Stück. Probe einer Recension in wehmüthigem Tone.* In the *Nth. Ph. I.* 1797. V. pp. 67–116. [There are also extant two impressions of this essay, as of no. 1330, the later of which is the better. Cf. *F. S. WW.* II. p. 459 note. Perhaps Gabler pirated as well. At least, the younger Fichte cites for Gabler's copy the paginal numbers 63–102, in *F. S. WW.* II: while a copy of the *Nth. Ph. I.* from Gabler's press now lying before me contains no. 1329 on pp. 67–116.] — *F. S. WW.* II. pp. 459–489.

1329*a*) *Fichte:* Review* of Kant's *Fr.* In the *Nth. Ph. I.* 1796. IV. 1. pp. 81–92. — *F. S. WW.* VIII. pp. 427–436.

1330) *Fichte: Versuch einer neuen Darstellung der Wissenschaftslehre. Erste Abtheilung* [containing *Vorerinnerung* and *Einleitung;* consequently in *F. S. WW.* under the title: *Erste Einleitung in die Wissenschaftslehre*]. In the: *Nth. Ph. I.* 1797. V. pp. 1–49. [There are two impressions of this number of the *Nth. Ph. I.* The earlier appeared from the press of Späth in Augsburg; the later, with some corrections, from that of Gabler in Jena and Leipzig, both in 1797. Cf. *F. S. WW.* I. p. 417 note.] — *F. S. WW.* I. pp. 417–449.

1331) *Fichte: Zweite Einleitung in die Wissenschaftslehre, für Leser, die schon ein philosophisches System haben.* In the: *Nth. Ph. I.* 1797. V. pp. 319–378. VI. pp. 1–43. — *F. S. WW.* I. pp. 451–518.

1332) *Fichte: Versuch einer neuen Darstellung der Wissenschaftslehre.* In the: *Nth. Ph. I.* 1797. VII. pp. 1–20. — *F. S. WW.* I. pp. 519–534.

1332*a*) *Fichte: Ueber Geist und Buchstab in der Philosophie.* In a series of letters in the: *Nth. Ph. I.* IX, 3. 1798. pp. 199–232. IX, 4. pp. 291–305. — *F. S. WW.* VIII. pp. 270–300. (No. 1332*a* was written as early as 1794 for Schiller's *Horen.* Cf. with no. 1332*a* *Schillers und*

Fichtes Briefwechsel, aus dem Nachlass des Erstern mit einem einleitenden Vorworte herausgegeben von J. H. Fichte. 8vo. Berlin. 1847. Veit and Co. pp. 75. Especially pp. 26–55.)

1333) *Fichte: Das System der Sittenlehre nach den Principien der Wissenschaftslehre.* 8vo. Jena and Leipzig. 1798. Gabler. pp. xx, 494. — *F. S. WW.* IV. pp. 1–365. Here belongs, as supplement:

1334) *Fichte: Ascetik als Anhang zur Moral.* (Lectures given at Jena in 1798. Appendix to the printed Ethics [*Sittenlehre*].) In: *F. N. WW.* III. pp. 119–144.

1335) *Fichte: Die Bestimmung des Menschen.* Small 8vo. Berlin. 1800. Voss. pp. vi, 338. Second edition. 8vo. Same place. 1801. pp. vi, 262. New edition. 8vo. Same place. 1825. New edition. 8vo. Same place. 1838. pp. vi, 213. — *F. S. WW.* II. pp. 165–319. Also in *Phil. Reclams Universal-Bibliothek* (Parts 1201, 1202). 1879. Edited by *K. Kehrbach.* (Text of the edition of 1800 [A], with reference added to the editions of 1801 [B], 1838 [C], and 1845 [S. W.].) Small 8vo. Leipzig. Reclam the younger. pp. x, 156.

1335*a*) *Fichte: Der geschlossene Handelsstaat. Ein philosophischer Entwurf als Anhang zur Rechtslehre und Probe einer künftig zu liefernden Politik.* 8vo. Tübingen. Late in the year 1800. Cotta. pp. xx, 290. — *F. S. WW.* III. pp. 387–513. Also in the *Universal-Bibliothek*, part 1324. Small 8vo. Leipzig. 1880. Reclam the younger. pp. 123.

1336) *Fichte: Sonnenklarer Bericht an das grössere Publikum über das eigentliche Wesen der neuesten Philosophie. Ein Versuch, die Leser zum Verstehen zu zwingen.* Small 8vo. Berlin. 1801. Realschulbuchhandlung. pp. xx, 232. — *F. S. WW.* II. pp. 323–420. (No. 1337 stands outside of this series:)

1337) *Fichte: Einige Vorlesungen über die Bestimmung des Gelehrten.* 8vo. Jena and Leipzig. 1794. (Michaelmas Fair.) Gabler. pp. vi, 124. — *F. S. WW.* VI. pp. 289–346. Also in the *Universal-Bibliothek* (together with no. 1341). Parts 526, 527. Small 8vo. Leipzig. 1874. Reclam the younger. pp. 3–60. (The lectures are the first five of the popular ethical course delivered in the summer of 1794. Some external reason, with which we are not acquainted, induced Fichte to allow them to be printed. *Jh. Ed. Erdmann* [*Versuch einer wissenschaftlichen Darstellung der Geschichte der neueren Philosophie.* III, 1. pp. 581, 582] confuses this 'external reason' with the complaint of the Upper Consistory, which is dated the 18th of November. See Fichte's *Leben*, II, pp. 26 ff., and especially p. 30; I, p. 324; no. 1337, preface. — No. 1337 was not intended to introduce students to a special science, but to bring moral ideas directly home to them, and to arouse in their breasts lofty enthusiasm and love of duty by the indication of the dignity of their future profession. Accordingly, Fichte's particular philosophical system plays only a small part in these Lectures. The 'determination of man' Fichte finds expressed in the formula: "der Mensch soll stets einig mit sich selbst sein." From it he pro-

ceeds to deduce the supreme principle of ethics, which consequently obtains, as it must, a different content and signification from those of Kant's categorical imperative. The formula quoted is also made the basis of *Bergers Aphorismen* [1796]; as well as of *Buhles Ideen* [1799]; and, very probably, of *Schmids System* too [no. 1318; cf. his *Naturrecht*, 1795, and his *Dogmatik*, 1796]. — I give here at once the bibliographical data for those of Fichte's later writings, which come into consideration for this bibliography. And I would remark at this point, for clearness' sake, that, on my view, even in the works which appeared subsequently to the year 1801, we have writings which are in all principal points simply organic developments of the earlier, and no alteration which can properly be said to contradict them. I enumerate the works according to the years of their production.)

1338) *Fichte: Darstellung der Wissenschaftslehre.* Belongs to the year 1801. (Printed for the first time.) In: *F. S. WW.* II. pp. 1–163.

1339) *Fichte: Die Wissenschaftslehre.* Lectures of the year 1804. (Printed for the first time.) In: *F. N. WW.* II. pp. 87–314.

1340) *Fichte: Die Grundzüge des gegenwärtigen Zeitalters.* Expounded in lectures, delivered in Berlin, in the years 1804–5. 8vo. Berlin. 1806. Realschulbuchhandlung. pp. x, 563. — *F. S. WW.* VII. pp. 1–256.

1341) *Fichte: Ueber das Wesen des Gelehrten, und seine Erscheinungen im Gebiete der Freiheit.* In lectures, delivered in Erlangen, in the summer term of 1805. 8vo. Berlin. 1806. Himburg. pp. vi, 215. — *F. S. WW.* VI. pp. 347–447. Also in the *Universal-Bibliothek* (together with no. 1337), parts 526, 527. Small 8vo. Leipzig. 1874. Reclam the younger. pp. 61–162.

1342) *Fichte: Die Anweisung zum seligen Leben, oder auch die Religionslehre.* In lectures, delivered in Berlin, during the year 1806. 8vo. Berlin. 1806. Realschulbuchhandlung. pp. xiv, 352. Second edition, unchanged. 8vo. Berlin. 1828. Reimer. pp. 242. — *F. S. WW.* V. pp. 397–580.

1343) *Fichte: Bericht über den Begriff der Wissenschaftslehre und die bisherigen Schicksale derselben.* Written in the year 1806. First printed in full in: *F. S. WW.* VIII. pp. 361–407. Pages 361–373 (on the nature of *Wissenschaftslehre*) had already been printed in *F. N. WW.* III. pp. 349–361, under the title: *Aufsatz, als Einleitung zu einer projektirten philosophischen Zeitschrift.*

1344) *Fichte: Der Patriotismus und sein Gegentheil.* Patriotic dialogues of the year 1807. In *F. N. WW.* III. pp. 221–274.

1345) *Fichte: Reden an die deutsche Nation.* 8vo. Berlin. 1808. Realschulbuchhandlung. pp. 490. — Second edition. 8vo. Leipzig. 1824. Herbig. — *F. S. WW.* VII. pp. 257–502. There belong here pp. 503–506 of the same volume; an "Anhang zu den Reden an die deutsche Nation. Geschrieben im Jahre 1806. (Ungedruckt.)" — "Von neuem herausgegeben und eingeleitet" by *Im. Hrm. Fichte*, the *Reden* reappeared in

1859. Large 8vo. Tübingen. Laupp. pp. xxx, 234. Cheap edition. 12mo. Same place. 1869. pp. xx, 204. Cheap (titular) edition. 12mo. Freiburg im Breisgau. 1881. Mohr. pp. xx, 204. The *Reden* also appeared, with an introduction by *E. Kuhn*, in 1869, in the *Historisch-politische Bibliothek*. Parts 12, 14 and 19. Large 8vo. Berlin. Heimann. pp. xxxvi, 153. They were republished, with an introduction by *J. H. Fichte*, in the *Bibliothek der deutschen Nationalliteratur des 18ten und 19ten Jahrhunderts*. 8vo. Leipzig. 1871. Brockhaus. No. 31. pp. xxxix, 190. With an introduction by *Jh. Vogt*, in the: *Bibliothek pädagogischer Klassiker* (cf. no. 108), as vol. 20. Large 8vo. Langensalza. 1881. Beyer and Sons. Again, they were published in the *Universal-Bibliothek*, as nos. 352, 353. Small 8vo. Leipzig. 1872. Reclam the younger. pp. 229. Again, in *Meyers Volksbücher*. Nos. 453–455. 16mo. Leipzig and Vienna. 1887. Bibliographisches Institut. pp. 208. Again in the: *Bibliothek der Gesammtliteratur des In- und Auslandes*. Nos. 356, 357. Small 8vo. Halle. 1889. Hendel. pp. 203.

1346) *Fichte: Die Wissenschaftslehre in ihrem allgemeinen Umrisse dargestellt.* 8vo. Berlin. 1810. Hitzig. — *F. S. WW.* II. pp. 693–709.

1347) *Fichte: Die Thatsachen des Bewusstseyns.* Lectures delivered in the University of Berlin, in the winter term of 1810–1811. 8vo. Stuttgart and Tübingen. 1817. Cotta. pp. 216. — *F. S. WW.* II. pp. 535–691.

1348) *Fichte: Fünf Vorlesungen über die Bestimmung des Gelehrten.* Delivered in Berlin, in the year 1811. In: *F. N. WW.* III. pp. 145–208.

1349) *Fichte: Die Wissenschaftslehre.* Lectures of the year 1812. In: *F. N. WW.* II. pp. 315–492.

1350) *Fichte: Das System der Rechtslehre.* Lectures; Easter to Michaelmas, 1812. In: *F. N. WW.* II. pp. 493–652.

1351) *Fichte: Das System der Sittenlehre.* Lectures; Easter to Michaelmas, 1812. In: *F. N. WW.* III. pp. 1–118.

1352) *Fichte: Ueber das Verhältniss der Logik zur Philosophie oder transscendentale Logik.* Lectures; Michaelmas to Christmas, 1812. In: *F. N. WW.* I. pp. 103–400.

1353) *Fichte: Die Thatsachen des Bewusstseins.* Lectures; beginning of the year 1813. In: *F. N. WW.* I. pp. 401–574.

1354) *Fichte: Die Wissenschaftslehre.* Lectures in the spring of 1813; left uncompleted, owing to the outbreak of the war. In: *F. N. WW.* II. pp. 1–86.

1355) *Fichte: Die Staatslehre, oder über das Verhältniss des Urstaates zum Vernunftreiche.* Lectures, delivered in the summer of 1813, at the University of Berlin. (Edited, from Fichte's posthumous papers.) 8vo. Berlin. 1820. G. Reimer. pp. xvi, 336. — *F. S. WW.* IV. pp. 367–610. Pages 35–71 and 293–304 had already appeared, in 1815, under the title:

1356) *Fichte: Ueber den Begriff des wahrhaften Krieges in Bezug auf den Krieg im Jahre 1813. Ein Entwurf für den Vortrag, mit einer Rede*

verwandten Inhalts herausgegeben. Small 8vo. Tübingen. 1815. Cotta. pp. vi, 87. (Supplements to no. 1355 are to be found in:)

1357) *Fichte: Excurse zur Staatslehre.* In: *F. S. WW.* VII. pp. 574–613.

1358) *Fichte: Einleitungsvorlesungen in die Wissenschaftslehre.* Lectures of the autumn of 1813, delivered in the University of Berlin. In: *F. N. WW.* I. pp. 1–102. (Very important supplements to Fichte's writings are to be found in his correspondence:)

1359) *Fichte's Leben und litterarischer Briefwechsel, herausgegeben von seinem Sohne J. H. Fichte.* 8vo. Sulzbach. von Seidel. Part i, containing the biography. 1830. pp. xvi, 584. Part ii, containing the explanatory documents and literary correspondence. 1831. pp. xiv, 474. Second edition, revised and greatly enlarged. Large 8vo. Leipzig. 1862. Brockhaus. Part i. pp. xiv, 463. Part ii. pp. viii, 582. (The correspondence with Reinhold had in part been printed previously in: *K. L. Reinholds Leben und litterarisches Wirken* [cf. no. 118]. 1825. pp. 160–223.)

1360) *Fichtes und Schellings philosophischer Briefwechsel aus dem Nachlasse Beider herausgegeben von J. H. Fichte und K. Fr. A. Schelling.* 8vo. Stuttgart and Augsburg. 1856. Cotta. pp. iv, 131. —

As regards Fichte's philosophical system, in its primary form (these nos. 1323–1336), I would make the following remarks.

(1) Our philosopher, like Kant, considers the problem of philosophy to consist in the isolation and derivation of the aprioristic in our knowledge, the necessary conscious elements (or, more strictly, *Thathandlungen*); and so to explain the possibility of knowledge, of experience, and of the particular sciences. Philosophy, therefore, is made up, in Fichte's view also, of transcendental enquiries. It stands in opposition to all other sciences: for these have as their subject-matter not the necessary, but the free *Thathandlungen* of the mind, which presuppose the necessary as their basis; *e.g.*, the limitation of a definite space, in contradistinction to the description of space in general. Secondly, they are always occupied only with one of the two terms; either with objects or with our ideas of objects; while philosophy has solely to do with the relation between the two, and to explain the harmony between them which we perceive. Fichte accordingly prefers to have philosophy called *Wissenschaftslehre;* by which word he means to express the fact, that this science busies itself not with any particular kind of objects, but with knowledge itself, and therefore furnishes the principles for all other sciences (among them also for logic), and derives them from one supreme proposition.

(2) And here we come upon one of the principal differences between Kant and Fichte. The latter is holding with Reinhold and his imitators (*e.g.*, Maimon, Abicht, and in a certain sense Aenesidemus), when he requires that the whole of philosophy shall be derived from a supreme principle. He blames Kant for having neglected this point, and for having therefore really furnished three critical philosophies, with three different

absolutes, instead of one. But neither did Reinhold hit the mark, in Fichte's opinion, in that he set out from a foundation which compelled him to regard the faculty of desire as a species of the faculty of knowledge. It is necessary to have a proposition, which is valid for the *whole* of philosophy. Such a principle is not the expression of a *fact* of consciousness, because it underlies all consciousness and renders consciousness in general possible; but is rather the expression for the highest, most original *Thathandlung:* for the first and highest, from which everything must start out, is not an existence (*Sein*), an activity (*Thätiges*), but an action (*Thun*). Kant set up — or at least hinted at — this highest principle in his unity of the transcendental apperception, without, however, making any further use of it, and scarcely dreaming of its wide-reaching significance. There is, therefore, certainly a foundation in the *R. V.;* only the *R. V.* is not built up upon it. Fichte, indeed, makes it a general reproach to Kant, that he frequently — and that with regard to just the very weightiest points (space and time, the categories, the categorical imperative) — shows up his results without giving the working. It is the intended merit of the *Wissenschaftslehre* to make this deficiency good.

(3) The second principal difference between the two philosophers consists in this: that Fichte follows further in the road travelled by Maimon and Beck, and banishes the fatal things-in-themselves from philosophy, bag and baggage. He states in this regard that he is following closely in Kant's footsteps: only that one must understand the *Kritik* in its spirit, and not according to the letter, and must at the same time pay attention to what Kant — did not say, certainly, but none the less either indicated or tacitly presupposed. The many passages which make against his interpretation, in which Kant speaks of our affection by things-in-themselves, Fichte has, of course, to interpret in a similar way to Beck, and either to refer them to the being affected by phenomena, or (as already done in no. 1322) to assume that in them Kant was only speaking "vorläufig," "für den Mann," from the point of view of the ordinary human understanding. When Kant, in no. 101, declared himself to be in total opposition to Fichte, the latter's judgment of the master was certainly more unfavorable; but even then he attempted to lessen the gulf between himself and Kant, and to accredit the latter with the discovery of the transcendental Idealism (*i.e.*, in Fichte's eyes, the *Wissenschaftslehre*), by discriminating between the "individueller Kant," the "dreiviertel Kopf," and the "Zeit und heiliger Geist in Kant." (Letter to Reinhold, dated the 18th of July, 1800. In: *F. L.* II. p. 320.)

(4) The problem of the *Wissenschaftslehre* was, as we saw, the explanation of the harmony between objects and our ideas of them, or the mode in which the ego comes to have ideas of objects. In this investigation one may not set out either from the empirical ego or from things; either from subject or object: else one would fall into dogmatic idealism or realism. One must rather climb higher, to the absolute identity of subject and object, of knowledge and existence; to pure or absolute knowledge (in contra-

distinction to the variable knowledge of any particular object), to the absolute ego. This is that which cannot be subject, without being object in the same undivided act; and which cannot be object, without being subject in the same undivided act. (*F. S. WW.* II. p. 442.) This "Ichheit" is not existence (as though the ego first *existed*, and then afterwards posits itself), but an action; not a fact of consciousness, but a *Thathandlung*, to which one must raise himself by intellectual intuition. Without this last, there is no understanding of the *Wissenschaftslehre* possible. He who cannot intuit himself in the act of thought, and perform with freedom and consciousness that which usually passes in him unconsciously, is not born a philosopher. Now if one declares what passes in this *Thathandlung*, which is perceived by intellectual intuition, one obtains the absolutely primary and unconditioned principle: "das Ich setzt ursprünglich schlechthin sein eignes Seyn." (*F. S. WW.* II. p. 98.) From this proposition can then be deduced the thought-law of identity and the category of reality.

(5) Over against the original *Thathandlung* of positing, which we have discussed under (4), stands a second one: that of opposing. This, like the principle which expresses it — "Dem Ich wird entgegengesetzt das Nicht-Ich" — is, it is true, materially conditioned; but formally it is unconditioned. Now since this proposition contradicts the first, and the two together cancel one another, there must be discovered a new *Thathandlung* and a new fundamental principle, by means of which all the contradictions are resolved. The required *Thathandlung* is that of the "sich gegenseitig Beschränkens," "als theilbar Setzens." The proposition runs as follows: "Ich setze im Ich dem theilbaren Ich ein theilbares Nicht-Ich entgegen." *Thathandlung* and proposition are materially unconditioned, but formally conditioned. With this, the series of principles is concluded. As from the second are derived the logical law of contradiction and the category of negation, so from the third are deduced the law of sufficient reason and the category of limitation.

(6) The relation, in which the three original *Thathandlungen* of thesis, antithesis, and synthesis stand to one another, furnishes us at the same time with the key to the method for the whole further development. By the synthesis of the third proposition the question which Kant placed so emphatically at the head of the *R. V.* — "Wie sind synthetische Urtheile a priori möglich?" — is answered in the most general and satisfactory way. In and with the fundamental synthesis must all other syntheses be undertaken. But, as the relation of the principles to one another shows, no synthesis is possible without a previous antithesis. Our problem will therefore consist in this: to discover the remaining, unconnected, opposed elements in the fundamental synthesis; to combine them to a new synthesis, by a new ground of relation; and then to proceed with this again as with the fundamental synthesis; until we have reached the absolute unity, which was expressed in the thesis standing above all antitheses and syntheses, and which at the same time constitutes the goal of our procedure: a goal, which,

it is true, can never be attained, but to which we may rather only approximate by infinite effort.

(7) Following Kant, Fichte distinguishes in the further development of the *Wissenschaftslehre* between theoretical and practical philosophy. The former has to explain the origin of the subjective from the objective; the coincidence of our ideas with things existing independently of them, with objects. This is effected by the proof, that the ego itself produces the non-ego. The ground of this production, or, as Fichte metaphorically expresses himself, the "Anstoss" to it, cannot be deduced in the theoretical *Wissenschaftslehre*. Fichte sets out from the third principle, and comes, by means of the method which we have described in detail under (6), through several antitheses and syntheses, to the result, that in the ego there is to be assumed an infinitely progressive activity, which, however, in consequence of the above-mentioned *Anstoss* limits itself and so becomes finite. In the permanent alternation of these two activities consists the faculty of the productive imagination, which consequently occupies an intermediate position between the finite and the infinite. Its products are objects; its activity is objective. It has different forms or gradations, in and upon which this objective activity takes place. There are sensation, intuition, understanding-concept (the faculty which simply fixes the intuition and is therefore unproductive, the source of reality), consciousness-idea (in which subject and object are opposed to one another and again united). In the discussion of these stages of development time and space, the categories and the fact of consciousness come to find their true explanation, and sufficient derivation; and therewith the Kantian *Aesthetik* and *Analytik*, as well as Reinhold's *Elementarphilosophie*, their real foundation. The productivity of the imagination, as basis of consciousness, does not fall within this latter; it is therefore unconscious: and so it results that the idea considers its objects as found, and the ego as dependent, *i.e.*, as determined by the non-ego.

(8) There still remains the question of the reason why the infinite ego limits itself, becomes finite, and posits a non-ego over against itself, in order to allow itself to be determined by it. The solution of this problem is furnished by the practical *Wissenschaftslehre*, which has to explain the origin of the objective from the subjective, that of existence from concepts of end. In the question of the 'why' of the *Anstoss* there can be no question of the 'whence,' — of its causal reason: since, of course, we have to do with the absolute, infinite ego: but only of the 'wherefore,' — of the final reason (*Löwe*. pp. 100, 101. Cf. no. 1361). To this latter question the practical *Wissenschaftslehre* replies: the *Anstoss* is necessary for the ego to be practical, to be able to exert effort. This effort is essential to the ego: it depends upon the character of *Ichheit*, which comes to expression in the "Gesetz des Ich, über sich selbst zu reflectiren und zu fordern, dass es in dieser Reflexion als alle Realität erfunden werde" (*F. S. WW.* I. p. 276). This reflection upon itself conditions a difference even in the absolute ego, *i.e.*, an equivocal direction of its original activity: a centrip-

etal, in so far as the ego is reflective, and a centrifugal (and, indeed, one centrifugal to infinity), in so far as the ego is that which is reflected upon (*F. S. WW.* I. p. 274). Both directions, however, coincide, and are indistinguishable, so long as the centrifugal one which extends to infinity is not *angestossen* and driven back. Now this second, centripetal direction is considered as something foreign, and derived from a principle which is opposed to the principle of the ego. Only in this way does an effort become possible, — an effort which cannot exist without a counter-effort, without a resistance to be overcome. The ego, therefore, in order to be practical, becomes theoretical; posits a non-ego, and becomes intelligence. The practical reason, the will, takes precedence of the theoretical reason, ideation. This relation, therefore, which was asserted, but not proved by Kant, Fichte claims here to have deduced. And therewith he claims also to have demonstrated the possibility of deriving and explaining the categorical imperative, the "absolute Postulat der Uebereinstimmung mit dem reinen Ich" (*F. S. WW.* I. p. 260 note).

(9) This pure, absolute, unconditionally posited, infinite ego of the first proposition requires that all reality be comprehended in it and that it fill infinity. But at the same time, as we saw, effort is essential to the ego; and every effort makes towards an object, *i.e.*, is finite. "Unendlich" and "objektiv" stand, if they are regarded as factually before us in opposition; not so, however, if their union is only regarded as our problem. The ego, then, is certainly infinite; but only in accordance with its effort: its effort is to be infinite. This infinity can, however, never be attained; for, were that the case, the ego would have an infinite causation, but for that very reason not posit itself, and therefore be no ego, and therefore be nothing. (*F. S. WW.* I. p. 270.) The approximation to this unattainable infinity remains nevertheless a constant problem for us; and this is the guaranty of our determination for immortality.

(10) The progressive realisation of this problem takes place here, on earth, in legal and moral union, in the state and the church. These two highest forms of the human community must be deduced, and their laws developed: these are the problems of the philosophies of law and morals. Almost more strictly than Kant does Fichte separate the sphere of law from that of morality. He will hear nothing of a founding of the principle of right or of any particular relation of right by aid of ethics. Consequently, both in his philosophy of law and in his ethics, he refers back to consciousness, to the foundations given in the general practical *Wissenschaftslehre*. First of all, he deduces the principles of right and of morality; then proves their reality and applicability; and finally turns them to systematic account by an exposition of the separate rights and duties. Just as was the *Anstoss* previously, so are individuality, plurality (at least duality) of individuals, body, air, light, *etc.*, deduced here; Fichte proving them to be conditions of self-consciousness, and of the practical operativeness of the ego. Here too, therefore, it is not the reason, but the end that constitutes the principle

of explanation. Since according to Fichte actual existence is originally a consequence of self-positing, only that can exist which has the ego-form, — *i.e.*, individuals. Everything else, and so the whole of nature, is certainly condition of the individual self-consciousness ; but is first posited by the individual ego, the latter arising in this self-positing and positing of the non-ego. There *are*, then, really, only egos, spirits ; things, substances, the totality of nature are nothing else than phenomena in these. Every individual ego finds itself, therefore, in coming to consciousness, inclosed in boundaries, the limitations of its primal impulse, which form its nature, its special world, — and without which it would not be an ego. These limitations, which stand opposed to it as objective things, as the corporeal world with all the so-called properties of matter, must be perpetually broken through ; and opportunity for moral action found in them. The whole of nature is, therefore, for Fichte only means (to render possible the action of the ego), not end in itself ; and consequently we have the contempt, nay ! the hatred of nature that his system discloses, and his bitter warfare with the Identity-philosophy. On the other hand, however, it is only in this way that a use of our freedom becomes possible, and our practical operativeness explicable ; since alteration in the physical world (objectivity) is nothing else than an alteration of our body, and this again is nothing else than a "gewisse Ansicht meiner absoluten Thätigkeit," as the "Ich, als Princip einer Wirksamkeit in der Körperwelt angeschaut" (*F. S. WW.* IV. p. 11).

(11) While the *Rechtslehre* sets up the ideal of a rational state, it does away again to a certain extent with the division of the absolute ego, the unity of the subjective and objective, into a plurality of individuals. In the state, that is, we have *alongside of* the individuals, and fusing them in a larger organized whole ; and so, as it were, *in place of* the individuals ; the single reason. Still more is that the case in the one ethical community, which embraces the whole of mankind, and comprehends it into an unity. It makes of mankind "ein einziges organisirtes und organisirendes Ganzes der Vernunft" (*F. S. WW.* III. p. 203). This ethical community Fichte calls "Kirche." It is, so to speak, the incarnation of the categorical imperative, of the moral law in its most comprehensive form, in which it becomes a moral world-order, and creates an organ for itself not any longer in the individual, but in the whole of mankind, — an organ, by whose means take place the subjection of the finite to the infinite, and the resolution of the former in the latter, the uniting of the subjective with the objective, the moralization of natural impulses. At this highest standpoint, with this look into eternity, therefore, the individual disappears again ; it becomes a mere means, in face of the final end : moral action, the self-realisation of reason. Real life is lived not by the separate man, but by the totality of mankind as the incarnation, the phenomenon of the moral world-order. This life consists in the continually progressing actualization of the final end : of morality, of the uniting of the subjective and the objective by the subduing of the latter to the former. Thus the *Wissenschaftslehre* starts out

from the absolute, from the ego, which is *not yet* individual; and arrives, in its conclusion, having passed through individuality as a stage of transition, at the absolute once more, at the ego as idea, which is *no longer* individual.

(12) There is a question which we have postponed up till now, and which ought to have been faced by us long ago: the question as to what is to be understood by the 'absolute ego'? The answer, for the works from 1796 onwards, is contained in the final sentences of our previous paragraph (11). If the same answer were not valid for the works of the years 1794 and 1795, we should have been obliged to give a separate exposition of nos. 1323–1336. This view is held, among others, by *Jul. Bergmann*, in his recently published *History of Philosophy* (Berlin. 1893. Mittler and Son. Vol. II. pp. 192 ff. Especially p. 196). According to this author, Fichte appears in the second introduction (no. 1331) "unter dem ich wenn auch noch immer das eigne Ich nach Abstraktion von allem dem, wodurch es sich von anderen Ichs unterscheidet, doch nicht bloss dieses zu verstehen, sondern noch etwas hinzuzudenken, was nicht zu dem Allgemeinen, worin das eigne Ich mit allen andern Ichs übereinstimmt, gehört, sondern über das eigne Ich und alle anderen übergreift, nämlich ein Wesen, welches . . . . alle einzelnen Ichs als seine Einschränkungen . . . . hervorbringt und, indem es sie in sich fasst, in jedem gegenwärtig ist" (p. 196). But Bergmann has not paid sufficient attention to the following passage, occurring in a letter to Jacobi, dated on the 30th August, 1795: — "Mein absolutes Ich ist offenbar nicht das Individuum; so haben beleidigte Höflinge und ärgerliche Philosophen mich erklärt, um mir die schändliche Lehre des praktischen Egoismus auszudichten. Aber das Individuum muss aus dem absoluten Ich deducirt werden." From the point of view of practical reflection, the absolute, "reine Ich, das uns auch auf ihm gar nicht verschwindet, [wird] ausser uns gesetzt, und heisst Gott" (*F. L.* I. p. 240. II. p. 181). It is clear, according to this, that as early as the summer of 1795 we have the same thoughts with regard to the absolute ego, as in 1797. For the rest, one should not conceive of the relation of the absolute ego to individuals in any such way as this, — that the two are different, independent substances; and that the absolute ego is prior to the individuals not only conceptually, but also temporally. Very decisive on this point is a passage which, it is true, was not printed until 1802, but which we may indubitably look upon as typical for the earlier period as well (no. 1336. *F. S. WW.* II. p. 399). According to this, Fichte's aim with his Gnosogony is just as little to give a narrative of temporally successive *Thathandlungen*, as the aim of the author of a Cosmogony could be to teach "dass es sich wirklich einmal also begeben habe, wie er es in seiner Kosmogonie vorträgt." "Ohne Zweifel ist ihm das Universum ein organisches Ganzes, von welchem kein Theil seyn kann, wenn nicht alle übrigen sind; das sonach gar nicht allmählich entstehen konnte, sondern zu jeder Zeit, da es da war, ganz da seyn musste."

(13) Why, now, did Fichte choose this particular expression, "absolutes

Ich," to designate the starting-point and the culmination of his philosophy? The history of philosophy shows us, that the term has continually given rise to misunderstandings; and that it is chiefly responsible for the reproach so frequently urged against the Fichtean philosophy, — that it is a complete 'subjectivism.' In the ordinary sense of this expression, the objection is by no means pertinent. One must admit, that Fichte is himself to blame, at least in great part, for these misunderstandings: just because of his perverse choice of this phrase. Yes, indeed! The concept 'Ich' is nothing else than an expression of the form of our self-consciousness; and this again is for mankind not otherwise thinkable than as connected with individuality. But it is this very thing which is to be abstracted from: that is, according to Fichte, a *conditio sine qua non*. Fichte, that is, adopts a currently used expression, and attempts to stamp it anew, for the denomination of something quite different, in this way: that he abstracts from just those elements which not only the ordinary understanding of mankind, but philosophical terminology as well (apart, of course, from Fichte himself), regards as the fundamental elements in the original concept. Having sacrificed these, he proceeds to put other elements in their place in the foreground (particularly the concept of activity which returns upon itself); elements which, isolated from the rest (from self-consciousness and individuality), are simply not thinkable for us. So that as a result the principal concept hangs empty and contentless, wholly unrealisable for our thinking, altogether in the air. The parallel with Schopenhauer's *Wille* is an obvious one. — The chief reasons which induced Fichte to choose this fateful phrase must be considered to be the following four: enumerated in sections (14) to (17).

(14) Of the very greatest, almost of exclusive importance, was Fichte's character. The general determinant of the form, which he gave his system in the first place, was his deep-rooted hatred of the thing-in-itself of the dogmatists and the Kantians. His excessive sense of his own force, independence, and honor, which just at the most critical moments of his life allowed him not to pay any regard to time and circumstance, made it impossible for him to assume anything entirely independent; any self-supporting thing, that should stand over against him, so to speak, face to face, as a power of equal rights with himself; anything that he should perhaps have to thank for something, upon which he might be in any way dependent. Hence his bitter warfare against the thing-in-itself, and against dogmatism, — which is to him not a theoretical view, but the necessary consequence of a character, either naturally indolent, or rendered sluggish and warped by mental servitude, learned luxury, and pride. The dogmatist has not raised himself to the full sense of his freedom and independence: he finds himself only in ideating things whose product he is. If these things were taken from him, his self would be lost with them. Fichte, on the other hand, has no need of things as a support to his self, and is unable to make use of them, because they would do away with his independence and transform it into mere empty appearance (*F. S. WW.* I. pp. 433, 434). Fichte, in his

never wearying impulse to activity, thought that he had only really lived in those moments in which he was active, effortful, stood over against the world of the objective, the non-ego, subjected it to himself, and so enjoyed in the highest degree the feeling of his human dignity. True life was to him, therefore, on the one side of equal significance with the being active, the putting forth of effort, with action ; while on the other hand it appeared as a never resting, perpetually changing, eternally becoming, generating itself in new forms forever. Only a product of this true life was, in his eyes, the rigid, dead, confined, sensuous existence. Nowhere did he obtain immediate perception of the true life, except in himself. But here, in himself, it revealed itself to him with such overwhelming weight of evidence, with such irresistible force, that he felt his wings budding, and dreamed of his exaltation to higher spheres, in which he imagined himself to understand the course and the work of the spirit that penetrates the universe, and believed that he found himself once more in this spirit, only in potentiality, infinitely extended, released from all the limitations of individuality and consciousness. Small wonder that he gave to his highest principle the name of that, in which and in which alone it revealed itself to him ! (Schopenhauer chose the name *Wille* merely *a potiori*.) Fichte's was a titanic nature. Had the task been set him to play Atlas again, and carry the world upon his shoulders, he would not have shrunk back from the task. In extending his "Ich" to the absolute world-principle he was able to believe himself to be the co-creator, co-sustainer of the universe.

(15) A second reason for the choice of the phrase "absolutes Ich" may be looked for in Fichte's attitude to Spinoza. Dogmatism and Materialism are for Fichte one and the same thing. For since in his eyes *Ichheit*, mentality, intelligence are terms of equivalent significance, the thing-in-itself, the existent, must necessarily be something material. And again: "insofern der Dogmatismus consequent sein kann, ist der Spinozismus das consequenteste Product desselben" (*F. S. WW.* I. p. 120). That is, of course, a view, which diverges very far, indeed, from historical truth. Spinoza is very far removed from being a materialist. His world-principle is a mental one, although he speaks of it as something existent, something which is. But Fichte, we see, denies the very possibility of the coexistence of a 'mental' and a 'being'; and in his independent mood strikes at one of the elements which Spinoza had united together, — the mental, — without going on to ask whether Spinoza, if any striking out at all had proved to be necessary, would not rather with Fichte himself have preferred to do without the other, — the existent. But the warfare with the independently existent, with the thing-in-itself, has rendered Fichte blind in this instance. To which it must be added that Spinoza's system and Materialism are both alike deterministic. And finally there was certainly coöperative, though unconsciously to Fichte himself, an instinctive feeling, impelling him to identify, so far as that was possible, Spinozism, Dogmatism, and Materialism ; and so to bring the differences between his own and the Spinozistic systems into

greater prominence, and give them an air of increased importance. The more closely the *results* of these two last-named systems approximate, the weightier reason must there have been for Fichte to put *starting-point* and *method* into shapes as widely divergent as possible. As so often in every-day life, in politics, or in science, we have before us here once more the picture of the hostile brothers, who in spite of all their similarities, or even oftentimes because of those very similarities, lay especial emphasis upon their points of difference, and cultivate them assiduously. From this point of view one may write down the equation :

Fichte : Spinoza = Schopenhauer : Fichte.

BIBLIOGRAPHY OF WRITINGS BY AND ON KANT WHICH HAVE APPEARED IN GERMANY UP TO THE END OF 1887. (XI.)

(16) Further, it must not be forgotten that Fichte stood in the line of philosophical descent from Kant, and that his object was not to erect a new system, but only to lay a foundation for the Kantian, and carry it through to its logical conclusion. Now one important part of the *R. V.* which had drawn upon itself especial attention was occupied simply and solely with the annihilation of *every* dogmatic philosophy, which purported to pass beyond experience into the super-sensual. But, after all, what was Fichte's metaphysic except a monism or pantheism, far outrunning the totality of experience, only that his absolute was not anything existing but something becoming? — a system, that is, which in Kantian terminology must necessarily be accounted dogmatic! There was only one point in the Kantian philosophy which Fichte could take as a starting-point for his own thoughts: I mean, of course, the pure, transcendental apperception, which Kant now and again appears to extend beyond the empirical, individual ego to something super-individual, the general organization of mankind. Round this point, the pure ego, Fichte's creative thought crystallized the whole system. He adopted a Kantian expression, "intellektuelle Anschauung," and discovered in it, after completely changing its meaning, a new instrument. This instrument belongs to a *possible* experience, — possible, though not necessarily attainable by *every* ordinary mortal, — and so brings down into the sphere of experience all the propositions which it mediates and which at bottom are dogmatic and transcendent. In other words, Fichte strips his metaphysic of her dogmatic raiment, and throws over her a transcendental robe, which most hearers or readers must find transparent enough, but which he himself in his settled conviction that he was simply reproducing Kant's fundamental assumptions and basal beliefs, might very well regard as water-tight and bullet-proof.

(17) Finally, it was only in case he started out from the absolute ego that Fichte gained the possibility of building up his system as it is presented in the writings of the years 1794 and 1795. The edifice is, in appearance, strictly scientific, invariably setting out from facts of consciousness and original conscious actions and coming back to them

None the less, it is founded for the most part on dialectical illusion, — which must, of course (with Fichte nothing else is possible), be ascribed to the author's self-deception. The illusion consists in this: that Fichte is perpetually applying expressions, to which we only can attribute sense and meaning when they are used with reference to consciousness and self-consciousness, to relations in which there can be no question of either. He starts out from the empirical ego, from the individual self-consciousness, makes with regard to it observations, obtained through the medium of the organ of intellectual intuition, — observations which probably have validity *only* from the standpoint of *individuality*, — and then proceeds to transfer them to the absolute ego, which does *not* possess the attributes of individuality and consciousness. Without falling into such dialectical illusions, Fichte could properly only have deduced the pre-suppositions of self-consciousness, and have said: the ego and its activity presuppose this and that; the ego, that is, posits that which is already there independently of it as existing for it (the ego), in doing this recognizes it, and so creates it for itself (the ego). But if that had been said, it must have been admitted that an objective existence was prior to the subjective, the positing for the ego. It is one thing to deduce something from self-consciousness as a condition of self-consciousness; it is quite a different thing to posit something independent, self-active. Fichte does the first, and professes with it to have done the second. But, in reality, he gives no more than a nominal definition of self-consciousness; for in a comprehensive definition of it, free activity, the world of sense, etc., should have their place. —— In the later works which I shall mention in a moment, Fichte no longer set out from the absolute ego, and consequently could not continue to apply the method followed in 1794 and 1795. It may be that we should look here for the reason of his inability to give his later works the strictly scientific form and development of the earlier.

(18) The writings which we have so far considered differ in many respects from those published subsequently to the year 1801. It used to be the tendency to overestimate these differences, and to find in them *essential* alterations, carrying with them contradictions of points in the earlier system. I quote as an instance *Jh. Ed. Erdmann's Versuch einer wissenschaftlichen Darstellung der Geschichte der neuern Philosophie* (III, 2, pp. 12 ff.). Through the works of the younger (*Jh. Hrm.*) *Fichte* (*Jh. Gli. Fichtes Leben:* the prefaces to *F. S. WW.*), of *Harms* (*Anthropologismus seit Kant*, 1845; *Die Philosophie Fichtes*, 1862), and especially of *Loewe* (no. 1361), there was brought about a change in the views of philosophers as to the relation between Fichte's earlier and later philosophy, — a revolution to which *Jh. Ed. Erdmann* himself could not remain altogether indifferent: cf. his *Grundriss der Geschichte der Philosophie*, third edition, 1878. II, pp. 445 ff.

1361) *Loewe, Jh. Hnr.: Die Philosophie Fichtes nach dem Gesammtergebnisse ihrer Entwickelung und in ihrem Verhältnisse zu Kant und*

Spinoza. Mit einem Anhange: Ueber den Gottesbegriff Spinozas und dessen Schicksale. Large 8vo. Stuttgart. 1862. Nitzschke. pp. ii, 321. Loewe shows a master's hand in the satisfactory derivation of paradoxical twists and turns in Fichte's writings, and of passages which apparently stand out of all connection, or even seem to contradict the general trend of the writer's thought, from the drift of his philosophy. He sets out from an allied mode of thinking, and with divinatory ingenuity reconstructs the bridges by which Fichte was able to pass from this to that striking or unusual expression. I cannot, however, give my adherence to all of Loewe's propositions unreservedly. For instance, his view of the relation of the Fichtean to the Kantian philosophy appears to me to imply the putting of Fichte bodily into Kant. At the same time, he has, in my opinion, accomplished the principal end which he set himself, and furnished the proof that Fichte's later writings in all *essential* respects are free from contradictory alterations and simply show an organic development from the earlier ones. The terminology is perpetually changing; the determinateness of concepts goes to the ground in the desire of pictorial and mystical phrases and expressions; and many details are differently expounded. Thus, the *Anstoss*, which in the earlier books unites the practical with the theoretical *Wissenschaftslehre*, disappears. But the fundamental principles remain the same throughout.

(19) It is alleged that changes in the significance of the concepts "Sein" and "Sollen" constitute contradictions of the earlier doctrine. In this latter we find only a sensible existence (*Sein*), which is recognized as a derivative one. In the works published subsequently to 1801 there appears, alongside of the sensible, an absolute existence. Now Loewe proves in a convincing fashion, that the absolute existence stands to the sensible only in a very remote relation; that there are excluded from it all the conceptional elements, which compelled Fichte both before and after 1801 to reject the sensible existence (*Sein*) with decision as the starting-point and centre of philosophy. Actual existence in the highest sense can be predicated only of the absolute. Everything else *exists* only as *image*, or as *image of an image*. What absolute existence has in common with sensible existence is merely the character of resting upon itself, of stability, of indestructible finality and repose (*Loewe*, pp. 50, 72). What compelled Fichte to introduce absolute existence into his system was simply the effort to follow out abstraction beyond the concept of absolute activity; an effort, which necessarily led to more objective denominations of this absolute activity (*Loewe*, pp. 46, 68). The identity-philosophy has most certainly exercised no influence in this case; and just as little has there taken place an alteration in Fichte's attitude to nature, to sensible existence. Absolute existence is, it is true, a new concept; but it involves no contradiction of the old basal principles; it is simply meant to lay a still deeper foundation for them, — in other words, furnish a foundation for the original foundations.

(20) Somewhat more important would appear the alteration of meaning in the concept "Sollen." Before 1801 it is the unquestioned centre and culmination of philosophy. Ethics (*Sittenlehre*) is before everything a doctrine of duties, dominated by the *Soll* of the categorical imperative. This last finds its incarnation in the moral world-order. Subsequently to 1801 we come upon expressions, according to which the standpoint of moralism, of mere morality (*Sittlichkeit*), is a lower one, as compared with the higher standpoint of religion. In the former case it is serious duty that dominates, in the latter pleasure and enjoyment; there effort after happiness, here happiness itself; there *Sollen*, here *Sein*. Here again, as *Loewe* proves, we have to do with an equivocal concept. Just as there are two quite different kinds of existence (*Sein*), so there are two quite different kinds of 'ought' (*Sollen*). Fichte himself indicates this, when (*N. WW.* III, pp. 61, 62) he discriminates between the general and the special 'ought,' in a way corresponding to the difference between formal and real freedom. The general 'ought' continues after 1801 as well to form the central point of philosophy; it is nothing else than the requirement of the self-realization of the absolute. The special 'ought,' on the contrary, is valid only from the standpoint of formal freedom; that is, of the possibility to make one's decision alike for evil or for good. It is only an image of real freedom, and needs an impulse towards the good, which works against the sensuous impulses to evil, and overcomes them. This motive to action, which must arise anew in each particular case, has its origin in the special 'ought.' The truly moral man, from the standpoint of real freedom, has no need of it. His voluntary acts are "ein ununterbrochener Abfluss der Entwickelung des Begriffs," that is, of the self-realization of the absolute. This latter no longer stands over against him as a foreign 'ought,' an external law; but is operative in him, as principle of life. He stands, therefore, only under the domination of the general 'ought,' as the motive which directs his whole existence and action: he requires for the particular action no especial motive, no special 'ought,' — but only the knowledge, that the action is in accordance with duty, — in order to execute it without any hesitation. Here we certainly have to notice, in my estimation, an alteration in Fichte's views; though at the same time an alteration of such a kind that it does not affect the foundations of the system. Fichte's opinions have undergone a transformation, which has led him beyond his own earlier point of view; just as Schiller was constrained to go beyond Kant in his practical philosophy. In place of the performance of duty more or less won from impulses and passions, we now find in Fichte good action on the basis of an internal natural incitation; the places of cold acquiescence and of the serious feeling of reverence have been taken by warm-hearted affection and inclination towards the good. I can see no reason to doubt that here an advance has been made, a purification taken place. But this advance was latent or implicit in the system from its first beginnings. For even before 1801 it is not the *individual* that lives the

true life, but the *absolute*; the former only in so far and in proportion as the absolute comes to manifest itself in it, and dominates it. And that this is the case in a higher degree when the absolute has, so to speak, become our nature (as in the case of the absolute 'ought'), than when it stands over against us as an external law (as in the case of the special 'ought'), is beyond all question. The basal thoughts of the Fichtean philosophy, then, forced its author to exchange the standpoint which he had obtained from Kant — that of simple performance of duty — for the higher standpoint of good action from inclination towards the good.

(21) There is one point which I have hitherto left out of account altogether: I mean Fichte's views upon religion. I could do this because I hold with Loewe that they underwent no essential alteration. We saw under (12) that as early as 1795 Fichte names the pure ego from the point of view of practical reflection, God. An opportunity to develop his concept of God more in detail before the public presented itself unsought to Fichte in 1795, when Forberg handed in an essay entitled *Entwickelung des Begriffs der Religion* for the *Nth. Ph. J.* Fichte advised him as a friend, as he tells Reinhold in a letter (*F. L.*, II, p. 274. Cf. I, p. 349), not to make the article public. Forberg, however, rejected the advice. To return the contribution in virtue of his authority as editor, and so far censor of the journal, was against Fichte's principles. He resolved, therefore, to print the essay, furnishing footnotes to Forberg's text. But Forberg would not allow this either, although Fichte was undoubtedly justified in asking it. For when we consider the relation of the two men to one another at the time, we see that it was an obvious assumption that the philosophical public would take Forberg's opinions for results of the *Wissenschaftslehre*. Fichte, however, gave way in this point also, and put together what he had meant to say in footnotes into an article of his own, which he printed before Forberg's.

1362) *Forberg, K.: Entwickelung des Begriffs der Religion.* In *Nth. Ph. J.*, VIII, 1. 1798. pp. 21–46.

1363) *Fichte: Ueber den Grund unseres Glaubens an eine göttliche Weltregierung.* Same place. pp. 1–20. — *F. S. WW.*, V, pp. 175–189. (It is well known that by no. 1363, Fichte came into conflict with his government, — a conflict which resulted in his dismissal. Round this dismissal and the question whether Fichte's system was really to be denominated atheism or not there then arose a bitter literary feud, known as the *Atheismusstreit*. Pretty nearly three dozen original works, as well as many articles in scientific journals; nay more, even in belletristic magazines [for instance, in the *Deutsches Magazin*], have it to thank for their production. Some of them, those which have any close relation to the Kantian philosophy, will be mentioned in their proper place. Here we are only interested in the defenses written by Fichte and Forberg, called forth by this controversy.)

1364) *Fichte: Appellation an das Publikum über die durch ein Kurf.-Sächs. Confiscationsrescript ihm beigemessenen atheistischen*

Aeusserungen. Eine Schrift, die man erst zu lesen bittet, ehe man sie confiscirt. Small 8vo. Jena and Leipzig. Gabler. And Tübingen. Cotta. 1799. pp. 116. Second edition. Same place. 1799. — *F. S. WW.*, V, pp. 191–238.

1365) *Fichte: Der Herausgeber des Philosophischen Journals, gerichtliche Verantwortungsschriften gegen die Anklage des Atheismus, herausgegeben von J. G. Fichte.* 8vo. Jena, 1799. Printed at the cost of the editor, and with Gabler in commission. pp. iv, 192. With 25 pp. supplement. — *F. S. WW.*, V, pp. 239–333.

1366) *Fichte: Rückerinnerungen, Antworten, Fragen. Eine Schrift, die den Streitpunkt genau anzugeben bestimmt ist, und auf welche jeder, der in dem neulich entstandennen Streite über die Lehre von Gott mitsprechen will, sich einzulassen hat, oder ausserdem abzuweisen ist.* Dates from the beginning of the year 1799. First printed in *F. S. WW.*, V, pp. 335–373.

1367) *Fichte: Aus einem Privatschreiben.* Written in January, 1800. In the *Nth. Ph. J.*, IX, 4. 1798. (Dated back for business reasons.) pp. 358–390. *F. S. WW.*, V, pp. 375–396.

1368) *Fichte: Zu "Jacobi an Fichte."* Printed for the first time in *F. N. WW.*, III, pp. 390–394.

1369) *Forberg, Frdr. K.: Apologie seines angeblichen Atheismus.* 8vo. Gotha. 1799. Perthes. pp. viii, 181. (To be compared with this, in reference to the question of Forberg's position to the Kantian postulates, is a brief article :)

1370) *Forberg:* in *Augustis Theologische Blätter.* Year II. 1797. no. 13. pp. 193, 194. (Forberg, in contradistinction to Kant, was a man who had no need of belief in any situation in life, and who remained fast in decided unbelief until the end. [Cf. a letter to *Paulus*, in : *K. Alx. von Reichlin-Meldegg: H. Ebh. Glo. Paulus und seine Zeit.* 1853. Vol. II, p. 269.] Naturally, he had no use for the positive, dogmatic application which was made of Kant's postulates, partly by Kant himself, but to a far greater degree by his disciples. For Forberg they possess the value merely of regulative principles. Religion is for him the *practical* belief in a moral government of the world ; and God the sublime spirit which governs the world according to moral laws. The question of the existence of God can only arouse speculative curiosity ; it is unanswerable. Religion arises simply from the desire in our hearts that the good in the world may get the upper hand of the evil. It is our duty to *act* as though we believed in the existence of a moral government of the world or of God ; but it cannot be our duty to believe in this existence itself, since this belief would not be practical but theoretical. There are only two articles of belief in religion : belief in the imperishability of virtue, belief, that is to say, that there always was and is virtue in the world, and belief in a kingdom of God. Both articles of belief consist just as well with polytheism as with monotheism. Fichte said quite rightly [*Nth. Ph. J.*, VIII, p. 2], that though

this essay coincided in many respects with his own conviction, still in many other respects it would be wrong to say that he was in opposition to it; rather, he did not go so far as it went. For Forberg distinguishes between the moral government of the world and the governing God. The latter is to him a spirit behind and above other spirits, a personality. For Fichte, on the other hand, the moral government of the world and God are altogether coincident. He consequently denominates the proposition that it is doubtful whether there is a God or not, a misunderstanding. The moral government of the world is, in his opinion, the most certain thing that there is; it is the ground of all other certainty. On our belief in a moral government of the world, members of which we are, and which speaks to us in the categorical imperative, depends our belief in the reality of the world of sense, which is nothing else than the sensibilized material of our duty, and as such is necessary to the performance of that duty; and which indicates to us, by confining us within certain limits, our determinate place in the moral order of things. Substantiality (= sensible, empirical existence) Fichte denies to God in nos. 1363–1368; as well as personality and consciousness. It is no contradiction to this that subsequently to 1801 he designates God, who is identical with the absolute, the sole existence. Absolute and sensible existences are, as we have already seen, two altogether different things. If one of them is attributed, the other must be denied to the subject. And if Fichte is able to speak later on of an internal, immanent life of God which feels itself absolute, that stands just as little in contradiction to nos. 1363–1368. For it is only our own intelligible, constructible consciousness which Fichte thinks he must deny to God, because its concept necessarily brings limitations with it. "Der Materie nach ist die Gottheit lauter Bewusstsein, sie ist Intelligenz, reine Intelligenz, geistiges Leben und Thätigkeit. Dieses Intelligente aber in einen Begriff zu fassen, und zu beschreiben wie es von sich selbst und anderm wisse, ist schlechthin unmöglich" [*F. S. WW.*, V, p. 266. In this way we find Fichte writing as early as 1799, in no. 1365]. God is identical with the moral government of the world. Nevertheless, this last is not an *ordo ordinatus*, not a "gemachtes, schon fertiges, bestimmtes Nebeneinander*seyn* und Nacheinander*seyn* eines Mannichfaltigen," but an *ordo ordinans*, an active arranging [no. 1367. *F. S. WW.*, V, pp. 381, 382; *F. L.*, II, p. 304], a moral principle, a morally creative power [no. 1368. *F. S. WW.*, III, p. 392], "ein Wille, der rein und bloss als Wille wirkt, durch sich selbst, schlechthin ohne alles Werkzeug, oder sinnlichen Stoff seiner Einwirkung, der absolut durch sich selbst zugleich *That* ist und *Product*, dessen Wollen Geschehen, dessen Gebieten Hinstellen ist," "ein Wille, der in sich selbst Gesetz ist," the "geistige Band der Vernunftwelt" [no. 1335. *F. S. WW.*, II, pp. 297, 298]. Here we have already a very clear indication of the identity between God and the absolute, which is to be found through the length and breadth of Fichte's writings. It is still clearer in the later works, however, where the denomination 'God' stands in the foreground, and the designation 'abso-

lute' is in part wholly suppressed. The reason for the change is this: that during his earlier period, in his preference for a subjective terminology, Fichte could only employ the name 'God' with a certain inner repugnance. The more objective his designations of the absolute activity, that constituted the starting-point of his philosophy, became, the more welcome must the term which he had avoided earlier have grown to be to him, and the more expressive must it have appeared. — The Fichte literature is very large. I shall, in the course of this Bibliography, enumerate, of the works *upon* Fichte, as well as of those influenced *by* Fichte, only those which are occupied to some extent of detail with the Kantian philosophy.

1371) *Fischer: Darstellung des Begriffs der Sittlichkeit und Entdeckung des Erkenntnissgrundes der Sittenlehre.* In the: *Deutsche Monatsschrift.* 1795. April. pp. 332–368. (Kant is, according to Fischer, too much Aristotelian and scholastic. The true ethic must be worked out in all its parts without any regard whatsoever to the concept of freedom.)

1371*a*) *Flügge, Chr. Wlh.:* cf. no. 1158.

1372) *Forberg, Fr. K.: Ueber die Gründe und Gesetze freyer Handlungen.* 8vo. Jena. Akademisches Lese-Institut. And Leipzig. Barth. pp. 84. (Defense of Kant's doctrine of freedom, directed especially against no. 1052. Kant's freedom of the will is in Forberg's opinion no foundationless and lawless faculty. It is not without *foundation*, since it is only held with reference to freedom from natural causation, and therefore stands in no contradiction to grounds of determination, in so far as these are different from natural causes. These grounds of determination or sufficient reasons of free actions consist in maxims. In their case there is no accidental alternation, without *law*, since they are only derivatives from intelligible laws, the existence of which is proved by the fact of the moral law. — We must, certainly, give in our adherence to the conclusiveness of Forberg's exposition. But this conclusiveness is only reached by him at the expense of truth, and consequently gives but an imperfect picture of the incoherence in the Kantian doctrine. Against Forberg cf. *Bardili*, 1796.)

1373) *Fragmente aus Briefen.* In the: *Journal für Menschenkenntniss, Menschenerziehung und Staatenwohl. Herausgegeben von J. F. E. Kirsten und J. A. Jakobi.* 8vo. Jena. Academisches Lese-Institut. II. Quartal. no. 3. (On the rise and fall of the Kantian, Reinholdian and Fichtean philosophies in Jena.)

1373*a*, *b*) *Fülleborn, G. Gst.:* cf. nos. 905, 906.

1374) *Fürstenau, K. Gfr.: Die neuesten Streitpunkte über den letzten Grund der Moralität und Sittenlehre, zur bequemen Uebersicht auseinandergesetzt und beurtheilet.* 8vo. Bremen. Willmans. pp. 96. (Kant's moral principle is attacked, and the happiness-system defended. In an appendix: *Ueber das Wesen und das Geschäfte der Vernunft*, Fürstenau denies to reason the faculty of ideas of its own.)

1374*a*) *Gebrauch, Welchen — kann man,* etc.: cf. *Versuch einer neuen Untersuchung.* 1795.

1375–1377; H. W. Gerstenberg.

1375) (*Gerstenberg, H. W.:*) *Die Theorie der Kategorien, entwickelt und erläutert.* 8vo. Altona. Hammerich. pp. 127. Reprinted in: *Gerstenbergs vermischte Schriften von ihm selbst gesammelt und mit Verbesserungen und Zusätzen herausgegeben in drei Bänden.* Vol. III. 8vo. Altona. 1816. Hammerich. pp. 64–229. (Gerstenberg starts out from the difference between thought and dreams, and derives the table of categories from the different kinds of connection of objects with one another which occur in thinking. The necessity of the trichotomy which characterizes the table he 'proves' by conceptual artifices similar to those employed by Reinhold [nos. 252 ff.]. I append here, in the next place, a second essay of Gerstenberg's, which also appeared anonymously:)

1376) (*Gerstenberg, H. W.:*) *Gemeinschaftliches Princip der theoretischen und praktischen Philosophie.* To Herrn Charles Villers. In the: *Der Genius des neunzehnten Jahrhunderts.* Vol. IV. 1802. Part I. January. pp. 13–54. Reprinted in: *Gerstenberg's vermischte Schriften von ihm selbst gesammelt und mit Verbesserungen und Zusätzen herausgegeben in drei Bänden.* Vol. III. pp. 3–63. Reprinted by itself from this collection, under the title: *Gerstenberg an Karl von Villers über ein gemeinschaftliches Princip der theoretischen und praktischen Philosophie. Aus seinen vermischten Schriften besonders und mit Zusätzen abgedruckt. Nebst einen Vorberichte des Herausgebers* [who subscribes himself as *G * * r*]. Large 8vo. Altona. 1821. Hammerich. pp. xii, 51. (The common principle, which Kant had promised in the preface to *Gr.*, but did not actually formulate, is said to run as follows: "Ein jeder [physischer oder moralischer] Gegenstand steht unter den nothwendigen Bedingungen der Synthesis a priori." Or, in the two later reprints: "ist nothwendig bedingt durch Synthesis a priori." — There are further to be mentioned two letters of Gerstenberg to Villers, which also refer to the Kantian philosophy, and were published in:)

1377) *Briefe von Benj. Constant — Görres — Goethe — Jac. Grimm — Guizot — F. H. Jacobi — Jean Paul — Klopstock — Schelling — Mad. de Staël — J. H. Voss und vielen Anderen. Auswahl aus dem handschriftlichen Nachlasse des Ch. de Villers. Herausgegeben von M. Isler.* 8vo. Hamburg. 1879. Meissner. pp. xxi, 320. (pp. 68–71.) (The letters of Jacobi, Mad. de Staël and Schelling also have reference to the Kantian philosophy.)

1378–1381; Wlh. Trg. Krug und Gottesglaube.

1378) *Glaube, Der — an Gott, als ein Postulat des Herzens betrachtet.* By *M.* In the: *B. M.* 1795. Vol. XXVI. July. pp. 85–96. Against this appeared:

1379) *Krug, W. Trg.: Ueber den wesentlichen Charakter der praktischen Philosophie. Nebst zwei Abhandlungen über Vernunftglauben und*

Herzensglauben, und über Orthodoxie und Heterodoxie. 8vo. Jena and Leipzig. 1796. Voigt and Barth. pp. 84. Reprinted in no. 1639. Cf. *Krug*, 1796. (The lecture upon practical philosophy simply presents well-known Kantian thoughts.) Against this, again :

1380) *Nachtrag, und Erklärung, zu dem Aufsatz im Julius 1795, No. 7.* By *M.* In the : *B. M.* 1796. Vol. XXVIII. September. pp. 278–292. Against this, and lastly :

1381) *Krug, W. Trg.: Erklärung über den Aufsatz, Sept., No. 7.* In the : *B. M.* 1796. Vol. XXVIII. November. pp. 465–470. (Krug had understood the first article in the sense that the heart, with its vague and indefinite feelings, inclinations, and desires, was the true foundation of belief in God. The author had really only intended to say that the practical belief of the reason must, in the great majority of mankind — in order to be effectually operative — be a belief of the heart ; while, on the other hand, this heart belief alone, without the element of reason, was an empty phantom. This view is outbid by Krug in no. 1381 by the assertion, that the belief of reason could not be operative at all, except it had become a belief of the heart.)

1382) *Glaubensgründe, Ueber die — für die Unsterblichkeit der Seele.* By *S.* (Schuderoff?) In the : *Journal für Prediger.* Vol. XXIX. Or : *Neues Journal für Prediger.* Vol. IX. Part iv ; under 3d *Pastoral-konferenz.* No. 1. pp. 412–426. (Kant's practical rational proofs are set forth ; not, however, as *demonstrations*, but as reasons for a practical rational *belief.*)

1383) *Goess, Geo. Fr. Dan.: Grundriss der Logik.* 8vo. Ansbach. Haueisen. pp. 102. (Critical principles ; annihilating criticisms of previous performances ; magnificent promises, left unfulfilled.)

1384) *Göttinger Bibliothek der theologischen Litteratur, herausgegeben von Schleussner und Stäudlin.* Vol. I. 1. pp. 45–55. Review * of *Rel.* Vol. I. 6. pp. 457–466. Review, consisting for the most part of a summary, of Kant's *Ende aller Dinge*, no. 81.

1384*a*, *b*) *Gräffe, J. F. Cp.:* cf. nos. 665, 666.

1385–1389: Jh. Cp. Greiling.

1385) *Greiling, Jh. Cp.: Ideen zu einer künftigen Theorie der allgemeinen praktischen Aufklärung.* 8vo. Leipzig. Crusius. pp. xvi, 127. (Based upon the thoughts expressed in connection with the topic by Kant.)

1386) *Greiling, Jh. Cp.: Beitrag zur Bestimmung der Begriffe: Erziehung und Unterricht in ihrem Unterschiede und Zusammenhange.* In the : *Nth. P. I.* I. pp. 193–209. (In a similar manner to that followed in no. 1062 Greiling attempts here, on the basis of the Kantian epistemology, psychology, and ethics, to render determinate the concept and aim of education. At the same time it is his intention to save, and to make practically available, the nucleus of good in the extravagant disquisitions of

Heusinger as to the difference in kind existing between education and instruction [nos. 967–971].)

1387) *Greiling, Jh. Cp.: Darlegung einiger Schwierigkeiten in der Lehre vom höchsten Gute.* In the: *Nth. Ph. I.* II. pp. 283–305. (Greiling's intention is to remove the eudaemonism, which has surreptitiously crept once more into the Kantian doctrine of the highest good; and he consequently refuses to recognize happiness as a constituent in the highest good. From the concept of the latter, which he has thus purged of impurity, he proceeds to derive new moral reasons for belief in God and immortality, — which are no better than the Kantian.)

1388) *Greiling, Jh. Cp.: Deduktion der Rechtmässigkeit der Nothlüge.* In the: *I. ph. A.* pp. 177–182. Or, as (according to p. 224) the title is to run, for the sake of greater clearness: *Deduction der Erlaubtheit der Nothlüge.* (When it is to be feared that the truth, if uttered by me, will be employed for a transgression of the moral law, it becomes my duty to keep silence about it. It can never be my duty to lie. But if keeping silence as regards the truth brings me into danger, I have the right of necessity with me, and may so lie (*Nothlüge*). Greiling looks upon this view, which is required by moral practice, as being reconcilable with the strict Kantian principles: but wrongly. — Against the thesis appeared a polemic, which represents the lie of necessity, altogether unintelligibly, as illegal but excusable, by :)

1389) *Schollmeyer, J. G.: Ueber die Nothlüge, in Beziehung auf die Deduction der Rechtmässigkeit derselben.* (*S. No. 23 des phil. Anz.*) In the: *I. ph. A.* pp. 388–390.

1390) *Grfw.:* pp. 49–51. Review * of *Rel.*, second edition.

1391) *Grfw.:* pp. 416, 417. Review * of *Fr.* (no. 84).

1392–1395; Fr. Grillo.

1392) *Grillo, Fr.: Druckfehleranzeiger in den Schriften des Herrn I. Kant.* In the: *I. ph. A.* pp. 293–296; 304; 311, 312; 319, 320; so far, the *R. Vb.:* — pp. 328; 335, 336; 343, 344; 352; 360; 375, 376; 383; *Pr. V.:* — pp. 384; 390, 391; *Prl.:* — pp. 391, 392; *M. A.:* — p. 392; *Gr.:* — pp. 392; 405–408; 415, 416; *U.:* — 416; 419–421; *Rel.* Many of these printer's errors exist only in Grillo's imagination. Nevertheless, his undertaking must be regarded as very useful, in view of Kant's well-known carelessness about the external form of his writings. Of the one hundred and twenty-one printer's errors cited by Grillo in the *R. V.* —

1393) *Meyer*, in a *Berichtigung* (*I. ph. A.* 1795. pp. 431, 432) admits only sixty-six as valid; and with reference to some even of these expresses great, and very justifiable, hesitation. Grillo's catalogue was used, very superficially, by the corrector of the fifth edition of the *R. V.* (1799): about twenty corrections have been introduced into the text, and most of the rest appended as an index to *errata.* Cf. —

1394) *Vaihinger, Hans: Notiz, den Kant-Text betreffend.* In the: *Ph. Mh.* 1881. XVII. pp. 298, 299.

1395) *Grillo, Fr.: Ueber die Erzeugung organisirter Wesen, nach Herrn Kant.* In the: *I. ph. A.* pp. 369–376. (Discussion of the 81st section of *U.*; as an explanation of the many *termini technici* there occurring not altogether without value.)

1396) *Grohmann, Ch. A.: Ueber das Verhältniss der Theorie zur Praxis. Einige Bemerkungen.* 8vo. Wittenberg. Tzschiderich's press. pp. 50.

1396*a*) *Handwörterbuch, Kurzgefasstes — über die schönen Künste.* Cf. no. 681.

1396*b*) *Herder, J. G.:* cf. *Herder*, 1799.

1396*c*, *d*) *Heusinger, J. H. Gli.:* cf. nos. 971, 972.

1396*e–h*) *Heydenreich, K. H.:* cf. nos. 680, 681, 703, 704.

1397) *Hochreiner, Edm.: De eo, utrum Kantiana categoriarum tabula sit omnibus numeris absoluta. Exercitatio academica, quam praeside Bh. Stöger una cum subjectis thesibus ex Logica, Metaphysica, Anthropologia et nonnullis Matheseos purae partibus defendet dissertationis auctor.* 8vo. Salzburg. Duyle. pp. 50. (Obvious and well-grounded objections to the pretended completeness of the table of categories, to its claim to be above dispute, and to its metaphysical deduction.)

1398–1403; Jh. Cp. Hoffbauer.

1398) *Hoffbauer, Jh. Cp.: Naturrecht aus dem Begriffe des Rechts entwickelt.* 8vo. Halle. 1793. Hemmerde and Schwetschke. pp. 334. Second edition, improved and enlarged. 1798. Same place. pp. 379. Third edition. 1804. Same place. Fourth edition, improved and enlarged; with reference to the Drontheim prize problem. (Cf. no. 1401.) Large 8vo. Merseburg. 1825. Sonntag. pp. xxii, 316. —

An exact commentary upon no. 1398, which examines in still greater detail, in three and thirty papers, the most important concepts and objects of natural law, as well as of the sphere of knowledge lying between this and ethics, is no.: —

1399) *Hoffbauer, Jh. Cp.: Untersuchungen über die wichtigsten Gegenstände des Naturrechts, nebst einer Censur der verdienstlichsten Bemühungen um diese Wissenschaft, vorzüglich in den neuern Zeiten, und Anwendung derselben auf speciellere Rechtsfragen.* 8vo. Halle. 1795. Kümmel. pp. 348.

1400) *Hoffbauer, Jh. Cp.: Allgemeines Staatsrecht. Erster Theil, nebst beyläufigen Bemerkungen über Kants metaphysische Anfangsgründe der Rechtslehre, besonders dessen Privatrecht, erläuternden und prüfenden Inhalts.* 8vo. Halle. 1797. Kümmel. pp. 318. (Has, as its principal contents, the principles of natural law as introduction to international law. No "zweiter Theil" appeared.)

1401) *Hoffbauer, Jh. Cp.: Das allgemeine oder Naturrecht und die Moral in ihrer gegenseitigen Abhängigkeit und Unabhängigkeit von einander dargestellt.* 8vo. Halle. 1816. Schimmelpfennig. pp. xx, 176. (No. 1401 was occasioned by a prize problem, put forth by the royal society of sciences at Drontheim. Cf. no. 1398.) Nos. 1398–1401, like all of Hoffbauer's writings, are very clear, definite, logically reasoned out, and strongly indicative of the influence of Kant. Peculiar to Hoffbauer is his deduction of the supreme principle of law. He regards law as an authorization, which must be derived from a reason lying not in the "Berechtigten," but in the "Verpflichteten" (person). — Hoffbauer stands still nearer to Kant than he does in his philosophy of law in his ethics: —

1402) *Hoffbauer, Jh. Cp.: Anfangsgründe der Moralphilosophie und insbesondere der Sittenlehre, nebst einer allgemeinen Geschichte derselben.* 8vo. Halle. 1798. Kümmel. pp. 322.

1403) *Hoffbauer, Jh. Cp.: Untersuchungen über die wichtigsten Gegenstände der Moralphilosophie, insbesondere der Sittenlehre und Moraltheologie. Erster Theil, nebst beyläufigen Bemerkungen über die verdienstlichsten Bemühungen um die Sittenlehre, vorzüglich in den neuern Zeiten.* 8vo. Dortmund and Essen. 1799. Blothe and Company. pp. 354.

1404) *Höpfner, L. Jl. Fr.: Naturrecht des einzelnen Menschen, der Gesellschaften und der Völker.* Sixth edition, authorized and enlarged. 8vo. Giessen. Krieger. pp. 314. Seventh edition. 1806. (Detailed and clever polemic against Kant's moral philosophy and against the principles of the natural right of compulsion put forward by himself and his disciples. Höpfner finds in the general happiness the final aim and the highest precept of all action; but at the same time considers it possible that natural law would gain in certainty, evidence, and utility for practical life — as it had not done by the writings of Kant's disciples — if Kant himself would write an appropriate text-book.)

1404*a*) *Hornemann, C.:* cf. *Hornemann*, 1796.

1405) *Huber, Jos.: Ueber den Einfluss der neuern, sowie der praktischen Philosophie überhaupt auf die Beförderung des zweckmässigen Zustandes des Menschen.* 8vo. Gräz. Tusch. pp. 39. (Worthless. The author's intention is somehow or other to render assistance to the Kantian philosophy. But how he is doing it, and what he is actually driving at, are not made clear in the course of the work. Huber imagines that he is sufficiently educated as a philosophical *littérateur* if he can make certain of Kant's own expressions his private property.)

1405*a*) *Hufeland, Gli.:* cf. no. 216.

1406–1415; W. von Humboldt.

Kant exercised a very considerable influence upon W. v. Humboldt; partly directly, through his writings, and partly indirectly, through the

mediation of Schiller. Humboldt, in his turn, influenced the latter for good. Humboldt stands to Kant in a quite similar relation to that of Schiller. He shares his theoretical views, but goes beyond him in ethics and aesthetics; but especially in this, that he softens the Kantian rigorism. The whole man ought, in his opinion, to participate in moral action: this is to be regarded as the fruit of a genuinely human character, the ultimate outcome of all its forces in combination. Ethics must not, as it does in Kant, start out from reason alone; and no opposing sensibility, that is to be subdued and conquered, must stand in hostile attitude over against reason. Sensibility and reason must rather be in complete accord, — the sphere of aesthetics being that to play the rôle of mediator. In humanity, morally ennobled, appears "das Gebot der Vernunft als der freie Wunsch der Neigung und die Stimme des Affekts als der Ausdruck des vernünftigen Willens" (no. 1411. *Gesammelte Werke.* Vol. I. p. 237). More concerning Humboldt's relation to Kant is to be found in nos. 1406, 1407: —

1406) *Schlesier, Gst.: Erinnerungen an Wilhelm von Humboldt.* 8vo. Stuttgart. Köhler. Part i. 1843. Especially pp. 57–69, 175–177, 288–294, 382–387, 458–460. Part ii. Division 2. 1846. pp. 484–539.

1407) *Haym, R.: Wilhelm von Humboldt. Lebensbild und Charakteristik.* 8vo. Berlin. 1856. Gaertner. pp. xiv, 641. Especially pp. 50, 51; 60–65; 108, 109; 120, 121; 156–159; 446–463; 612–615. Cf. also no. 1108 (*Tomaschek's Schiller*), pp. 365–402.

Of von Humboldt's works the following fall in particular to be considered here: —

1408) *von Humboldt: Ideen zu einem Versuch, die Gränzen der Wirksamkeit des Staats zu bestimmen.* (Edited by *Ed. Cauer.*) Large 8vo. Breslau. 1851. Trewendt. pp. xxvii, 189. Reprinted in *W. von Humboldt's Gesammelte Werke.* Seven volumes. Large 8vo. Berlin. 1841–1852. Reimer. Vol. VII. 1852.

Previously to 1851 there had appeared of this work only detached fragments under the titles: (i) *Wie weit darf sich die Sorgfalt des Staats um das Wohl seiner Bürger erstrecken?* In: *Schiller's Neue Thalia*, 1792. Number 5. pp. 131–169. *Gesammelte Werke;* vol. II. 1841. pp. 242–263. (ii) *Ueber die Sorgfalt des Staats für die Sicherheit gegen auswärtige Feinde.* In the: *B. M.* 1792. October. pp. 346–354. *Gesammelte Werke;* vol. I. 1841. pp. 312–317. (iii) *Ueber öffentliche Staatserziehung.* In the: *B. M.* 1792. December. pp. 597–606. *Gesammelte Werke;* vol. I. 1841. pp. 336–342. (iv) *Ueber die Sittenverbesserung durch Anstalten des Staats.* In the: *B. M.* 1792. November. pp. 419–444. *Gesammelte Werke;* vol. I. 1841. pp. 318–335.

1409) (*von Humboldt:* in the) *A. L. Z.* 1794. III. Nos. 315–317. pp. 801–807, 809–821. Review of *Fr. H. Jacobi's Woldemar.* — *Gesammelte Werke;* vol. I. 1841. pp. 185–214.

1410) (*von Humboldt:*) *Ueber den Geschlechtsunterschied und dessen Einfluss auf die organische Natur.* In: *Die Horen.* 1795. Vol. I.

Part ii. pp. 99–132. — *Gesammelte Werke;* vol. IV. 1843. pp. 270–301.

1411) (*von Humboldt:*) *Ueber männliche und weibliche Form.* In: *Die Horen.* 1795. Vol. I. Part iii. pp. 80–103. Vol. II. Part iv. pp. 14–40. — *Gesammelte Werke;* vol. I. 1841. pp. 215–261.

1412) *von Humboldt: Aesthetische Versuche.* Part i. *Ueber Goethes Herrmann und Dorothea.* Large 8vo. Brunswick. 1799. Vieweg. pp. xxx, 360. — *Gesammelte Werke;* vol. IV. 1843. pp. 1–268.

1413) *Briefwechsel zwischen Schiller und Wilhelm von Humboldt. Mit einer Vorerinnerung über Schiller und den Gang seiner Geistesentwickelung von W. von Humboldt.* 8vo. Stuttgart und Tübingen. 1830. Cotta. pp. 492. Especially pp. 43–53; 213; 222, 223; 272; 351, 352.

1414) *von Humboldt: Ueber die Kawi-Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwickelung des Menschengeschlechts.* Vol. I. Large 4to. Berlin. 1836. Press of the royal academy of sciences. With Dümmler, in commission. Also under the title: *Abhandlungen der königl. Akademie der Wissenschaften zu Berlin. Aus dem Jahre 1832. Theil II.* Large 4to. Berlin. 1836. Introduction. pp. ccccxxx.

1415) *von Humboldt: Briefe an eine Freundin* (Charlotte Diede). *Mit einem Facsimile.* Two parts. Large 8vo. Leipsic. Brockhaus. 1847. pp. 730. Second edition. 1848. pp. 376. Third edition. 1849. Fourth edition. 1850. pp. xxiv, 381 and xxii, 312. And later.

1415*a–f*) *I. A.:* cf. nos. 1182, 1186, 1187, 1226, 1243, 1455.

1416) *Jähsche* (*Glo. Bnj.*): *Idee zu einer neuen systematischen Encyclopädie aller Wissenschaften.* In the: *Nth. Ph. I.* I. pp. 327–372. (Systematic arrangement of the sciences, which in the main rests upon a combination of the views of Kant and Reinhold upon the matter.)

1416*a–h*) *Jakob, L. Hr.:* cf. nos. 349, 350, 368, 370, 370*a*, 370*c*, 373, 1184.

1416*i, j*) *I. ph. A.:* cf. nos. 370*c*, 1459.

1417) *Isenbiehl, Augstn.: Tugendlehre nach den Grundsätzen der reinen Vernunft und des praktischen Christentums. Mit Bewilligung der Obern.* 8vo. Augsburg. Doll. pp. 197. (The author, a Roman Catholic, is influenced by the Kantian moral philosophy. Many passages from the *Moralische Wissenschaften* [no. 1139], which also stands under Kant's influence, are incorporated by Isenbiehl in no. 1417.)

1418) *Kellner, C. G.: Anleitung zur Tugendlehre.* 8vo. Frankfort on the Main. Esslinger. pp. 320. (Identical with no. 457, except that there are a new title-page and a different preface.)

1418*a–c*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. nos. 463, 467, 468.

1418*d*) *Kindervater, Chr. Vct.:* cf. no. 982.

1419) *Kirsten, Jh. Fr. E.: Dissertatio de primis philosophiae elementis eiusque definitione.* 4to. Jena. Specimen I.

1420) *Klopstock, Fr. Gli.: Die Bedeutsamkeit. Bruchstück eines Gesprächs.* In the: *Berlinisches Archiv der Zeit und ihres Geschmackes.* Volume I. 1795. Number 5. pp. 465–482. Number 6. pp. 557, 558. In: *Klopstocks Sämmtliche Werke.* 8vo. Leipsic. 1855. Göschen. Vol. IX. pp. 305–322. (Belongs in the uncompleted continuation of the *Grammatische Gespräche*, published at Altona in 1794. A foolish, would-be witty polemic against things about which Klopstock understands nothing; against, that is, the alleged unintelligible, useless, senseless terminology of Kant. And since a man thinks as he speaks, the critical philosophy itself is nonsensical!! The principal objection that could be justly urged against the Kantian terminology, — the objection that it is not by any means carried through, and that it therefore may very easily give rise to misunderstandings and obscurities, — is not raised by Klopstock. Indeed, he *could* not raise it: for, for that, a *study* of the critical philosophy would have been necessary. And there is no indication of any such study in his essay.)

1421) *Köring, K. Wlh.: Bemerkungen über den Begriff der Erziehung in Rücksicht auf die Beurtheilung des Werthes öffentlicher und Privaterziehungsanstalten.* Large 8vo. Hanover. Hahn. pp. 151. (Köring is dependent upon Kant in his opinion that "vernunftmässige Thätigkeit oder praktische Vernunft" should be our final goal, and therewith also that of education.)

1421*a*) *Kritik der kritischen Beyträge:* cf. no. 633.

1422–1425; Wlh. Trgt. Krug.

1422) *Krug, Wlh. Trgt.: De pace inter philosophos utrum speranda et optanda. Dissertatio philosophica. Pars prima et altera.* 4to. Wittenberg. 1795. Dürr. pp. 44. (Concept, definition and classification of philosophy follow Kant: only the division into pure and empirical philosophy is not accepted, for the reason that there are no certain foundations assignable for it. A truce, an agreement among philosophers with regard to their principles is possible and desirable.)

1423) *Krug: Lex moralis utrum et quatenus omni naturae ratione praeditae scribenda sit? Dissertatio philosophica.* 4to. Wittenberg. 1795. pp. 12. (The question is, of course, answered in the affirmative; since the moral law is essentially connected with reason.)

1424) *Krug: Ueber den Zusammenhang der Wissenschaften unter sich und mit den höchsten Zwecken der Vernunft. Eine Vorlesung, gehalten beym Anfange eines encyclopädischen Collegiums. Nebst einer Abhandlung über den Begriff einer Encyclopädie und einem kleinen die Vorlesung betreffenden Anhange.* 8vo. Jena. Academisches Leseinstitut. And Leipzig. Barth. 1795. pp. viii, 86. Reprinted in no. 1639. Cf. Krug. 1796. (The aims of the practical reason, being the highest, furnish the criterion of the value and rank of the separate sciences subordinate to philosophy. — The appendix deals with the moral law, its different formulae, and its con-

nection with the effort after happiness. Cf. also no. 1275. — In the two subsequent years Krug let the whole of his "encyclopaedic lecture" go to the printer. The work follows the plan and principles laid down in no. 1424; and is essentially under the influence of the Kantian philosophy in the matter of classification and division :)

1425) *Krug: Versuch einer systematischen Encyclopädie der Wissenschaften.* Part i. 1796. Large 8vo. Wittenberg. Winkelmann. And Leipzig. Barth. pp. xvi, 174. Part ii. Large 8vo. Jena. 1797. Voigt. pp. xii, 242.

1426) *L.:* IV. pp. 718–720. Review * of Kant's *Fr.* (no. 84).

1427) *Lechleitner, Thm.:* cf. no. 1255.

1428) *Literatur, Staatswissenschaftliche und juristische* ——. Vol. II. pp. 161–184. Review * of Kant's *Fr.* (no. 84).

1429) *Mayer, Stph.: Aphorismen aus der Moralphilosophie, dem Naturrechte überhaupt und dem natürlichen Staatsrechte insbesondere nach Grundsätzen der kritischen Philosophie, sammt Sätzen aus den übrigen Theilen der Philosophie.* 8vo. Würzburg. Nitribitt. pp. 51.

1429*a–e*) *Maimon, Slm.:* cf. nos. 779–781, 807, 808.

1430, 1431; Martens — Muzel.

1430) *Martens (J. Ldf.?): Ueber Matth. 20, 1–16, und einige andere Stellen des N. T. mit Hinsicht auf die Kantischen Sittenprincipien.* In: *Henkes Magazin* (cf. no. 1232). Volume IV. Number 3. pp. 562–575. (Martens reads into the parable of the laborers in the vineyard and similar passages an ethic which is foreign to their spirit, and which pretends to be that of Kant. Against him appeared, in the same place, 1796, volume IV, number 1, pp. 10–19: —)

1431) *Muzel, Ph. Ldw.: Beytrag zur praktischen Erklärung der Gleichnissrede Matth. 20, 1–16; veranlasst durch die Abhandlung des Hrn. M. Martens im 3ten Stück des 3ten* (sic!) *Bandes dieses Magazins.* pp. 562–575.

1431*a*) *Medicin, Ueber die* ——. (By *Jh. Bnj. Erhard.*) Cf. no. 1309.

1431*b*) *Mellin, G. Sm. Alb.:* cf. no. 1179.

1432) *Metz, Andr.: Kurze und deutliche Darstellung des Kantischen Systems, nach seinem Hauptzwecke, Gange und inneren Werthe.* 8vo. Bamberg. Göbhardt. pp. iv, 218. Second edition, improved and enlarged, under the title: *Darstellung der Hauptmomente der Elementarlehre der Kantischen Kritik*, etc. Two parts. Large 8vo. Bamberg. 1802. (Not of any importance. Just as badly, and just as well adapted to the purpose of sparing persons engaged in practical life the reading of Kant's writings and of giving them a brief and intelligible account of his system, as other works of the same kidney. The principal contents of the *R. V.*, and the most important propositions from the *Pr. V.* and *Rel.* are presented, where it is possible, in Kant's own words. The author's own stock of ideas

[for instance, as regards the value of the Kantian philosophy] is the most insignificant imaginable. The greatest utility of the book lay in this, that it was written by a Roman Catholic, and was suited to the spreading of Kant's philosophy throughout Catholic Germany, and to the dissipation of many prejudices which had there arisen against it.)

1432*a*) *Meyer:* cf. no. 1393.

1433) *Michaelis, Ch. G.: Ueber den Geist der Tonkunst, mit Rücksicht auf Kant's Kritik der aesthetischen Urtheilskraft. Ein aesthetischer Versuch.* 8vo. Leipsic. 1795. Schäfer. pp. 134. *Zweyter Versuch.* Same place. 1800. pp. 160. (Kant's views about music are presented in a series of essays. To fill up the lacunae left by them, his general theory of aesthetics is specially applied to the tonal art. Kant's low estimation of music, which shows itself in the fact that he allows it only the very last place among the fine arts, is not accepted by Michaelis, who finds it unjustifiable.)

1434) *Moralität, Ueber —— und den letzten Grund unserer Verpflichtung zu derselben.* By *N.* In the: *Deutsche Monatsschrift.* May. pp. 8–28. (Defense of the principle of universal happiness as being the highest in ethics.)

1435) *Morgengespräche zweyer Freunde über die Rechte der Vernunft in Rücksicht auf Offenbarung.* (By *Jh. Ant. Wlh. Gessner.*) Large 8vo. Leipsic. Grieshammer. pp. xii, 264. (The book contains more matter than is promised by the title. It communicates to its reader, by the way, the most important propositions and concepts of the critical philosophy: thus the invalidity of all theoretical proofs of the existence of God is proved, and the thesis that Kant's practical proof is the only available one maintained: only reason can decide whether there be a revelation; she must from the outset reject everything in it which is not in accordance with the practical law in us, or cannot be derived from that law; and finally she will altogether reject any belief in revelation, because there is not to be discovered any sufficient reason for its assumption. Polemic against the opposite views of Fichte as regards this latter point, in no 949.)

1436) *Museum für die griechische und römische Litteratur. Herausgegeben von C. Ph. Conz. Zweytes Stück.* Large 8vo. Zurich and Leipsic. Ziegler and Sons. (The first paper explains a passage in *U*, giving proofs of the origin and legitimacy of the names *artes liberales* and *humaniores.*)

1436*a*) *Mutschelle, Seb.:* cf. no. 632.

1437) *N. A. D. B.:* 16. I. pp. 127–163. Review of *Rel. a.* (This very clever review [by *Glo. E. Schulze*] appeared separately, and very considerably enlarged, under the title:)

1438) *Bemerkungen, Einige —— über Kants philosophische Religionslehre.* Large 8vo. Kiel. 1795. Bohn. pp. iv, 154. (A very just polemic against Kant's moral-theology, and in particular against the relations, in which according to Kant ethics and religion must stand to one another; as well as against the placing of the highest good in his otherwise so rigorous

moral philosophy; and further against his pessimistic view of human nature, against the narrow adherence to the symbolic books of the Lutheran church [more accurately, to his East-Prussian catechism], and against the moral biblical exegesis.)

1439) *N. A. D. B.:* 17. I. pp. 159–163. Review of *Rel.* Second edition. (Without name or symbol. Schulze? Cf. no. 1437.)

1440–1442a; Jh. Neeb.

1440) *Neeb, Jh.: System der kritischen Philosophie auf den Satz des Bewusstseyns gegründet.* Large 8vo. Bonn and Frankfort. Andreae. Part i. *Formale Philosophie.* pp. 295. Part ii. pp. 485. (Based, as regards both method and contents, upon Reinhold's philosophy: in arrangement and form of exposition, however, original with the author. The first part contains Logic, the second Metaphysic. The language is moderate and the style clear; the contents of the work show an acute mind and a thorough philosophical training. The criticism which I have already passed on Reinhold holds, of course, of this present attempt at the derivation of the total contents of philosophy from a single proposition: here, too, it is in the last resort not a matter of deduction from, but of reading into, the proposition. — In no. 1441 we see that Neeb has already turned in the direction of Jacobi's philosophy, to which he remained true, in the main, from thence onwards:)

1441) *Neeb, Jh.: Unmöglichkeit eines speculativen Beweises für das Dasein der Dinge. Widerlegung des Idealismus aus Gründen der praktischen Vernunft.* In the *Nth. Ph. I.* II. pp. 118–137. (Following Jacobi [nos. 338 ff.] Neeb proves, very ingeniously, that no *proofs* can ever take us further than our ideas and their interconnections; that the existence of things-in-themselves *can* and *must* be only a matter of belief. This same "Naturglauben" in the existence of things outside of us, which is founded *a priori* in the understanding, the source of *natural* laws ["Naturgesetze"], — in connection with a "Vernunftglauben" in the existence of God, which springs directly [independently of any kind of ratiocination; and, therefore, independently also of the postulates of the practical reason] from the consciousness of an unconditioned moral law and from the feeling of the freedom of the will, — is asserted by Neeb in no. 1442; in which Jacobi himself stated that he found a true reflection of his own views:)

1442) *Neeb, Jh.: Vernunft gegen Vernunft, oder Rechtfertigung des Glaubens.* 8vo. Frankfort on the Main. 1797. Andreae. pp. 363.

1442*a*) *Neeb, Jh.:* cf. no. 1180.

1443) *Nehr, Jh. Geo.: Philosophische Versuche über die metaphysische Naturlehre, Seelenlehre, Weltlehre und Gotteslehre, und über den Unterricht in der Philosophie in Gelehrtenschulen und die Lehrbücher dazu.* Large 8vo. Nuremberg and Altdorf. Monath and Kussler. Part i. pp. viii, 312. (A most curious, unnatural, and unfruitful conglomeration of

dogmatism and criticism. The contents is for the most part derived from the former: the possibility of a knowledge of things-in-themselves is maintained; systems of rational psychology, cosmology, and theology are furnished with practically the same propositions as those opposed by Kant. Side by side with all this we find the acceptance of Kantian results without his proofs of them, the adoption of Kant's principles without their consequences, and an industrious application of the categories: the foundation of philosophy by Reinhold's *Elementarphilosophie* and Fichte's *Wissenschaftslehre* is made use of; the non-ego of the latter comes in with the rest. Truly, an *olla podrida!*)

1443*a*) *Niemeyer, A. Hm.:* cf. no. 1181.

1444) *Niethammer, Fr. Imm.: Von den Ansprüchen des gemeinen Verstandes an die Philosophie.* In the *Nth. Ph. J.* I. pp. 1–45. (The true philosophy may not contradict the general understanding, that is to say, that which makes itself known to feeling in all departments of consciousness as absolutely universal and necessary. Its problem consists rather in the defense of this possession against the attacks of scepticism. This defense may be, first, an *immediate* one; and as such either [as had been previously attempted, without result] objective *a posteriori* from experience, or [the critical philosophy!] subjective *a priori*. Kant sets out from the indisputable fact of experience [indisputable in the sense given it by Kant?], and has only to prove that experience is possible simply and solely under the conditions assumed by him. The proof of the principles of the general understanding might, secondly, be *mediate*, and must in that case be derived from an absolutely and universally certain proposition. Such a proposition cannot be set up, whether as synthetic or as analytic: the only thing left is to begin by postulating it, and to prove it to be a principle by the result, by the test of whether the system derived from it forms a connected totality. In this case the mere form of philosophy as science would furnish the required apodeictic certainty of our knowledge.)

1444*a*) *Niethammer, Fr. Imm.:* cf. no. 1486.

1445) *Nösselt, J. Ag.: Programma. Animadversiones in sensum librorum sacrorum moralem.* 4to. Halle. Hendel. pp. 16. Reprinted in *Exercitationes ad sacrarum scripturarum interpretationem.* 8vo. Halle. 1803. Curt. No. X. pp. 275–320. (Grammatical interpretation must always take precedence of the Kantian moral exegesis. — In the review of the *Programma* in the *J. A.* [1796. pp. 268–273] Kant's doctrine of moral interpretation is very well expounded; and it is shown that the principal objections raised by Nösselt do not affect Kant at all, when he is rightly understood. — Cf. also *Bemerkungen und Vorfragen.* 1797.)

1446) *Parow. Jh. E.: Untersuchungen über den Begriff der Philosophie, und den verschiedenen Werth der philosophischen Systeme, zur Anzeige seiner philosophischen Vorlesungen.* 8vo. Greifswald. Eckhardt. pp. 20. (Insignificant. The author gives in his adherence to the Kantian philosophy, the principal points of which he proceeds to set forth.)

1447) *Penzenkuffer, C. W.: Ueber einige Stellen im neuen Testament, nach Kantischer Erklärungsmethode, Probe einer grösseren Arbeit.* In *Henkes Magazin* (cf. no. 1232). Vol. III, 3. pp. 379–388. (On John iv: 24, and βασιλεία θεοῦ.) Reprinted in improved form in no. 1719. Cf. *Penzenkuffer*, 1796.

1448–1451; Peutinger.

1448) *Peutinger, Ulr.: Religion, Offenbarung und Kirche. In der reinen Vernunft aufgesucht.* Large 8vo. Salzburg. Duyle. Two sheets and pp. 475. (Kant, it is maintained, simply pointed to the need of a development of the human faculty of knowledge; Reinhold instructed his readers as to the method of this development. All critical philosophers, however, have failed in one thing: they have investigated only the theoretical and practical reason, not the *supreme* faculty of unity, *pure* reason, which underlies them both. From this supreme faculty Peutinger deduces, in the course of a polemic which is often the reverse of modest in tone, and never at all important, directed in particular against Kant and Fichte, the whole contents of the Roman Catholic dogmatics. Eckartshausen is, of course, highly extolled.)

1449) A brief summary of his work was given by *Peutinger* himself in *Obd.* 1796. Number 18. — An epitome of no. 1448 is no.:

1450) *Skizze des Peutingerschen Systems; Religion, Offenbarung und Kirche in der reinen Vernunft aufgesucht.* 8vo. Salzburg. 1796. Duyle. One sheet. (In 1451, again, we have a presentation of the principles embodied in no. 1448:)

1451) *Peutinger, Ulr.: De mutata theologia, et de immutabili Ecclesiae fide. Programma.* 4to. Salzburg. 1797. Duyle. pp. 34.

1451*a–f*) *Ph. A.:* cf. nos. 586, 594, 756, 758, 958, 1136.

1452) *Philosophie, Etwas über die neuere ——, über Neuerungen und dergleichen. Von einem Freunde der Wahrheit herausgegeben.* 8vo. Augsburg. Two sheets. (Lampoon upon Kant's adherents, who are alleged to be attempting to oppress the righteous man, to be actually libelling the wisdom of God, to be contracting marriages from sensual motives, etc.)

1453) *Piper, Gli. Coel.: Programma quo ostenditur: Philosophiae Kantianae placita salutis ordinem invertere.* 4to. Greifswalde. pp. 12.

1453*a*) *Plank, Gli. Jk.:* cf. no. 1196.

1453*b*) *Platner, E.:* cf. no. 189.

1454–1477: Pölitz, K. H. L.

1454) *Pölitz, K. H. L.: Beytrag zur Kritik der Religions-Philosophie und Exegese unsers Zeitalters. Ein Versuch auf Veranlassung der neuesten zur Begründung einer reinen Religions-Wissenschaft angestellten*

Untersuchungen. 8vo. Leipzig. 1795. Breitkopf. pp. xxxvi, 442. (The "neuesten Untersuchungen," indicated by the title, are those of Kant and the Kantians. It is upon these that Pölitz's work is based. The different religions are a means of instruction in the hand of the moral director of the universe, and gradually develop to the universal moral religion. Natural religion can never become universal, because it cannot be expounded in a way which shall suit all understandings. As regards revelation and miracles there is obscurity in Pölitz's thinking; both alike are supposed to have been necessary for the lower stages of religious culture, but nevertheless to have been natural events. The teaching of Christ is the moral religion, except that it is not systematically ordered or derived from supreme principles; while it is further somewhat obscured by accommodation to popular modes of thought. Christianity is perfectible; it is independent of the historical portion of the New Testament. A practical-moral exegesis has its rightful place beside the grammatical and historical interpretations: but only for purposes of popular instruction, when religious records are being employed. — An interesting review, from the orthodox standpoint, appeared in the:)

1455) *I. A.:* 1795. pp. 313–336.

(In his capacity of teacher at a university, Pölitz lectured first upon popular philosophy; or, as we should put it nowadays, gave an introduction to philosophy. The lectures with which the course began, and which are not in any way of eminent merit, he published under the title:)

1456) *Pölitz, K. H. L.: Ideen zu einer populären Philosophie für die Bedürfnisse unsrer Zeit, in einigen akademischen Vorlesungen vorgetragen.* In the: *Deutsches Magazin.* May. 1795. Vol. IX. pp. 467–527. (From the theses which Pölitz dictated in these lectures there arose no.:)

1457) *Pölitz, K. H. L.: Lehrbuch für den ersten Kursus der Philosophie zur näheren Kenntniss der Philosophie unsrer Tage für Vorlesungen auf Academien und Gymnasien und für das eigne Studium derselben geschrieben.* Large 8vo. Leipzig and Gera. 1795. Heinsius. pp. xvi, 410. Second and enlarged edition, under the title: *Lehrbuch für den ersten Cursus der Philosophie, mit nächster Beziehung auf die Reinholdische Elementarphilosophie geschrieben.* 1798. Same place. pp. xii, 410. (The "Vermehrung" consists in a new preface and a continuation of the citations of literature. No. 1457 professes in its preface to bring into small compass the results reached by Reinhold, and to work out in his spirit the sciences which he handled in so stepmotherly a fashion, such as empirical psychology and moral *Religionslehre.* In reality it is, as is proved in detail in the:)

1458) *A. L. Z.:* 1796. II. pp. 765–768 (a compilation put together from other writings [Ith's *Anthropologie*, K. Chr. Erh. Schmid's *Psychologie*, Reinhold's works, etc.], and for the most part in pretty well verbatim excerpts. So that in this no. 1457 Pölitz shows himself to be a knight of the road. And as regards his other works as well, — those of his earlier years,

— the reproach is merited, that their author wrote them less because he had anything of value to say, than [principally, at least] because he wanted money. He makes no attempt to deny this accusation in no. :)

1459) *I. Ph. A.:* 1795. pp. 221–224 (where he defends himself against a similar reproach made in the *N. T. M.* [1795. May. p. 78], but simply asserts that he has always endeavored so to write as to be accounted to the better class of authors. The fact that the procuring of money was the principal object of his scientific activity serves to explain his oratorical and diffuse style, as well as his productivity, — which, it is true, was only rendered possible by his repeated presentment of the same circle of thoughts. It was surely only for the sake of the money they brought in that the two following nos. were written :)

1460) (*Pölitz, K. H. L.:*) *Mahlerische und philosophische Darstellungen der höheren Bedürfnisse der Menschheit.* 8vo. Halberstadt. 1794. Gross heirs. (In it are : (1) *Ueber die Vervollkommnung der Erziehungskunst.* "Geschäftsgelehrte" should not pursue the Kantian philosophy at universities, but remain contented with a popular philosophy of living. (2) *Entwickelung der Hauptmomente der kantischen Moraltheologie.* Worthless.)

1461) (*Pölitz, K. H. L.:*) *Ceres für Bildung des Geschmacks.* 8vo. Leipzig. 1794. Jacobäer. Two numbers. pp. 208. (The first article by Pölitz : *Ueber das Bedürfniss und den Begriff einer populären Philosophie,* simply amounts to an advertisement of no. 1167.)

1462) *Pölitz, K. H. L.: Grundlinien zur pragmatischen Weltgeschichte, als ein Versuch, sie auf Ein Princip zurückzuführen. Für akademische Vorlesungen geschrieben.* Large 8vo. Leipzig. 1795. Barth. Thirty sheets.

1463) *Pölitz, K. H. L.: Ueber den nothwendigen Zusammenhang der Philosophie mit der Geschichte der Menschheit. Eine Abschiedsvorlesung in Leipzig den 21. März 1795 gehalten.* Large 8vo. Leipzig. Breitkopf. pp. 36.

1464) *Pölitz, K. H. L.: Sind wir berechtiget, eine grössere künftige Aufklärung und höhere Reife unseres Geschlechts zu erwarten? Mit steter Hinsicht auf die gegenwärtigen Zeitumstände untersucht.* Large 8vo. Leipzig. 1795. Heinsius. pp. vi, 168.

1465) *Pölitz, K. H. L.: Geschichte der Cultur der Menschheit nach kritischen Principien.* First part. Large 8vo. Leipzig. 1795. Weygand. pp. xviii, 662. (Pölitz was led to write these four works by Kant's *Idee zu einer allgemeinen Geschichte* [no. 50]. Underlying them all is the thought that the history of the world is a development in accordance with an eternal world-plan to the final moral goal, — harmony between virtue and happiness. This thought is supported both upon the facts and upon the conception of a moral government of the world, the objective existence of which is, in an un-Kantian way, presupposed, or attempted to be proved from theoretical considerations. This posited existence is appealed to in

particular cases for the *a priori* explanation of the facts of phenomena as, so to say, ends or purposes willed by it. The confusion of a simply regulative principle with a constitutive one was quite rightly indicated and blamed by the Kantians, as soon as the works appeared. The teleology and personification of nature are, in parts, really badly abused. The views expressed upon the history of philosophy are left far behind by more recent investigations; the classification of the history, borrowed from Adelung, by analogy with the life of the individual man, into the periods of childhood, youth, etc., is altogether unsuccessful. The only value that still attaches to the works, therefore, is the relative one of representing the first attempt at a practical carrying out of the very important suggestion made by Kant in no. 50. — Pölitz further applied the principles dominating his history of philosophy to classification within the history of dogmas, and to the appreciation of their various phenomena, — and in particular to the appraisement of the later Judaism, — in no. :)

1466) *Pölitz, K. H. L.: Pragmatische Uebersicht der Theologie der späteren Juden.* Large 8vo. Leipzig. Feind. Part i. 1795. pp. xvi, 288. No more published. (As time went on Pölitz freed himself more and more from the fetters of the Kant-Reinhold system. It was in the middle of 1795 that this process began, — according to p. xxxii of no. 1471. No. 1467, which is very considerably more mature than the previous works of the same author, presents his retractations of an eclectic standpoint. But even here the most important influence observable is still that of Kant and his school. According to Pölitz himself the genuine, true philosophy is in its nature critical; but does not build upon the authority of any one man, is not called after any man's name, is free from the bondage of terminology and polemics, puts forth its hand to lay hold of life, and is calculated for the needs of life. It is the science which makes man at one with himself. Its goal, which Pölitz sketches in outline in no. 1467, is to depict in ideal form a system of human civilization, such as is implicit in the whole assemblage of human faculties and forces: the individual and society at large are gradually to be brought nearer and nearer to this ideal of culture. For this "Philosophie ohne Beinamen," as he also terms it, there is, he says, no ultimate principle [as Reinhold and others would have it]; though at the same time philosophy constitutes the formal basis of all the other sciences, and furnishes them with principles. Its ethics, intended for sensuous-rational beings, cannot be founded upon any 'reinsittliches,' but only upon a 'gemischtes' principle [that is to say, a combination of Kant's formal principle with the principle of happiness]. In this point we see the influence of Fr. Vlkm. Reinhard [1797, cf. no. 1956], whom Pölitz had to thank for much more besides. The classification of the periods of civilization according to the ages of man, and the *a posteriori* historical proof of the existence of a moral final goal, as well as the *a priori* construction of history in accordance with the idea of a divine government of the universe [cf. nos. 1462–1465] were all given up, under the influence of the reviews

in the *I. A.* and *G. g. A.*, 1795. Pölitz now divides the history of civilization into four periods: (1) that of predominant sensuousness; (2) that of understanding, of the fight with sensuousness; (3) that of reason, of the victory over sensuousness; and (4) that of equilibrium, where reason, as the faculty that brings about unity, endeavors to realize in common the purposes of our organization and our temperament. This equilibrium, to which mankind is brought by the moral plan of the universe, can never be *entirely* attained, but always only *approximately*. The fourth and last period is, therefore, without end. Contrarily to his former opinion, however, Pölitz regards it as a miscomprehension of philosophy, arrogantly to attempt to come upon the trace of the realization of the moral plan of the universe here below. The earth is only a planet of origination, an institution for instruction; the individual can just as little attain to his final purpose as the whole of the race together; both alike must be transferred to other regions, where they are capable of further progress, being endowed with a new organization. All phenomena in the world of sense, men and whole peoples, are as organizations subject to the law of circularity of movement; so that, consequently, progress in particulars is not demonstrable, and cannot be followed out into the detail of nations, and in every period of history usually all *possible* stages of civilization are to be met with side by side upon one and the same planet. Nevertheless — and here Pölitz is evidently not quite clear about his own views — a progress of the human mind on the whole, with regard to ethics, science and the arts, is not, he says, to be denied. But if that is so, then the lower levels of civilization, on the earth, for instance, must gradually disappear!)

1467) *Pölitz, K. H. L.: Ueber die letzten Principien der Philosophie, und über das daraus resultirende Princip zu einer Philosophie der Geschichte der Menschheit.* In the: *Deutsches Magazin.* 1797. Vol. XIII. April. pp. 405–430. May. pp. 431–462. June. pp. 543–593. Vol. XIV. July. pp. 28–66. (Certain thoughts of no. 1467 [mankind can only act in accordance with a mixed moral principle, natural law is an ideal law, which excludes all kinds of constraint; the law of constraint is an essential part of international law, which has gradually to realize natural law] are expanded in greater detail in nos. 1468 and 1469.)

1468) *Pölitz, K. H. L.: Ueber den Streit zwischen dem formellen und dem gemischten Princip in der Moral.* In the: *Neue Beyträge zur kritischen Philosophie und insbesondere zur Geschichte der Philosophie, herausgegeben von Jh. Chn. Aug. Grohmann und K. H. L. Pölitz.* Vol. I. 8vo. Berlin. 1798. Akademische Kunst- und Buchhandlung. No. 4. pp. 186–222.

1469) *Pölitz, K. H. L.: Das Naturrecht als Ideal aller Rechtswissenschaften.* Same place. No. 5. pp. 223–279. — Cf. no. 1474, papers 11 and 12. (In no. 1470 also Pölitz recommends his mixed moral principle, by which he, like Schiller, though it is true in a far more superficial manner, attempts to soften the Kantian rigorism, with its exclusion of every inclination from moral action.)

1470) *Gast, Jh. Fr.: Religionsvorträge. Mit einer Vorrede über die Vorzüge des gemischten Princips in der Moralphilosophie vor dem formellen und eudämonistischen, in Rücksicht auf seine Anwendung bey dem populären Vortrage der Religion auf der Kanzel und in Schulen von K. H. L. Pölitz.* 8vo. Gera. 1800. Haller and Son. pp. xxxv, 148. Pölitz' contribution also appeared separately, and was afterwards printed as the sixth paper in his *Fragmente* (no. 1474). (In no. 1471 Pölitz regards his system as belonging to the newer sceptical direction; and retains this designation, which alternates with the name 'neutral philosophy' or 'system of neutrality,' in his later philosophical writings. Of these there are but few, in comparison with the sum total of his output — more than 150 volumes, apart from articles, etc. The great ones of this new scepticism are *Aenesidemus*, *Platner* and *Reinhard* [*Fr. Volkm.:* cf. under 1797]. Hume belongs to the older scepticism. Pölitz by no means sets out to doubt everything: his scepticism only attaches to the principles given out as apodeictic by the different philosophical systems. He therefore holds simply and solely to the certainty of the facts of his consciousness, until some system or other shall have been successful in proving its truth apodeictically and resolving the doubts of the sceptics. Till that time arrives, he thinks, all systems, his own included, depend only upon a conviction based on subjectively sufficient reasons: in order to be able to accept a system, one requires a special mode of thought, and an entire surrender of one's self to the standpoint adopted by that particular system. Among the facts of consciousness, with a clearer knowledge of which all philosophy — even scepticism — makes continual and limitless progress [in contradistinction to the other systems, with their claims to possess objective truth], belongs, for example, the fact that our consciousness makes us acquainted with sensible and supersensible phenomena, the latter not explicable from the laws of organization and of the phenomenal world. These supersensible phenomena point us to a supersensible order of things, and to something supersensible in ourselves. Of this latter, again, consciousness is able to say a good deal: for instance, that it came into being, that its activity began with our first becoming-conscious, that it treats the whole phenomenal world in accordance with certain purposes and laws, — the Kantian categories; though, it is true, these are only hypothetically set up, —, that at some time or other it leaves the earth, with its dispositions not yet *fully* developed and realized, and its purposes not yet *fully* attained, and with the consciousness of its limitless ideal, etc. Nevertheless, nothing can either be asserted or denied concerning things-in-themselves and the relation of phenomena to them. — One sees that Pölitz' scepticism, as he expounds it in his Anthropology, the doctrine of mankind as a harmonious whole of sensible and supersensible phenomena, is not in any sense consequently carried through. The most important of his philosophical views still stand under the determining influence of the Kantian philosophy, — except that he no longer regards this as objective

knowledge, but as that which every philosophy can only be, when it passes beyond facts, and inquires into their reason, significance, value, and most general interconnection: that is to say, belief, or individual conviction. To have emphasized this at a time when infallibility and impatience were characteristic of philosophical parties is a merit of Pölitz, which must not be rated too low. In face of it, we may forget that, following *Fr. Volkm. Reinhard* [cf. 1797], he confused the notion of scepticism, and tried to smuggle in as facts of consciousness many things that lay far outside of the realm of the factual. His attitude to things-in-themselves is in reality not different from Kant's, in the passages where he [Kant] draws its logical consequences from his system. And yet, in the Metaphysic, he regards it as "das eigenthümliche Kriterium, das unterscheidende Merkmal des Skepticismus, mit welchem er steht und fällt" [no. 1471, p. xxix].)

1471) *Pölitz, K. H. L.: Populäre Anthropologie oder Kunde von dem Menschen, nach seinen sinnlichen und geistigen Anlagen; nebst einer Abhandlung: über das Verhältniss des neuern Skepticismus zur wissenschaftlichen Anthropologie, für den Unterricht auf Gymnasien und Akademien entworfen.* Small 8vo. Leipzig. 1800. Kramer. pp. xlii, 211. (The later works of Pölitz show no essential alteration of any kind in his philosophical convictions. He keeps by preference to superficial and popular ratiocination. Many works [so his *Erziehungswissenschaft*, 1806; his two *Aesthetik*, 1800 and 1807] contain, indeed, very little else at all. Where he penetrates more deeply, the main of his convictions remains always in essential Kantian. There persists too, unchanged, his pleasure in concealing his dependency upon Kant, and playing himself off as an original thinker. It is principally in consequence of this, we may suppose, that he designates his system 'scepticism or 'system of neutrality.' His mixed principle and coördination-system in ethics, — upon which he had laid such great weight in his earlier days, and to which he had so perpetually called the reader's attention, — are given up in 1807 [no. 1475]. Therewith he approximates to Kant in ethics and philosophy of religion as well. In the philosophical foundations of his juristic and political writings he always remained true, in the main, to Kant: so, for instance, in his *Staatslehre* [2 volumes, 1808]; in the *Staatswissenschaften im Lichte unserer Zeit* [five parts, 1823 ff.; second edition, 1827, 1828]; in his *Grundriss für encyclopädische Vorlesungen über die gesammten Staatswissenschaften* [1825].)

I proceed to enumerate the writings which deal with fundamental problems of philosophy, but which nevertheless are for the most part quite superficial in their treatment and consequently have proved of no service to science, on account of their indefiniteness in the employment of concepts, their lack of scientific accuracy, and their deficiency in the truly philosophical spirit.

1472) *Pölitz, K. H. L.: Ueber die Neutralität in den philosophischen Systemen.* In: *Fessler's Eunomia* [cf. no. 2549]. 1801. Vol. I. April. pp. 294–308.

1473) *Pölitz, K. H. L.: Summarien der philosophischen Sittenlehre, oder propädeutischer Cursus der wissenschaftlichen Moral ohne Anhänglichkeit an irgend ein System und ohne die Terminologie desselben. Für Gymnasien und bessere Erziehungsanstalten, und für den Gebrauch der Privaterzieher in gebildeten Familien geschrieben.* 8vo. Hamburg. 1802. Nestler. pp. liv, 678.

1474) *Pölitz, K. H. L.: Fragmente zur Philosophie des Lebens, aus dem Gebiete der Moral, der Rechtslehre, der Erziehungswissenschaft und der deutschen Sprache.* 8vo. Chemnitz. 1802. Taschè. pp. 300. (A collection of articles, part of which had previously appeared. I mention the following: [3] *Ueber die Neutralität in den philosophischen Systemen* [reprinted from the *Eunomia* for 1801]. [7] *Ueber das Verhältniss einer neutralen Philosophie zu den gegenwärtigen philosophischen Systemen.* [8] *Ueber das Verhältniss der sogenannten Popularphilosophie zu den metaphysischen Systemen.* [9] *Ueber die Aufführung einer Sittenlehre im Geiste der populären Philosophie, welche letztere aber sich auf diejenige höhere Metaphysik gründet, die die Basis einer neutralen Philosophie ist.* [11] *Ueber das Ideal der Rechtslehre, und über das Verhältniss des Naturrechts, des Völkerrechts, des Staatsrechts, des Staatenrechts und der Politik unter sich.* [12] *Grundzüge des Naturrechts aus dem Standpunkte des Ideals für die Rechtslehre.* — Nos. [11] and [12] are simply a revision of no. 1469. — [13] *Grundzüge des Völkerrechts aus dem idealischen Standpunkte.* — No. [6] is identical with Pölitz' article in no. 1470.)

1475) *Pölitz, K. H. L.: Encyclopädie der gesammten philosophischen Wissenschaften im Geiste des Systems einer neutralen Philosophie. Für Vorlesungen und zum Selbstunterrichte geschrieben.* 8vo. Leipzig. Schwickert. Part i, containing the sciences of theoretical and practical philosophy; the *Fundamentalphilosophie*, *Logik*, *allgemeine Sprachlehre*, *Metaphysik*, *Moralphilosophie*, *Naturrecht* and *Völkerrecht*, and the *philosophische Religionslehre.* 1807. pp. xvi, 464. Part ii, containing the applied philosophical sciences; the *empirische Psychologie*, the *Aesthetik*, the *Staatslehre* and the *Pädagogik.* 1808.

1476) *Pölitz, K. H. L.: Die philosophischen Wissenschaften in einer encyclopädischen Uebersicht für seine Vorlesungen dargestellt.* 8vo. Leipzig. 1813. Cnobloch. pp. xvi, 159.

Pölitz wrote besides a series of philosophical-religious edificatory works. (Cf. nos. 1167, 1205, and 1300.) I mention of these only one which was published anonymously: the *Resultate*, — in the preface to which Pölitz cannot resist the temptation of parading before his readers with his skepticism and his 'mixed moral principle.'

1477) (*Pölitz, K. H. L.:*) *Resultate aus den Prämissen einer reinen Moralphilosophie, als Beyträge zur Vervollkommnung des innern Gebiets derselben.* Large 8vo. Leipzig. 1799. Feind. pp. 436.

1478) *Pörschke, K. L.: Vorbereitungen zu einem populären Naturrechte.* Large 8vo. Königsberg. 1795. Nicolovius. pp. xxvi, 374. (Pörschke

follows Kant in essentials, but shows a certain amount of philosophical independence. The characteristics of this work are pithy expression, paradoxical twists of language and opinion, a real passion for the absolute idea of justice, and predominance of a very lively imagination, which takes every opportunity to express itself in metaphor and illustration, but on the other side neglects the strict proofs and only-possible deductions so much favored in general in the literature of his time.)

1479) *Predigten zur Beförderung eines freyen und vernünftigen Denkens in der Religion.* Second volume. *Ueber die Rechte der Vernunft in der Religion.* Large 8vo. Görlitz. Hermsdorf and Anton. pp. 262. The first volume appeared as long before as 1788, and was from the hand of a different author. (Worthless exposition of Kant's views. The author diverges from Kant in this, that he rejects altogether the theory of divine punishment, as something irreconcilable with the dignity of mankind and the justice of God, self-contradictory, immoral and irreligious.)

1480) *Rechlin, K.: Populäre Darstellung des Einflusses der kritischen Philosophie in die Hauptideen der bisherigen Theologie.* 8vo. Lübeck and Leipzig. Bohn and Company. pp. x, 172. (In essentials a verbose, diffuse, uncharacteristic exposition of the Kantian moral-theology. Occasionally, and on secondary points, the author opens out a path of his own, but it generally leads astray. He defends Kant's moral interpretation, and adopts Heydenreich's contemplative-moral proof of the existence of God [cf. no. 686]. In the Introduction are set down certain immature ideas concerning the relation of revelation to natural religion and to moral-theology.)

1481–1483c; Articles in the Reichsanzeiger.

1481) *Reichsanzeiger, Der ——.* Cf. no. 1321. Year 1795. Vol. I. p. 120. A person who is altogether unacquainted with the Kantian system requests the publication of a "cours de lecture," that he may be able to study it for himself. Two answers were sent in: pp. 1100–1104 and 1104–1106. The second has no subscription at all; the first is signed *C. F. M—s in L.* Reinhold was principally recommended in the one; Reinhold and K. Chr. Erh. Schmid in the other. No. 1482 deprecates this, and itself sets Jh. Schultz and Jakob in the foreground.

1482) *Bemerkungen, Einige —— über den von Herrn D. M—s zu L—— im Reichsanzeiger dieses Jahres, im 112. Stücke aufgestellten Plan für das Privat-Studium der kritischen Philosophie, und die in demselben Stücke befindlichen Vorschläge eines andern Gelehrten.* In the: *I. Ph. A.* 1795. pp. 297–304. Subscribed: *Ein Freund der Philosophie mit dem Beynahmen: die kritische.* There also appeared in the first volume of the:

1483) *Reichsanzeiger;* pp. 684–686: an eulogy of Reinhold, whose "Theorie" will inaugurate a new era in every department of science;

together with a side glance of blame at Schiller's and Humboldt's articles in the *Horen*. Cf. also :

1483*a*, *b*, *c*) Nos. 1183, 1184, 1185.

1484) *Reil, Jh. Chn. : Von der Lebenskraft.* In the: *Archiv für die Physiologie.* Vol. I. Part i. 8vo. Halle. Curt. pp. 8–162. (Diverges somewhat from Kant's views in its enumeration of the characters of organized beings.)

1485) *Reinhard: Deduction des Rechtsbegriffs.* In the: *Nth. Ph. I.* II. 3. pp. 204–233. (Begins with a deduction of the moral law [directly dependent upon Kant] and a formulation of it in two propositions which differ from the Kantian. The first is intended to express the moral law in general; the second the "Sittengesetz mit Bezug auf andere moralische Wesen." The subsequent deduction of the concept of right purports, it is true, to be complete; but in reality is occupied only with the right of mankind to domination over *nature.*)

1485*a*) *Reinhold, C. L. :* cf. no. 252.

1486–1489; Ueber Religion.

1486) *Religion, Ueber —— als Wissenschaft, zur Bestimmung des Inhalts der Religionen und der Behandlungsart ihrer Urkunden* (by *F. Im. Niethammer*). 8vo. Neustrelitz. Hofbuchhandlung. pp. xiv, 130. (In order to prove the absolutely-divine origin of a religion, one must be able to appeal to miracles, fully accredited both historically and philosophically. If this requirement were fulfilled, then, if the documents of the religion did not contain any external criterion of what was of divine origin and what was not, the whole of them must be ascribed to divine revelation, and expounded according to their literal meaning, in obedience to the laws of grammar and hermeneutics. — If the proof of the absolutely-divine origin of a religion were *not* forthcoming, with any degree of satisfactoriness, then one must derive from the pure concept of religion a rational religion [identical with Kant's fully constructed moral-theology], and estimate the given religion by reference to it. If the documents of the given religion are kept as a book of instruction, then there *must* be, beside their historical exegesis, a critical appraisement of the particular doctrines [from the standpoint of moral-theology], while there *may* be, beside it, an allegorical-moral interpretation.

The proof of the reality of revelation is attempted by an essay, directed polemically against no. 1486, *in Jh. Fr. Flatt's Magazin für christliche Dogmatik und Moral, deren Geschichte und Anwendung im Vortrag der Religion* [continued from Part ix, 1803, onwards by *Fr. Gli. Süskind*]. Tübingen. 1796. Section I. No. 2. pp. 67–103.)

1487) *Inhalt, Wie ist der absolut göttliche —— einer angeblichen Offenbarung erkennbar? mit Hinsicht auf die Schrift: "Ueber die Religion*

als Wissenschaft zur Bestimmung des Inhalts der Religionen und der Behandlungsart ihrer Urkunden." 1795. By *Yt.*

(Same place. 1797. Second section. No. 4. pp. 89–193. *Süskind* contests the argument that reason can determine anything at all *a priori* about the contents of a revelation; and maintains that in no divine revelation can there occur anything that is contrary to reason.)

1488) *Süskind, Fr. Gli.: Ueber das Recht der Vernunft in Ansehung der negativen Bestimmung des Inhalts einer Offenbarung.* (The same author attempts to save the logical possibility and reality of miracles against the Kantians, and in particular against no. 1486, in no.:)

1489) *Süskind, Fr. Gli.: Einige Bemerkungen über den Begriff und die Möglichkeit eines Wunders.* Same place. 1797. Third section. No. 2. pp. 40–75.

1489*a*) *Reuss, Mat.:* cf. no. 733*a*.

1490) *Revoluzionen, Ueber —— überhaupt, und über die Revoluzionen unseres Zeitalters insbesondere.* (The first letter of an unprinted correspondence between two friends on the subject of the Kantian philosophy.) In the: *Deutsches Magazin.* Vol. X. September. pp. 286–336. (After an investigation of the concepts 'thought,' 'existence,' 'necessity,' 'reality,' and 'possibility,' is given a survey of the most important changes that the world had seen in that age. The Kantian reform of philosophy, which is praised with enthusiasm, is said to far surpass all others in importance. No continuation of this no. was published.)

1491) *Rigel, L.: Versuch über das Verhältniss der im gelehrten und gemeinen Sprachgebrauche durch das Wort Freyheit bezeichneten Vermögen und Zustände des Menschen zum Verbrechen, zur Strafe und zum Strafgesetze. Ein Beytrag zur Philosophie des peinlichen Rechts.* 8vo. At the cost of the author. (Nuremberg. Grattenauer.) pp. xvii, 240. (Mankind is "durch Freiheit der Selbstbestimmung verbrechen-, strafgesetz-, und strafe-fähig." Rigel stands fairly near to Kant, but differs from him in the significance attached to several *termini technici* of practical philosophy, and repels his attacks upon happiness as the final goal of mankind.)

1492) *Ritter, Glo. Sam.: Philosophischer Beweis, dass unabänderliche Lehrvorschriften weder festgesetzt werden* können *noch* sollen. In: *Henkes Magazin* (cf. no. 1191). Vol. III. 2. pp. 356–378. (Only the aprioristic principles, for instance, those of the practical reason, are unalterable: all others are subject to change, and cannot therefore either be established whether for a long or a short time.)

1493–1495; Roth.

1493) *Roth, Ge. Mch.: Antihermes oder philosophische Untersuchung über den reinen Begriff der menschlichen Sprache und die allgemeine Sprachlehre.* 8vo. Frankfurt and Leipzig. (Marburg. Neue akademische

Buchhandlung.) pp. 108. (The concept of language presupposes the generic concept of exposition. Reinhold's theory of the faculty of ideation is paralleled exactly, step for step, with an entirely similar theory of the faculty of exposition [*Vor*stellungsvermögen — *Dar*stellungsvermögen]. Its only result is a chaos of definitions and maddening conceptual hair-splittings. At the same time, the work is on one account of great interest: it shows where the mania for deducing *a priori* a matter of empirical fact leads to.)

1494) Wonderfully naïve in parts, and quite to the point in others, is a review in the *I. A.* 1795. pp. 409–416. It blames the barrenness of Roth's endeavors in no measured terms; referring it to the fact that he has followed Reinhold, whereas he would have reached correct and important results, had he chosen the *R. V.* for his guide in his aprioristic investigation [!]. — According to the author's own statement, in no. 1495, it was a principal failing of the *Antihermes*, that it omitted to connect the principle of the *Elementarphilosophie* of "Darstellung" with Reinhold's "Satz des Bewusstseins." Roth makes the omission good in no. 1495; in which he further puts forward a complete, systematically rounded theory of exposition, no longer confining himself to language, but taking account in his inquiry of the other two subordinate modes of exposition, the pictorial and the musical. The result, here again, is naturally nothing more than this, that a number of useful thoughts altogether disappear in a chaos of perplexing definitions, constantly repeated technical expressions, monotonous and sleep-inducing verbiage; and that the simplest and most obvious concepts and facts become obscure and unintelligible. The earlier philosophy of language is, of course, looked down upon with the very greatest contempt.

1495) *Roth, Ge. Mch.: Ueber die bisherige Unmöglichkeit einer Philosophie des Bildes, der Musik und Sprache.* 8vo. Göttingen. 1796. Dieterich. pp. 65.

1496–1499b; Schaumann.

1496) *Schaumann, Jh. Chn. Gli.: Elemente der allgemeinen Logik, nebst einem kurzen Abriss der Metaphysik.* 8vo. Giessen. Krieger. pp. 360. (First of all, the transcendental logic, according to Fichte's *Wissenschaftslehre* and Reinhold's "Theorie"; both of which have also exerted a very strong influence upon the next following general logic. A great deal of empty talking. Thus the proposition: "Vorstellungen sind vorstellbar" is demonstrated, as a theorem, in *two* paragraphs! All the material of the book is treated according to the scheme of the categories; and the necessary result is a great deal of unnaturalness. The *Abriss der Metaphysik* embraces only one sheet, and is intended to take the place of the dictated summary of lectures.)

1497) *Schaumann, Jh. Chn. Gli.: Deduction aller falschen Moraltheorien.* In the: *Nth. Ph. I.* II. pp. 36–46. (First of all the Kantian

moral principle is discussed in Fichtean terminology from the four points of view of the table of categories. Then a schematic survey of the wrong moral principles is given, — a survey which oftentimes does violence to historical fact. — Same place. 1795. Vol. III. pp. 33–51. A similar essay; which in part draws its sustenance from the thoughts of the preceding one, and like that abounds in barbarous terminology and empty, schematic conceptual definitions in accordance with the table of categories; and for the rest does not differ in content from the teaching of Kant.)

1498) *Schaumann, Jh. Chn. Gli.: Der moralische Zweck und die moralische Triebfeder.* (The principal portions of the contents of these two essays we find reproduced in no. 1499, which like no. 1001 stands from first to last under Fichte's influence, and is sufficiently characterized by the remarks made above with regard to nos. 995–1002:)

1499) *Schaumann, Jh. Chn. Gli.: Moral. Zunächst für seine Zuhörer.* 8vo. Giessen. 1796. Heyer. pp. 185.

1499*a*, *b*) With *Schaumann: 1795* cf. also nos. 999, 1000.

1500–1504; Schelling.

Ph. Schr. = F. W. J. Schelling's *philosophische Schriften.* Vol. I. Large 8vo. Landshut. 1809. Krüll. pp. xii, 511. *Sch. S. WW.* I. 1. = Fr. Wlh. Jos. von Schelling's *sämmtliche Werke* in fourteen volumes, edited by K. F. A. Schelling. Large 8vo. Stuttgart and Augsburg. 1856–1861. Cotta. Division I. Vol. I. In 1856 the following volumes appeared: I, 1 and II, 1. 1857: I, 2 and II, 2. 1858: I, 3 and II, 3, 4. 1859: I, 4, 5. 1860: I, 6, 7. 1861: I, 8, 9, 10.

In the works of his first period (up to the year 1797; no. 1500–1504) Schelling stands upon the whole on the same ground as Fichte, and shares the views of the latter philosopher as to the Kantian philosophy, and the manner in which this must be apprehended and made logically coherent. The agreement between Fichte and Schelling at this time is so complete, that the former, in a letter written to Reinhold on the second of July, 1795 (*Fichtes Leben*, II. p. 235), did not hesitate to term no. 1501 a good and clear commentary to his own *Wissenschaftslehre*.. The later differences between the *Wissenschaftslehre* and the *Identitätssystem* are, it is true, distinctly traceable even so far back as no. 1501: but they are present, naturally enough, only in germ; they are mere hints, which, were it not for the later divergences, one would very easily entirely overlook, in part at least, as quite insignificant. These trifling differences are sought out with great care, and discussed by *Jh. Ed. Erdmann* in his *Versuch einer wissenschaftlichen Darstellung, etc.* III. 2. 1853. pp. 78–90. I refer the reader to Erdmann, and content myself here with the citation of the works in point.

1500) *Schelling, F. W. Jos.: Ueber die Möglichkeit einer Form der Philosophie.* 8vo. Tübingen. 1795. Heerbrandt. pp. 62. — *Sch. S. WW* I. 1. pp. 85–112.

1501) *Schelling, F. W. Jos.. Vom Ich, als Princip der Philosophie, oder über das Unbedingte im menschlichen Wissen.* 8vo. Tübingen. 1795. Heerbrandt. pp. xiii, 208. — *Ph. Schr.*, pp. 1–114. — *Sch. S. WW.* I. 1. pp. 149–244.

1502) (*Schelling, F. W. Jos.:*) *Philosophische Briefe über Dogmatismus und Kriticismus.* In the: *Nth. Ph. J.* 1795. II. 3. pp. 177–203. The editor, Niethammer, had misunderstood the title: and in the first part of these letters had printed *Dogmatismus* for *Dogmaticismus*. In the continuation of them (*Nth. Ph. J.* 1795. III. 3. pp. 173–239) Niethammer restores the original title; and it, of course, has passed into the collected editions of Schelling's works. *Ph. Schr.* pp. 115–200. — *Sch. S. WW.* I. 1. pp. 281–341. (These letters are of great interest, because they show with especial clearness that the Fichte-Schelling system is not to be looked upon as the direct continuation of the philosophical direction inaugurated and traced out by Kant, but rather as a most significant departure from it, — a departure which forced the German post-Kantian idealism into a path of development, which proved all the more clearly, the longer it was followed, to be that of a philosophy which was opposed in tendency to the strictly Kantian doctrines. Schelling diverges here from Fichte [but not more in no. 1504] in this, that he does not attempt to interpret away the numerous passages in which Kant speaks of our affection by things-in-themselves; nor regards them as so many concessions to the insufficiently educated intelligence of the reader; but maintains that Kant in the *K. V.* wished to give the canon of all possible, and in particular of the only two consequently worked out systems: those of criticism-idealism, and of dogmatism-realism. Everything that offends in the *K. V.*, especially in regard to the things-in-themselves and the practical postulates, can, of course, be readily removed on this principle: and be rejected as belonging to the canon of dogmatism. But that the view is entirely unhistorical will to-day hardly be disputed by any one who is competent to judge. And it can just as little be denied, that the system of criticism, which is opposed to that of dogmatism in no. 1502, is in no sense identical with the Kantian system; indeed, that it hardly resembles this at all. The Kantian criticism, if considered historically, in the form in which it was intended by its author and not in the distorted picture which the *Wissenschaftslehre* gave of it, must be pronounced to be in its fundamental principles and in all decisive and principal points a dogmatic system [*i. e.*, in the use of the term favored by Fichte and Schelling]. For it is not able to transcend the opposition of subject and object; it recognizes things-in-themselves, — *i.e.*, objects, which exist independently of the subject. Fichte and Schelling have, therefore, no right at all to dub themselves the successors of Kant, when it is a question of the difference between criticism and dogmatism, or to regard Kant as their fellow. On the other hand, it need not be said that one is just as little justified in imputing to the Kantian philosophy, as one would be to any other 'dogmatic' system *as such*, the direful conse

quences which, in the view of Fichte and Schelling, stand in necessary connection with the dogmatic way of thinking and would be of such damning influence upon character, mind, and conduct. Schelling here, like Fichte, confuses dogmatism with materialism, and looks upon the appearance of the bad practical consequences, which the latter *often seems*, on a superficial consideration of the various factors that are to be taken into account, to bring with it, as the *necessary rule*.)

1503) (*Schelling:*) *Neue Deduktion des Naturrechts.* In the: *Nth. Ph. I.* 1796. IV. 4. pp. 277–301. 1797. V. 4. pp. 277–305. (The second article was not anonymous.) — *Sch. S. WW.* I. 1. pp. 245–280.

1504) (*Schelling:*) *Allgemeine Uebersicht der neuesten philosophischen Litteratur.* In the: *Nth. Ph. I.* 1797. V. 1. pp. 50–66. V. 2. pp. 161–182. V. 3. pp. 241–260. V. 4. pp. 306–318. VI. 1. pp. 91–106. VI. 2. pp. 182–214. VII. 2. pp. 105–186. 1798. VIII. 2. pp. 128–148. With the omission of many passages, which either were not to be subsumed to the freshly chosen title, or were altogether too special in their regard of contemporary works (especially *Nth. Ph. I.* V. 4. pp. 306–318 and VIII. 2. pp. 128–148), no. 1504 was reprinted in the: *Ph Schr.*, pp. 201–340, under the rubric: *Abhandlungen zur Erläuterung des Idealismus der Wissenschaftslehre.* (*Geschrieben in den Jahren 1796 und 1797.*) Again reprinted from this, under the same title, with many additions from the *Nth. Ph. I.*, in: *Sch. S. WW.* I. 1. pp. 343–452. Then follow, pp. 453–461, and 461–473, the passages from the *Nth. Ph. I.* V. 4. pp. 306–318, and VIII. 2. pp. 128–148, under the title: *Aus der Allgemeinen Uebersicht der neuesten philosophischen Litteratur im Philosophischen Journal von den Jahren 1797 und 1798.* Continuation: *vide* under *Schelling, 1797.*

1504*a–d*) *Schiller, Fr.:* cf. nos. 1096–1098, 1100.

1505, 1506; Schirlitz.

1505) *Schirlitz, K. Chp.: Drey Erndtepredigten als ein kleiner Versuch, wie etwa zufällige Dinge, in öffentlichen Religionsvorträgen, zur Veredlung der Zuhörer benutzt werden können.* Large 8vo. Meissen. 1795. Erbstein. pp. 71.

1506) *Schirlitz, K. Chp.*: *Religion des guten Lebenswandels, in Predigten, für solche Leser, denen das Gewissen heiliges Gesetz und Sittlichkeit der hohe Zweck ihres Strebens ist.* 8vo. Leipzig. 1796. Rabenhorst. pp. 348. (Kant's moral principles, in connection with a moderated eudaemonism, constitute the foundation of both collections.)

1506*a*) *Schlegel, K. A. Mrtz.:* cf. no 1209.

1507–1514; Schlosser, Jh. Ge.

1507) *Schlosser, Jh. Ge.: Plato's Briefe über die Syrakusanische Staatsrevolution, aus dem Griechischen übersetzt, und seinem Freunde*

Claudius gewidmet. In the: *Ph. J.* I. 1. pp. 59–78. Continuation, under the title:

1508) *Schlosser, Jh. Ge.: Historische Einleitung zu Plato's Briefen über die Syrakusanische Staatsrevolution.* In the: *Ph. J.* I. 2. pp. 279–299. I. 3. pp. 331–352. Continuation, under the title:

1509) *Schlosser, Jh. Ge.: Plato's Briefe über die Syrakusanische Staatsrevolution. Uebersetzt mit Anmerkungen.* In the: *Ph. J.* II. 3. pp. 1–141. Then as an independent publication, with the title:

1510) *Schlosser, Jh. Ge.: Plato's Briefe über die Syrakusanische Staatsrevolution, nebst einer historischen Einleitung und Anmerkungen.* 8vo. Königsberg. 1795. Nicolovius. pp. xxxii, 256. (In the Notes Schlosser makes unwarranted attacks upon the critical philosophy. He opposes to it a kind of philosophy of feeling, for which he appeals to Plato. This new philosophy gives up the notion of clear concepts, and intuits the really existent directly by the aid of reason. *Kant* wrote against it in *B. M.* [1796; no. 86]: without mentioning Schlosser's name, he polemized against the feeling-philosophy which he represented, and cited as illustrations of it passages from no. 1510. Kant wrongly places Jacobi's thoroughly thought-out philosophy of belief upon just the same level as the unclear, unphilosophical utterances of Schlosser; again without mentioning any name. Schlosser defended himself in no. 1511.)

1511) *Schlosser, Jh. Ge.: Schreiben an einen jungen Mann, der die kritische Philosophie studiren wollte.* 8vo. Lübeck and Leipsic. 1797. (Really, 1796.) Bohn. pp. 168. (Kant had pursued the discussion with a careful urbanity, and attempted to bring it to an end with a jest. Schlosser answers in a most rude tone, which was condemned by the magazines of all sides. His work is full of distortions, of unfair interpretations, of vulgar abuse, and of deductions of unjustifiable conclusions. He fills a worthy place by the side of Stattler and his fellows: and many a valid objection urged against Kant's attitude to the happiness-principle and against his formal moral principle goes to the ground or at least loses its force, in a wilderness of scurrility. Here also Schlosser seems — if his mystic, pictorial style is to be taken at all literally — to posit in man a special faculty of sensing or intuiting the supersensible. In other passages he appears again to be thinking of a kind of analogical knowledge: thus he asserts that the attributes of mankind would, if they were elevated, that is, given on a larger scale or made finer, become supersensible characters. Kant's polemic in the *B. M.* [December, 1796; no. 88] is again, in contradistinction to that of Schlosser, exceedingly moderate in tone. In spite of his opponent's raging behavior, he regards the speedy ratification of a treaty of eternal peace in philosophy on the basis of his own system as assured. Schlosser's second reply is considerably quieter and less scurrilous than his first; though its author proves himself in it, despite some good remarks directed against the points previously controverted in no. 1511, and against the conceptual philosophy of the critical school [in particular the

post-Kantian], to be altogether incapable of really understanding Kant from end to end, or of arguing against him. He divides philosophers into dogmatologues, skeptics, critics, and dogmatists. Himself he puts within the latter category. He gives a characterization of them which is still wholly couched in the mystic expressions of his earlier style.)

1512) *Schlosser, Jh. Ge.: Zweytes Schreiben an einen jungen Mann, der die kritische Philosophie studiren wollte, veranlasst durch den angehängten Aufsatz des Hrn. Prof. Kant über den Philosophenfrieden.* 8vo. Lübeck and Leipsic. 1798. Bohn. pp. 167. (Schlosser's "erstes Schreiben" in reply to Kant was also answered in a special work. The tone of it is undeniably reprehensible: it does not disdain the use of sophisms and coarse insults. It is:)

1513) *Denkschrift für Hrn. Schlosser in Eutin.* 1797. *Sine loco.* pp. 100. (More decent in tone, and written with some evidence of wit and imagination, is a criticism in the journal *Deutschland.* 8vo. Berlin. Unger. 1796:)

1514) *Der deutsche Orpheus. Ein Beitrag zur neuesten Kirchengeschichte* [by Fr. Schlegel].

1514*a–c*) *Schmalz, Theod.:* cf. nos. 825, 827, 827*a*.

1514*d*) *Schmid, Jh. Wlh.:* cf. no. 618.

1514*e–h*) *Schmid, K. Chr. Erh.:* cf. nos. 294, 832, 833, 837.

1515) *Schmidt, Jh. Joach.: Beytrag zu den Grundsätzen des Erziehungsgeschäftes.* Large 8vo. Halle. Hendel. pp. 38. (The work represents Kant's principles; looks upon "grösstmögliche Wirksamkeit der moralisch-praktischen Vernunft" as the final end of man, and as the "obersten formalen Zweck der Erziehung"; etc.)

1516, 1517; Knr. Fr. v. Schmidt — Phiseldeck.

1516) *v. Schmidt, Knr. Fr., genannt Phiseldeck: Conspectus operis systematici philosophiam criticam secundum Kantium exposituri.* 8vo. Copenhagen. 1795. Proft. One and a half sheets. (Contains only the announcement of a work to consist in three Parts, which shall reproduce the contents of the *R. V.*, *Gr.*, *Pr. V.*, and *U.* Only the two first Parts appeared, under the following title:)

1517) *v. Schmidt — Phiseldeck, Knr. Fr.: Philosophiae criticae secundum Kantium expositio systematica.* Vol. I. *Criticam rationis purae complectens.* Large 8vo. Copenhagen. 1796. Proft and Storch. pp. xlix, 578. Vol. II. *Criticam rationis practicae sistens.* Large 8vo. Altona. 1798. In commission with Kave. pp. viii, 286. (Rather a free translation, paragraphically arranged, than an exposition of the *R. V.*, *Gr.*, and *Pr. V.* Little is done by the author to aid the reader in clearing up obscurities and difficulties; no account whatsoever is taken of objections. The work was intended to facilitate the study of the Kantian philosophy for others; but was really very ill-adapted for its purpose.)

1517*a*) *Schollmeyer, J. G.:* cf. no. 1389.

1518) *Schönberger, Andr.: Kritische Untersuchungen über kritische Philosophie.* 8vo. Heidelberg. At the cost of the author; in commission with Schwan and Götz, Mannheim. pp. 148. (This after-birth of the critical and more particularly of the Reinholdian philosophy, contains a series of "einzig-mögliche Darstellungen," written in unintelligible jargon. [1] That "unseres höchst reinphilosophischen Wissens"; [2] that of the transcendental realism, which should overthrow the Kantian idealism; [3] that of an universal pure logic [*i.e., Richtigdenkungslehre* and *Grösseneigenschaftslehre*] and of a scientific universal linguistic; [4] that "einer Wissenschaften-Erzeugungs-Methodenlehre überhaupt"; [5] that of "der richtigen Folge aller der in den untern Schulen vorkommen sollenden Wissenschaften." — Schönberger perpetrated the publication of several other unintelligible caricatures of the Kant-Reinholdian philosophy, which in part at least were more conglomerations of writings than writings. Among them, *e.g.*, stands, 1796, no. 1519 :)

1519) (*Schönberger, Andr.:*) *Kritik über das Werkchen: Ueber sittliche Güte des Menschen und seine Handlungen, Freyheit, Unsterblichkeit, Gott und Religion.* 8vo. Heidelberg. 1796. Without publisher. pp. 56. (A second title runs as follows: *Zur Zweckmässigkeit der partheyfreyen Leser desselben und vorzüglich zur Richtschnur derjenigen Leser, welche itzt Philosophen Zöglinge und der Wahrheit Forscher sind von Andr. Schönberger.* Vienna [Heidelberg]. 1796. — This "Kritik" contains in an appendix the announcement of a work under the title: *Weisheit.* In place of this one work, however, there appeared two :)

1520) *Schönberger, Andr.: Weisheit. Zwey Theile aus dem Reiche der Menschenrechte.* 8vo. Karlsruhe. 1796. Macklet's Hofbuchdruckerei. pp. 161.

1521) *Schönberger, Andr.: Weisheit. Buch der Erzeug, Denk und Schlis* [sic !]. 8vo. Mannheim. 1797. Schwan and Götz. pp. 183.

1522) *Schönberger, Andr.: Stichblatt einer allgemeinen Religionsweisheit, und gegen falsche Aufklärung.* 8vo. 1797. pp. 64.

1523) *Schönheit, Ueber —— und Geschmack* [by *K. Chn. André*]. In the: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände.* Section XXIV. *Der schöne Geist.* Part ii. pp. 3–17. (A concise summary of *U.*)

1524) *Schuderoff, Jnth.: Ueber die sich wiederholenden Unterhaltungen in Gesellschaften und die vornehmsten Quellen derselben. Ein Versuch.* 8vo. Jena and Leipsic. Gabler. pp. 128. (In this work occurs a thirty-page long digression, which attempts the duties of woman according to the principles of the critical philosophy.)

1525) *Schuderoff, Jnth.: Ueber Nützlichkeit, Werth, Nothwendigkeit und Würde des Predigtamtes.* In the: *Homiletisch-kritische Blätter für Candidaten des Predigtamts und angehende Prediger.* Part v. pp. 145–

164. (Preachers are the exponents to the public of the pure moral-theology; this is the reason of their importance.)

1526) *Schwarze, Chn. Aug.: Ueber den Tod Jesu als ein wesentliches Stück seines wohlthätigen Plans zur Beglückung des menschlichen Geschlechts. Ein Versuch.* 8vo. Leipsic. Crusius. pp. 288. (Polemizes, amongst other things, against Kant's unhistorical apprehension of the death of Christ, which is irreconcilable with the respective words of Christ and the apostles.)

1527) *Schwierigkeiten, Ueber die —— beym Studium der Kantischen Philosophie und Vorschläge, wie man sie überwinden kann.* In the: *Deutsches Magazin.* Vol. X. December. pp. 632–648. (The author presents two attempts which he had made towards penetrating into the mysteries of the Kantian philosophy: — one unsuccessful, and a second one, more carefully planned, and crowned with a greater measure of success.)

1527*a*) *Smith, Ad. — Kosegarten:* cf. no. 934.

1527*b*) *Snell, Chr. Wlh.:* cf. no. 846.

1527*c*) *Snell, Jh. Pt. Ldw.:* cf. no. 1125.

1527*d*) *Snell, Ldw. Imm.:* cf. no. 1217.

1528) *Soldan, C. L.: Religionsvorträge nach Grundsätzen der reinen Sittenlehre.* 8vo. Giessen. Heyer. pp. 100. (Kant's moral philosophy, popularized.)

1528*a*, *b*) *Stattler, Bened.:* cf. nos. 631, 633.

1529) *Stäudlin, K. Fr.: Programma. Commentationis de notione ecclesiae et historiae ecclesiasticae. Particula I.* 4to. Göttingen. pp. 20. No. 1529 appeared, translated, revised, and enlarged, in the eighth and ninth parts of the first volume of the *Göttingische Bibliothek*, etc. [Cf. no. 1148*b*.] 1795. pp. 600–622: 623–653. Under the title: *Ueber den Begriff der Kirche und der Kirchengeschichte.* (Discussion of the third Part of *Rel.*, and defence of it, more especially against *Eck.* [no. 1152]. Against other attacks of *Eck.*'s Stäudlin defended *Rel.*, in the same place, in a review of *Eck.:* Part vii. pp. 517–536. Part viii. pp. 545–571. Against the exposition of no. 1529 is directed the polemic of the *Versuch einer historisch-kritischen Darstellung.* 1796. [cf. no. 1770.] Stäudlin defends himself in a Review of the *Versuch*, in his *Bibliothek.* Vol. III. Part ii. 1796. pp. 241–254. To this *Flügge* replied again in the second part of the *Versuch.* pp. 82–89. — In the first volume of the *Bibliothek* Stäudlin attempts to give the doctrine of the vicarious death of Christ a new meaning, not opposed to the pure Kantian rational-religion. He looks upon the death and sufferings of Christ as a symbol of the justice of God, by means of which God reveals himself as the just judge of all that is evil.)

1530) *Stäudlin, K. Fr.: Ueber den Zweck und die Wirkungen des Todes Jesu.* Same place. 1795. Part iv. pp. 233–258. Part v. pp. 311–328. Part vi. pp. 389–401. Part vii. pp. 467–483. Part xi. pp. 823–856. Part xii. pp. 875–906.

1531) *Stauss, A. Ch.: Utrum philosophica scripturae interpretatio,*

quam commendavit Kantius, admitti possit in explicando Novo Testamento. Dissertatio philosophica. 4to. Wittenberg. Tschiederich. pp. 24. (Kant's moral exegesis is rejected as dangerous and harmful, without the alleging of any fresh reasons for the unfavorable judgment, on the authority of Henke, Rosenmüller, etc.)

1532) *Stöger, Brh.: Anleitung zum Studium der theoretischen Philosophie für seine Zuhörer vorzüglich bestimmt. Dritter Theil. Anthropologie.* 8vo. Salzburg. Duyle. pp. 232. (Attempts, without success, to defend rational psychology, the premises to which are furnished in the author's opinion by experiential psychology, against Kant's attacks.)

1533) *Stöger, Brh.:* cf. no. 1397.

1534) *Ströfer, H. Cp.: Versuch einer Berichtigung der Ideen von der Vaterlandsliebe nach Kantischen Grundsätzen.* 8vo. Leipsic. Liebeskind. pp. 108. (Logical analysis of the concept of patriotism, which must not rest upon inclination and habit, but only upon the law of pure practical reason.)

1534*a*) *Theorie, Die —— der Kategorien:* cf. no. 1375.

1535) *Theorie, Wie unterscheidet sich —— von der Praxis?* By *Aletes.* In the: *Annalen der leidenden Menschheit.* Part i. No. 9. pp. 108–123. (Against Genz [no. 1058] and for Kant: without, however, being just to Genz. If the theory is correct, then it must, in combination with a practice which exactly corresponds to it, be sufficient for any end whatever.)

1536) *Thienemann, Thd. Gtth.: Ueber Regungen des Gewissens.* In the: *Journal für Prediger.* Vol. XXIX. Or: *Neues J. f. Pr.* Vol. IX. Part iii. pp. 249–277. (Thienemann is a follower of the Kantian moral principle.)

1537) *Thiess, Jh. O.: Ephemeriden der neuesten theologischen Literatur und Kirchengeschichte.* Vol. II. pp. 1–7, 222. Notices of and excerpts from reviews concerning *Rel.* (second edition) in the following journals: *Grfw., T., Göttinger Bibliothek* (no. 1384), *N. Th. I.* and *N. A. D. B.* Same place. Vol. II. pp. 305–311. Summary of *Kant's Ende aller Dinge* (no. 81), taken from the *Göttinger Bibliothek* (no. 1384).

1538) *Thomas Hobbes, über Raum und Zeit.* By *M.* In the: *I. Ph. A.* pp. 417–420. (Hobbes is wrongly stated to have come very near to the Kantian subjectivity of time and space.)

1538*a*) *Tieftrunk, J. H.:* cf. no. 642.

1539) *Tittmann, Jh. Aug. Hm.: Grundriss der Elementarlogik, nebst einer Einleitung in die Philosophie.* Large 8vo. Leipsic. 1795. Sommer. pp. 158. (One of the series of Logics, with no particular characteristics, containing Kant's divisions and terminology. The critical philosophy produced any number of them. Preceded, by way of introduction, by a summary of the principal points in Reinhold's philosophy.)

1540) *Uebersicht des Vorzüglichsten was seit 1781 für die Logik geleistet ist.* In the: *Nth. Ph. I.* III. pp. 352 ff. (Pp. 356–358; on Kant's services to Logic.)

1541) *Unger, Sal. Glo.: Zweifel und Erinnerungen gegen Hrn. Immanuel Kants philosophische Religionslehre.* 8vo. Halberstadt. Gross' heirs. pp. xlvi, 154. (Unger fears from the Kantian philosophy the destruction of ethics and religion alike, and sees in *Rel.* only a polemic against Christianity and attacks upon Christ and his worshippers. He opposes Kant with as much heat as ignorance. In the preface he displays a blind zealotism, which makes him a worthy mate of the estimable Stattler.)

1541*a*, *b*) *Venturini, K. H. G.:* cf. nos. 1237, 1238.

1541*c*) *Verhältniss, Wahres —— der Kantischen Philosophie:* cf. no. 631.

1542) *Versuch einer neuen Untersuchung über den Gebrauch der symbolischen Bücher der lutherischen Kirche, und über die Grundsätze, nach denen die Umänderung einer Kirchen-Verfassung unternommen werden muss. Vorbereitungsschrift zu einer künftigen Bearbeitung der symbolischen Bücher der lutherischen Kirche.* Also under the title: *Welchen Gebrauch kann man in unserem Zeitalter von den symbolischen Büchern der lutherischen Kirche machen? Vorbereitungsschrift zu einer künftigen Bearbeitung der symbolischen Bücher dieser Kirche.* (By: *Jh. H. Gli. Heusinger.* Cf. *A. L. Z.* Supplementary sheets. VI. 1. p. 335.) Sections I and II. Large 8vo. Jena. Voigt. pp. 364. New titular edition, with the title: *Würdigung der symbolischen Bücher nach den jetztigen Zeitbedürfnissen. Nebst einer Vorrede von Hrn. Dr. Augusti.* Jena. 1799. Hempel. (Up to the present time, the historical use of the symbolic books is such as must be altogether rejected. On the other hand, the rational employment of them is justifiable: of this Kant's *Rel.* gives a good instance. Just as Kant there treated his Prussian catechism, must the symbolic books be treated, revised, and interpreted by the principles of the religion of pure reason. In this bettered form they will possess a certain authority, the limits of which are not clearly defined by the author. In any case, they are not to be regarded as permanently fixed for all time. Each age has the right of working at the further elucidation of their contents: since the purely rational ideal in religion is always only approximately attained. An entire rejection of the symbolic books would occasion a *revolution;* but their correction simply a very desirable *reformation;* which must extend also to matters of ecclesiastical regimen. — Heusinger has entirely seen through *Rel.*, and recognized that the work does not put together the religious doctrines which can be cognized by pure reason, but rather that part of the catechism before him which Kant could reconcile with his views in general — it might be, by change of interpretation. So that the proposal with regard to the symbolic books is aimed at an undertaking quite similar to, only conceived upon larger lines than, that of the Kantian book. The only objection that could be taken to no. 1542 from the Kantian standpoint is this: that the statutory element in religion is only to be tolerated in the period of transition, which is to be so far as possible

curtailed, to the religion of the pure reason; while no. 1542 has obviously the tendency to make this period a lasting one.)

1542*a*) *Versuch über den Begriff des Rechts.* (By *Feuerbach.*) Cf. no. 1270.

1543) *Vorlesungen über die wichtigsten Gegenstände der Moralpolitik, mit besonderer Hinsicht auf die deutsche Constitution, und die jetztige grosse Volksgährung in Europa.* 8vo. (Altona. Hammerich.) pp. 422. (In the principles of ethics and of right dependent upon Kant and his school; in the deduction of the former there is an attempt at originality.)

1544) *Wagner, Chr. Ehrenfr. Wlh.: Diatribe de consensu Philosophiae criticae Kantianae cum revelata Christianorum religione.* 8vo. Dresden. pp. 32. (The critical philosophy paves the way for the Christian religion, and stands in no sort of contradiction to it on any point. A valueless piece of occasional writing.)

1544*a*) *Weber, Jos.:* cf. no. 888.

1545) *Wedag, Fr. Wlh.: Handbuch über die frühere sittliche Erziehung, zunächst zum Gebrauch für Mütter, in Briefen abgefasst.* 8vo. Leipsic. Grieshammer. pp. xvi, 289. (Written under the influence of Kant and more especially of Heusinger [nos. 967–974]. A strict discrimination, as in Heusinger, between periods of sensibility, of understanding and of reason. Wedag treats only of the first two up to the twelfth or thirteenth year. Till then, there is to be no instruction, but only education [*Unterricht — Erziehung*].)

1545*a*) *Werner, Geo. Fr.:* cf. no. 1136.

1546) *Widerlegung des demonstrativen Beweisgrundes für das Daseyn Gottes, und Darstellung des moralischen, in Briefen abgefasst.* (By *J. Neeb.*) 8vo. Frankfurt on the Main. Andreä. pp. 164. (Whole passages of the *R. V.* are reprinted, either in abbreviation or paraphrase. For the rest, Kant's views are defended more by declamation than by argument. The counter-proofs that had been brought forward are left altogether unmentioned.)

1547–1551; Jh. Chn. Dn. Wildt.

1547) *Wildt, Jh. Chn. Dn.: Vollständige systematische Tafel der Categorien zur Anzeige der Vorlesungen 1795–1796.* Large 4to. Göttingen. 1795. Vandenhoeck and Ruprecht. pp. 8. Second and improved edition. Same place. 1796. With the new title: *Tafel der Categorien und Urtheile.* New edition. 1800. Fifth edition, with the title: *Tafel der Categorien, nach dem System der Categoreme geordnet; ein Fundament des Systems der Philosophie nach ihren sämmtlichen Lehrgebäuden.* 4to. Hanover. 1805. The brothers Hahn. Sixth edition. Same place. 1815.

1548) *Wildt, Jh. Chn. Dn.: Einleitung in die gesammte Philosophie als Einladungsschrift zu seinen Vorlesungen über diese Wissenschaft und Ankündigung einer neuen Critik der reinen Vernunft und neuen Wissenschaftslehre.* 4to. Göttingen. 1797. pp. 44.

1549) *Wildt, Jh. Chn. Dn.: Logik und allgemeine Encyclopädie der Wissenschaften im Grundriss; eine vorläufige Darstellung der Hauptmomente des einzig richtigen Systems der Philosophie.* 8vo. Göttingen. 1801. (Hanover. The brothers Hahn.) pp. 70. Second edition, under the new title:

1550) *Wildt, Jh. Chn. Dn.: Logik und allgemeine Encyclopädie der Wissenschaften, im Grundriss, mit einer Beilage.* 8vo. Göttingen. 1802. (Hanover. The brothers Hahn.) Third edition, with the new title:

1551) *Wildt, Jh. Chn. Dn.: Logik und Encyclopädie der Wissenschaften als ein Ganzes bearbeitet; eine allgemeine Methodologie. Dritter Versuch.* 8vo. Göttingen. 1809. Dieterich. (Wildt, who as a philosopher was but a confused thinker, believed with Kant that it was possible to obtain a real content from the empty forms of logic. He therefore set to work to fill out the lacunae which he conceived to exist in Kant's two tables, and went on to deduce from his tables of judgments, categoremes, categories and faculties of knowledge [all of which, of course, he put forward as perfect, complete, and neither needing improvement nor capable of being improved] the entire systems of human ideas, knowledge, sciences, and forms of language. The complexity of his schemata was so great, that the carrying of them through in detail led to a far larger proportion of systematic quibbles, and terminological inconveniences and violences than is to be found in Kant. It is therefore a matter of congratulation that Wildt did not go beyond 'indications,' 'outlines,' and 'introductions'; that he did not, as he had threatened in no. 1548, p. 44, present the public with a completely finished 'system.' Had it been born, it would surely have been an abortion. It is a matter of course that Wildt, infected with the fashionable disease that prevailed among the philosophers of his day, designates his system the "einzig richtige." Indeed, in no. 1549 he offers to pledge as much of his property as any one is ready to stake in return, on the wager that he, and not Schelling, has the only possible philosophical system. For the rest, Wildt narrows down the concept of philosophy very considerably, by separating it off from the philosophic disciplines, and limiting the sphere of philosophy proper to the *Wissenschaftslehre*, that is, to the doctrine of the 'how' of the origin and growth of science, or, as we should put it nowadays, to logic and epistemology. To this *Wissenschaftslehre* he adds the critique of the pure reason, which is occupied with the necessary preliminary investigations. As regards the classification of the particular sciences, I will only mention, by way of illustration, the fact that in 1801 Wildt reckons among the logical sciences mineralogy, botany, zoölogy, anatomy, and so on; and to the metaphysical disciplines geography, history statistics, antiquities, etc.!)

1552–1557; K. Ldw. Woltmann.

1552) *Woltmann, K. Ldw.: Plan für historische Vorlesungen.* 8vo. Jena and Leipsic. Gabler. pp. 46. Reprinted in: *K. Ldw. von Woltmann's sämmtliche Werke herausgegeben von seiner Frau.* Part 7. (Vol. XII of the collected works.) Large 8vo. Prague. 1824. Deutsches Museum. New (titular) edition. Large 8vo. Berlin. 1827. Rücker. With the secondary title: *Vermischte historische Schriften.* Second volume. pp. 1–42.

1553) *Woltmann, K. Ldw.: Grundriss der ältern Menschengeschichte. Erster Theil.* 8vo. Jena. 1797. Voigt. pp. lxvi, 411. Reprinted in: *Sämmtliche Werke.* Part i. Vol. I. (*Vermischte historische Schriften.* Vol. I.) Large 8vo. Prague. 1818. Deutsches Museum. New (titular) edition. Large 8vo. Berlin. 1827. Rücker. pp. 163–187, 188–431. (In no. 1553, as well as in the Introduction to no. 1554, there is evidenced very clearly the influence of Kant's views upon the philosophy of history [no. 50]. The *a priori* idea which, in Woltmann's opinion, must dominate the exposition of history, is "hergenommen von der fortschreitenden Entwickelung des Menschengeschlechts mittelst freier Staaten und freier, dem Recht entsprechender Staatenvereine." [Same place. Autobiography. pp. 50, 51.] And Woltmann "gesteht unbedenklich, dass dieses Resultat, dieser schöne Glaube ihn nicht nur damals aus der Geschichte an sich anspruch, sondern ihm auch jetzo [some years before his death, which took place in 1817] die einzige haltbare allgemeine Thatsache der Welthistorie scheint" [p. 51]. This standpoint appears again and again, particularly in the essays on the theory of historical composition; more especially in:)

1554) *Woltmann, K. Ldw.: Günstige Erscheinungen der Gegenwart für wissenschaftliche Einheit der Historie.* 1797. Reprinted in: *Sämmtliche Werke.* Part vii, etc. pp. 57–61.

1555) *Woltmann, K. Ldw.. Ueber pragmatische Behandlung der Geschichte.* 1803. Reprinted in: *Sämmtliche Werke.* Part vii. pp. 63–98.

1556) *Woltmann, K. Ldw.: Von der historischen Arbeit und vom Urtheil über dieselbe.* 1803. Reprinted in: *Sämmtliche Werke.* Part vii. pp. 99–122.

1557) *Woltmann, K. Ldw.: Ueber Geschichtsforschung, geschichtliche Darstellung und Geschichtsschreibung, mit Beziehung auf Joh. v. Müllers Geschichte der Schweiz.* 1809. Reprinted in: *Sämmtliche Werke.* Part vii. pp. 135–216.

1558) *Worte, Ueber die —— Kantianer, Kantische Philosophie.* In the: *Deutsche Monatsschrift.* November. pp. 254–267. (Witty. Against the *imitatorum servum pecus.*)

1559) *Zeender, Imm.: De notione et generibus Scepticismi et hodierna praesertim eius ratione.* Large 8vo. Bern. pp. 67. (Dogmatism, skepticism and criticism are characterized from the Kantian standpoint, and the different kinds of skepticism enumerated. In particular, Hume, Maimon and Aenesidemus are treated of.)

1560) *v. Zobel, J. K. H.: De philosophia virtutis matre. Disputatio philosophica.* Four sheets.

1561) *v. Zobel, J. K. H.: Lex moralis, quatenus absolute praecipit, utrum digna sit nostra reverentia necne? Disputatio philosophica.*

1562) *v. Zobel, J. K. H.: Utrum officia erga Deum, quae vocantur, vere sic appellari possint necne? Disputatio philosophica.* pp. 8. — All three appeared in 4to. Wittenberg. 1795. Tzschiederich. (In the two first dissertations we find in essential only a reproduction of Kantian and Reinholdian concepts and ideas. In no. 1562 we have a definition of duty, different from that given by Kant, and laying the principal emphasis upon the advantage which accrues to others by the dutiful deed. According to this definition there cannot be, in strictness of language, any such thing as a duty towards God.)

1563) *Zustand, Ueber den —— der Philosophie in Dänemark.* In the: *I. Ph. A.* pp. 359, 360 (Deals principally with the rapid spread of the Kantian philosophy.)

1796.

1563*a*–*c*) *Abicht, J. H.*: cf. nos. 422, 427, 430

1564) *A. L. Z.*: II pp. 57–60. Review of Kant's *Fr.* (no. 84). Cf. also:

1564*a*–*c*) Nos. 1031, 1458, 1588.

1565) *Ammon, Cp. Fr. Ueber die Aehnlichkeit des innern Wortes einiger neuer Mystiker mit dem moralischen Worte der Kantischen Schriftauslegung.* 4to. Gottingen. Dieterich. pp. 23. (Kant has placed the pious feelings of the mystics, — Carlstadt, Schwenkfeld, Weigel, Boehme, — upon the firm ground of true concepts, and thereby set up a barrier to the entrance of mere flights of fancy and sport of the imagination.)

1565*a*) Cf. also no. 1252.

1565*b*) *Aufklärungsspiegel der neuesten Welt, in Auszügen aus einigen der neuesten und vorzüglichsten Schriften, welche Aufklärung zum Gegenstand haben* (edited by *Fr. Ge. Ag. Lobethan*). 8vo. Leipsic. Höfer. First (and only) part. Pp. 1–106. *Die neuere Philosophie.* (Summary of no. 467.)

1566) *Bardili, Cp. Gfr.: Ursprung des Begriffs von der Willensfreyheit. Der dabey unvermeidliche Schein wird aufgedeckt und die Forbergersche Schrift über die Gründe und Gesetze freyer Handlungen geprüft.* 8vo. Stuttgardt. Erhard and Löflund. pp. xxx, 96. (In the first part it is very prettily shown, by the aid of psychological discussions, how the consciousness of freedom of the will and of voluntary action can and must arise in man; but how a more penetrating analysis leads to the adoption of a deterministic standpoint. No account is taken in this of Kant's deduction of the freedom of the will from the categorical imperative, — reason enough for the Kantians to declare that the work proved nothing. In reality, the lack of Kantian reference does not impair the validity of

Bardili's argument, since the categorical imperative can be far more easily and less forcedly explained by a deterministic system than by that of Kant. — In the second part is given a refutation of Forberg's reasoning in no. 1372.)

1566*a*, *b*) *Beck, Jk. Sgsm.:* cf. nos. 1032, 1033.

1566*c*) *Behauptung, Fernere —— der Kritik*, etc. Cf. no. 634.

1566*d*) *Bemerkungen zu den Briefen über die Perfectibilität*, etc. Cf. no. 1278.

1566*e*, *f*) *Bendavid, Laz.:* cf. nos. 1265, 1266.

1567–1571; Jh. Gfr. Im. Berger.

1567) *Berger, Jh. Gfr. Im.: Aphorismen zu einer Wissenschaftslehre der Religion.* 8vo. Leipsic. Heinsius. pp. viii, 174. (Outlines of a philosophy of religion, having the aim of an exact discrimination between ethics and religion, and of the effecting of a combination of the philosophical and historical sciences of religion by aid of the concept of the education of mankind. In all this Berger is very strongly influenced by Kant and Fichte. Proof of the necessity of a revelation, *à la* Fichte; except that it has a more positive conclusion. Fichte's terminology plays a leading part. Polemic against Kant's moral exegesis, which would be adapted only for an audience composed of adherents of the rational religion, and for a record of revelation intended simply for such adherents. — Supplementary to this no. 1567 are the following:)

1568) *Berger. Jh. Gfr. Im.: Wie ist die Göttlichkeit des Christenthums für die reine Vernunftreligion zu erweisen?* In: *Staüdlins Beyträge zur Philosophie und Geschichte der Religion und Sittenlehre.* Part i. 1797. pp. 140–146.

1569) *Berger, Jh. Gfr. Im.: Ueber den Begriff der Religion, Religionswissenschaft, Religionsgeschichte und ihre Principien.* In: *C. W. Flügges Beyträge zur Geschichte der Religion und Theologie und ihrer Behandlungsart.* Part i. 8vo. Hanover. 1797. Helwing. pp. 199–226.

1570) *Berger, Jh. Gfr. Im.: Ideen zur Philosophie der Religionsgeschichte.* In: *Staüdlins Beiträge* (cf. no. 1568). Vol. IV. 1798. No. 5. pp. 222–289. (The critical philosophy looks for the origin of all religions in the human mind, and finds their common ground in the contradiction between the laws of morality and the impulse to happiness, — a contradiction, which is exposed and resolved by it, in its fullest extent. — No. 1571 is based upon the principles established in nos. 1569, 1570.)

1571) *Berger, Jh. Gfr. Im.: Geschichte der Religionsphilosophie oder Lehren und Meinungen der originellsten Denker aller Zeiten, über Gott und Religion, historisch dargestellt.* Large 8vo. Berlin. 1800. Lange. pp. viii, 480.

1571*a*) *Berichtigung der Urtheile des Publikums über Kant*, etc. Cf. *Berichtigung.* 1797.

1572) *Bernhardi, Ambr. Bethm.: Gemeinfassliche Darstellung der Kantischen Lehre über Sittlichkeit, Freyheit, Gottheit und Unsterblichkeit.* 8vo. Freyberg. Craz. Part i. 1796. pp. 297. Part ii. 1797. pp. 301–598. (The contents of the work fulfills the aim indicated in the title.)

1573) *Bitte an verständige Freunde der Kantischen Philosophie.* In the: *Deutsches Magazin.* Vol. XI. January. pp. 73, 74. (The Kantians should make it their endeavor to achieve a more intelligible style and a greater degree of modesty.)

1574) *Breyer, Jh. Fr.: Ueber die Philosophie oder Weisheitslehre als Gemeingut der Menschheit.* 8vo. Erlangen. Hilpert. 1796. Two sheets Continuation. 1797. One and a half sheets. Conclusion. 1798. Two and a quarter sheets. (Academical *Einladungsschrift*, in which the relation of speculative to practical philosophy is popularly expounded. The Kantian system is not to be regarded as the completely finished and absolutely permanent foundation of all philosophy.)

1574*a*) *Brief, Siebenzehnter und letzter —— über die Perfectibilität*, etc. Cf. 1277.

1575) *Briefe, Aus einem —— des Herausgebers an einen Freund in Paris.* In the: *I. A.* pp. 205–207 (= *I. Ph. A.* 1796. Part i). (News of the impending spread of the Kantian philosophy in Italy, France, and England. Two letters of Kant to Jakob are mentioned, in which Kant speaks of questions addressed to him on the subject of a translation of the *R. V.* into Italian and French.)

1575*a*) *Briefe, das Erziehungs- und Predigergeschäft betreffend.* Cf. *Schwarz, Frdr. Hnr. Chn.: 1796.*

1576) *Briefe eines Philosophen an die grossen Philosophen. Geschrieben im* (1–$\frac{4}{5}$) *letzten Quinquennio des gegenwärtigen Jahrhunderts* (by *Jh. Cp. Röhling*). 8vo. *Sine loco.* (Bremen. Müller.) pp. 212. (Justifiable attack upon the endeavor to write sermons, children's books, etc., upon *soi-disant* Kantian principles, while in reality it is only the old material furbished up with new-fangled phrases. Worthless and in part unintelligible polemic against Kant's moral principle. All written in a repellently ornate style, and dominated throughout by the vain hope of being witty and satirical.)

1577) *Briefe* (5) *über die Kantische Philosophie an einen Freund in Paris.* In: *Deutschland.* Berlin. Unger. Parts viii–xii. (Intended for lay readers. The letters are meant to do away with the wrong views current with regard to the critical philosophy; and they would have been well adapted for their purpose, if they had not been brought to a premature termination by the death of the magazine in which they were printed.)

1578) *Bugge, Ptr. Olivar: De perversitate humana morali ejusque origine et ratione universa dissertatio inauguralis.* 4to. Göttingen. Dieterich. pp. 56. (Among other things, remarks upon Kant's doctrine of the radically evil.)

1578*a*) *Dolz, Jh. Chn.:* cf. no. 1283.

1578*b*) *Eckermann:* cf. no. 1152.

1579) *Einflusse, Von dem —— der kritischen Philosophie auf den Kanzelvortrag, von Herrn S. in D.* In the: *Journal für Prediger.* Vol. XXXI. Or: *Neues Journal für Prediger.* Vol. XI. Part ii. pp. 130–139. Part iv. pp. 392–399. (The Kantian moral philosophy and moral theology are to be preached from the pulpit. This will produce good effects of the most different kinds. Only care must be taken to remove all the various exaggerations and abuses, that have hitherto been involved in the practice.)

1579*a*, *b*) *Erhard, Jh. Bnj.:* cf. nos. 1156*a*, 1309.

1580–1585, Eschenmayer.

1580) *Eschenmayer, C. A.* (more correctly: *Ad. Krl. Ag.*): *Dissertatio. Principia quaedam, disciplinae naturali, inprimis Chemiae, ex Metaphysica Naturae substernenda.* 4to. Tübingen. 1796. pp. 27. (This dissertation was included, as its first part, in the following no. 1581.)

1581) *Eschenmayer, C. A.: Sätze aus der Natur-Metaphysik, auf chemische und medicinische Gegenstände angewandt.* Small 8vo. Tübingen. 1797. Heerbrandt. pp. xvi, 96. (Eschenmayer wishes to fill up the great gap existing between Kant's *M. A.* and the specific disciplines of natural science, by a further extension of the deductions *a priori.* He believes, for instance, that chemistry and pathology, in order to become really sciences, must look for their solid foundation in the principles of *M. A.* [especially of the *Dynamik*]; and that important discoveries can be made by the extended development and industrious application of these principles; so that something can be established *a priori* with regard to chemical relations, and the possibility of this or that disease, from them. The practical pursuance of such thoughts leads, of course, only to artificialities and confusion: the sciences are not advanced, and no fruit of positive results is matured. Curious, arbitrary hypotheses are contrived, but not given out as hypotheses; — they figure as necessary consequences, deduced from necessary principles. — This criticism holds in particular of no. 1582.)

1582) *Eschenmayer, C. A.: Versuch, die Gesetze magnetischer Erscheinungen aus Sätzen der Natur-Metaphysik, mithin a priori zu entwickeln.* 8vo. Tübingen. 1797. Heerbrandt. pp. 271. (A very good review of this work, and indeed of all such fruitless efforts, is to be found in the:)

1583) *N. A. D. B.:* Vol. LV. 1800. pp. 97–101. By *Rh.* (=? Parthey, in his work "Mitarbeiter Nicolais," cites no name under the sign *Rh.* for the volume in question.) (In no. 1582 there are already indications of the influence of Fichte and Schelling. In his later works Eschenmayer is an adherent of Schelling's system; but places alongside of, or rather above, Schelling's *Natur-* and *Identitätsphilosophie* a sphere of religion, of supranaturalistic belief, which rests altogether upon revelation, and therefore is not to be demonstrated by proofs or attained to by knowledge, but rather

must itself afford the solution of many unresolved problems of speculative philosophy; as, for instance, the riddle that Schelling regarded as insoluble, — how oppositions can proceed from absolute identity. Eschenmayer solves the problem by going back to God, whom he distinguishes as the "Höchste überhaupt" from Schelling's Absolute, which is "das Höchste" only in philosophy. — Of the later writings it is principally the two following that take account of Kant, in a detailed polemic:)

1584) *Eschenmayer, C. A.: Psychologie in drei Theilen als empirische, reine und angewandte.* Large 8vo. Stuttgardt and Tübingen. 1817. Cotta. pp. xxxii, 567. Second edition. 1822. (Deduction of the Kantian table of categories, with some modification; criticism of Kant's aesthetic principles.)

1585) *Eschenmayer, C. A.: Religionsphilosophie.* Part i. *Rationalismus.* 8vo. Tübingen. 1818. Laupp. pp. viii, 432. (Among other things, a criticism of Kant's moral theology, from Eschenmayer's supranaturalistic standpoint. Religious rationalism can only separate off all that is human from the deity, and so banish any unworthy view from religion. Certainty and objective reality can only be attained by belief, taken together with revelation.)

1586–1590; P. Jh. Ans. Feuerbach.

1586) *Feuerbach, P. Jh. Ans.: Kritik des natürlichen Rechts als Propädeutik zu einer Wissenschaft der natürlichen Rechte.* 8vo. Altona. Verlagsgesellschaft. pp. xxviii, 308. (In this work Feuerbach continues along the path entered upon in nos. 1269, 1270. He altogether divides, as Fichte did later, right from ethics. Right can be derived neither from moral sanction [*Sittengesetz des Berechtigten*] nor from moral duty [*Gesetz des Verpflichteten*]. Its reason is to be looked for elsewhere than in the moral law, in the individual as authorized [*in dem berechtigten Subjekt*], — in the juridical faculty of the practical reason. Feuerbach, that is, refers the concept of right to the same subjective source as does Kant. The Kantian influence is evidenced further in Feuerbach's other juristic works, so far as there is any question of their philosophical basis; and more particularly in the following:)

1587) *Feuerbach, P. Jh. Ans.: Philosophisch-juristische Untersuchung über das Verbrechen des Hochverraths.* 8vo. Erfurt. 1798. Hennings. pp. 86.

1588) (*Feuerbach, P. Jh. Ans.:*) a connected series of reviews of works upon natural rights, by *Schmalz*, *Tafinger*, *Pörschke*, *Schaumann*, *Stephani*, *Hoffbauer*, *Maass*, *Heydenreich*, *Mellin*, *Jacob*. In the *A. L. Z.* 1798. III. pp. 313–318, 321–360. IV. pp. 289–319, 321–327, 329–336. (That these reviews were written by Feuerbach is shown by IV. p. 300. And Feuerbach was at this time engaged in writing a good many reviews in general for the *A. L. Z.*)

1589) *Feuerbach, P. Jh. Ans.: Anti-Hobbes, oder über die Grenzen der höchsten Gewalt und das Zwangsrecht der Bürger gegen den Oberherrn. Erstes Bändchen.* 8vo. Erfurt. 1798. Hennings. pp. xix, 301.

1590) *Feuerbach, P. Jh. Ans.: Ueber Philosophie und Empirie in ihrem Verhältnisse zur positiven Rechtswissenschaft. Eine Antrittsrede.* 8vo. Landshut. 1804. Attenkofer. pp. ii, 100.

1590*a–c*) *Fichte, Jh. Gli.:* cf. nos. 1327, 1329, 1329*a*.

1591) *Flatt, Jh. Fr.: Bemerkungen über das Beyspiel Jesu. Ein Beytrag zum Beweis des Satzes: Jesus kann, seiner ausserordentlichen eigenthümlichen Vorzüge unerachtet, als ein Beyspiel für uns angesehen werden.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part i. No. 4. pp. 170–200. (The proof is given, with continual reference made to *Rel.*, that the moral perfection of Christ was achieved by effort [*errungen*].)

1592) *Flatt, Jh. Fr.: Bemerkungen über Freyheit und absolute Erwählung, in Beziehung auf die Frage von der Möglichkeit der Besserung.* Same place. pp. 201–219. (Polemic against Kant's System of "Prädeterminismus durch Freyheit"; and against the system of predestination. Both exclude the possibility of the reformation of the individual. — Cf. also *Tieftrunk*, under *Süskind. 1796.*)

1593) *Flemming, Ge. Aug.: Lehrbuch der allgemeinen empirischen Psychologie.* 8vo. Altona. Hammerich. pp. 217. (For the most part a valueless, verbatim summary of *Reinhold's* theory [no. 252], and of *Jacob's* and *Schmid's* text-books [no. 368 and 930]; more indefinite and obscure in expression than the originals. Original with Flemming is the attempt to comprehend feelings and expressions of the will [the *Begehrungsvermögen*] under the general concept "Verhältnisse der vorstellenden Kraft." — Cf. also no. 1057.)

1593*a*) *Flügge, Chr. Wlh.:* cf. *Versuch einer historisch kritischen Darstellung des bisherigen Einflusses der Kantischen Philosophie auf alle Zweige der wissenschaftlichen und praktischen Theologie.* 1796.

5593*b*) *Forberg, Fr. K.:* cf. no. 876.

1594) *Fragmente aus meinen Papieren* (by *Fr. K. Forberg*). 8vo. Jena. Voigt. pp. 104. (Among other things Forberg lashes the blind adherents of the Kantian philosophy, the mindless preachers and ignorant — but for that reason all the more over-confident — repeaters of the tenets of the system, with a stinging tongue, which does not, however, say more than is deserved. He draws an ingenious parallel between Reinhold and Fichte, the outcome of which is decidedly in favor of the latter. The last *Fragment* consists of a lecture on academic instruction in philosophy, and places the aim of this not in the instruction of pupils in a definite system, but in an invitation to them to *philosophize*, in general.)

1594*a*) *Francke, G. S.:* cf. no. 1771.

1595) *Freiheit für alle; zum neuen Jahr.* In: *Deutschland.* 8vo. Berlin. Unger. Part i. pp. 7–18. Part iii. pp. 281–292. (Universal freedom can only be brought about by the furtherance of moral culture and

the formation of moral characters. Advances in this direction, however, are only possible if the effort is made to follow the laws of reason which Kant has expounded in a pure light.)

1596) *Freudenberg, Jul. Ag.: Ueber Staats- und Privatbordelle, nebst einem Anhange über die Organisirung der Bordelle in alten und neuen Zeiten.* 8vo. Sine loco. pp. 174. (The author is a follower of Kant. Among other things, he condemns brothels for this reason, — that the sexual impulse must be subordinated to the aim and end of the human race; and that a person, whose independent self-realization is an end, must not be degraded to a mere means towards a sensuous end.)

1597) *Frieden, Auch zum ewigen ——. Ein Entwurf, nicht die Politik, sondern das Princip der Moral betreffend.* 8vo. Hanover. Ritscher. pp. 30. (A distinction is to be drawn between the happiness which proceeds from the satisfaction of sensuous inclinations, and the happiness which depends upon the satisfaction of a moral need, and is identical with morality. The dispute between Kant and the better eudaemonists is to be settled upon this basis. — But the real point of dispute, which consists in the question whether a merely formal law can of itself alone furnish the motive to moral actions, or whether the moral pleasure expected from the performance of the action [that is to say, a material principle] may be allowed to influence the will, either alone or as *one* factor *alongside of* the necessary respect had to the law, — this question is altogether passed over in the discussion.)

1597*a–c*) *Fülleborn, G. Gst.:* cf. nos. 897, 899, 907.

1598–1600; Frdr. K. Gavard.

1598) *Gavard, Frdr. K., kündigt seine Privat-Vorlesungen, über reine und angewandte Staats-Oekonomie nach Grundsätzen der kritischen Philosophie, an.* 8vo. Würzburg. Riemer. pp. 55. (The first part of the science dealt with must be based upon aprioristic principles, and is to contain, so to speak, the metaphysics of *Staats-Oekonomie.* — Kantian influences are also traceable in nos. 1599 and 1600; more especially in the chapters on legislation, freedom, the rights of man, and equality.)

1599) *Gavard, Frdr. K.: Prolegomenen für die reine und angewandte Staatsoekonomie.* Part i. 8vo. Nuremberg. 1797. With Stein, in commission. pp. xvi, 414.

1600) *Gavard, Frdr. K.: Grundlinien für reine und angewandte Staatsoekonomie; nach Grundsätzen der Kantschen Philosophie.* Large 8vo. Nuremberg. 1797. With Stein, in commission.

1601) *Gedeihen, Ueber das —— der Kantischen Filosophie in England. Auszug eines Briefes aus London.* In: *Der neue Teutsche Merkur.* August. Vol. II. pp. 436–450. (Cf. also: *Kants Filosophie.* 1797.)

1602) *G. g. A.* I. pp. 77–79. Review * of Kant's *Fr.* (no. 84). Cf. also no. 1328.

1602*a*) *Geist der kritischen Philosophie.* Cf. *Venturini. 1796.*

1603) *Georg, Fr. Ad.: Dissertatio philosophica, qua Ethices fundamenta erint eaque cum aliorum principiis comparat. Specimen I, II.* 8vo. Bayreuth. Lübeck's heirs. pp. 80. (An intelligent attack upon Kant's formal moral principle, to which Georg opposes a material principle, somewhat like that of Wolf. The final end of all actions is in his opinion the perfection of all rational beings in a kingdom of reason.)

1604) *Girtanner, Chr.: Ueber das Kantsche Princip für die Naturgeschichte. Ein Versuch, diese Wissenschaft philosophisch zu behandeln.* Large 8vo. Göttingen. Vanderhoeck and Ruprecht. pp. xxii, 422. (The Kantian proposition, that racial difference shows itself in "unausbleiblicher halbschlächtiger Zeugung," produced by "Anartung ihrer beiderseitigen Eigenschaften," is extended to the whole of organic nature, and proved by illustrations drawn from every department of natural inquiry.)

1605) *Gott, Es ist ein ——. Eine französisch-republikanische Gottesverehrung, auf das Fest des 10. August 1796.* 8vo. Strassburg. Four and a quarter sheets. (Both the physico-theological and the moral proofs of the existence of God are adduced.)

1605*a–c*) *Gräffe, J. F. Gr.:* cf. nos. 664, 665, 667.

1606) *Grillo, Fr.: Von den Künsten überhaupt und von den schönen insbesondere, nach Hn. Kant.* In: *Jh. G. Meusels Neue Miscellanien artistischen Inhalts für Künstler und Kunstliebhaber.* Large 8vo. Leipsic. 1796. Fleischer. Part iii.

1607) *Grillo, Fr.: Ueber Kunst, nach Hn. Kant.* Same place. 1797. Part vi. (The principal ideas of Kant's *U.* are set forth.)

1608) *Grillo, Fr.: Ueber das Ideal der Schönheit nach Platon und Kant.* Same place. 1798. Part viii.

1609) *Grohmann, Jh. Chn. Ag.: Neue Beyträge zur kritischen Philosophie und insbesondere zur Logik.* Large 8vo. Leipsic. Fleischer the younger. pp. 410. (The first 'contribution': *Neue transcendentale Deduktion der logischen Formen*, forms a parallel to Reinhold's deduction of the table of categories, — a barren and troubled sea of concepts. In details, in the relations established between concepts, it is true, the author's work differs from that of Reinhold; but the fundamental thoughts from which each sets out are precisely the same. Grohmann is intellectually very dependent upon Reinhold, who is far the cleverer man of the two. Nevertheless he must, of course, have as well as Reinhold his own supreme principle of everything thinkable, — though it be a mere seedling from those of Reinhold and Maimon. This principle is that of the dependency or of the mutual determination of the manifold which is to be brought into connections. — The second 'contribution': *Briefe an Maimon, seinen Versuch einer neuen Logik oder Theorie des Denkens betreffend*, only repeats the thought of the first. The third: *Ueber die Synthesis der Mathematik*, attempts the bold task of deducing rules for mathematics from mere concepts. Thus Grohmann endeavors, setting out from his view of the concept

of the circle, to demonstrate that the assumption that the squaring of the circle is approximated to by the construction of the smallest possible polygons, is an error.)

1610) *Grohmann, Jh. Chn. Ag.: Ueber das Unbedingte, oder über die Ideen.* In the: *Journal für Philosophie, herausgegeben von K. Sal. Zachariä und Jh. Chn. Ag. Grohmann.* First part. 1796. (No more appeared.) Also under the title: *Abhandlungen über einige der wichtigsten philosophischen Gegenstände.* 8vo. Leipzig. 1797. Höfer. No. III. (Grohmann dissents from Kant's and Reinhold's deduction of ideas, and himself furnishes a new one, which is very far less worthy of acceptance, and consists simply and solely in conceptual word-jugglery. He maintains that the combination of each pair of categories in each class gives the third member of the class: thus arise *Allheit*, *Realität*, *Gemeinschaft* and *Notwendigkeit.* Again, from the combination of these spring the ideas of the unconditioned: thus from *Realität* and *Allheit* the unity of a highest, all-comprehensive reality; from *Notwendigkeit* and *Allheit* the absolutely unconditioned, etc. — In no. 1611 also Grohmann polemizes against Kant's deduction of ideas:)

1611) *Grohmann, Jh. Chn. Ag.: Quae inter Thesin et Antithesin dynamicorum mundi conceptuum locum habet ratio, eandem inter utramque Mathematicorum interaddere, sive mundi initium ambitumque finitum ex ratione statui posse. Disputatio.* - 4to. Wittenberg. 1796. pp. 16. Cf. also Grohmann; 1797. *In wie fern ist Geschichte als Wissenschaft möglich?*

1612) *Grundfeste, Die —— der christlich-geoffenbarten Religion. Ein einziges, aber zu wissen nothwendiges Hauptstück: gegen die neueren Naturalisten, insonderheit Herrn Immanuel Kant, Adam Weisshaupt, Cagliostro, Blau, Peter Philipp Wolf, und Andere. Mit hochwürdigster Ordinariatsgutheissung.* 8vo. Augsburg. Wolf. Sixteen sheets. (Directed principally against *Rel.* Sees in the "Professor, oder auch, wie man uns sagt, *Pastor* Kant," one of the worst miscreants and most dangerous men who have ever lived. His whole philosophy leads to this, and to this alone, — the destruction of belief in God and revelation. For that reason the regents must make an end of it, with all possible despatch. — And so on, in the same strain; a very warlike tone.)

1613) *Grundsätze, Kantische ——, ein literarischer Modeartikel.* In the: *Deutsche Monatsschrift.* 1796. Vol. III. October. pp. 139–152. Reprinted in summary in: *Ueber Predigten.* 1797. (The anonymous author writes sharply and with emphasis against the blind followers of Kant and their assumed importance.)

1614) *Gth.* I. pp. 140–150. Review* of Kant's *Fr.* (no. 84).

1614*a*) *Herder, J. G.:* cf. *Herder, 1799.*

1615–1616b; Jh. Gtfr. Jk. Hermann.

1615) *Hermann, Jh. Gtfr. Jk.: De metris poetarum graecorum et romanorum libri III.* Large 8vo. Leipsic. Fleischer the younger. pp. x, 461.

1616) *Hermann, Jh. Gtfr. Jk.: Handbuch der Metrik.* 8vo. Same place. 1799. pp. 268. (Hermann had occupied himself seriously with the Kantian philosophy; sufficient proof of which is furnished by no. 1168. He had even, at the beginning of his academical career, given lectures on the philosophy of Kant. He held in especial admiration the Kantian doctrine of the limitation of human knowledge, and drew a sharp line of distinction between knowledge and belief; so that the Kantian influence shows itself in the solution offered both of technical scientific and of philosophical-religious questions: *est etiam aliqua nesciendi ars et scientia.* In nos. 1615 and 1616 Hermann attempts to base the theory of metre upon Kant's epistemology: and in order to attain to a reliable view of rhythm, operates with its concepts and principles in a very unnecessary way, and in a style which renders his meaning hard to apprehend. Thus he comes, among other things, to the following pretty unintelligible definition: "der Rhythmus ist die durch blosse Zeit dargestellte Form der durch Wechselwirkung bestimmten Caussalität." In his later works, and in new editions of the earlier ones upon metre, this philosophical reference retires into the background. — In other than the metrical works of Hermann we find, at the turn of the century, the endeavor to apply the Kantian epistemology, and in particular the table of categories, to language. So in nos. 1616*a* and 1616*b*:)

1616*a*) *Hermann, (Jh.) Gfr.: De emendanda ratione graecae Grammaticae pars prima. Accedunt Herodiani aliorumque libelli nunc primum editi.* 8vo. Leipsic. 1801. Fleischer the younger. pp. xxi, 483. No second part appeared. (I mention, for the sake of illustration, that the pronouns are classified according to the table of categories: thus quantity purports to be represented by *unus*, *duo*, *tres*, etc.; quality by *aliquis*, *nemo;* relation by *idem*, *qui*, *ipse;* and modality by *hic*, *tu*, *ego.*)

1616*b*) *Hermann, (Jh.) Gfr.: Aristotelis de Arte poetica liber cum commentariis.* 8vo. Leipsic. 1802. Fleischer the younger. pp. 284. The book contains as appendix: *De tragica et epica poesi commentatio.* (Classification of poetry according to the table of categories [cf. no. 1168]. Kantian concepts are illustrated by examples taken from Greek and Roman poets.)

1617) *Heusinger, Jh. H. Gli.: Versuch einer Encyclopaedie der Philosophie, verbunden mit einer praktischen Anleitung zu dem Studium der kritischen Philosophie, vorzüglich auf Universitäten.* Two parts. Large 8vo. Weimar. Industrie-Comtoir. pp. 430 and 462. (Follows Kant very closely. Part i contains empirical psychology and *R. V.;* Part ii logic, metaphysics, *Pr. V.*, metaphysic of morals and anthropology. Little

account is taken of criticism from the hostile camp. No new light is thrown upon the difficult passages. Philosophy is defined by Heusinger as scientific knowledge of the highest good.)

1618) *Heusinger* (*Jh. H. Gli.*): *Ist Humes Skepticismus durch die Kritik der reinen Vernunft widerlegt?* (Against Aenesidemus.) In the: *Nth. Ph. I.* IV. 3. pp. 205–256. (Heusinger parallels the views of Hume and Kant, in order to refute the former. In connection with this, he attempts the proof of the untenability of the skepticism of Aenesidemus and Maimon.)

1618*a–h*) *Heydenreich, K. H.:* cf. nos. 684, 685, 691, 692, 698, 699, 707, 709.

1619) *Hornemann, Chn.: Philosophische Schriften, aus dem Dänischen übersetzt von Chn. Rd. Boie, und nach dessen Tode, von Chn. Fr. Sander, mit einer Zugabe des Herrn Professor Reinhold in Kiel.* Large 8vo. Altona. Hammerich. pp. xxviii, 367. (The first 224 pages of no. 1619 are occupied by sixteen lectures, which were delivered in Copenhagen, and were intended to serve as an introduction to natural theology. They break off in the middle, and treat only of the speculative and practical interest taken by reason in metaphysics; of the difference between philosophical and mathematical knowledge; of the introduction to the *R. V.*, and of the *Aesthetik*. The first forty-eight pages bear the title: *Allgemeine Einleitung. Ueber den Werth und die Vorzüglichkeit des spekulativen Studiums.* The title of pages 49–224 runs: *Erster Theil* [as distinct from two other parts, which were to treat of natural theology itself]. *Allgemeine Untersuchung der theoretischen und praktischen Vernunft oder der theoretischen und praktischen Wahrheiten. Erste Abtheilung. Von der theoretischen Vernunft und ihren Gegenständen.* The lectures contain no new thoughts; they merely furnish an exposition, — clear, it is true, but very diffuse, — of the views of Kant upon the questions discussed. They were exceedingly well fitted for their purpose, — the spread of the Master's philosophy in Denmark; but to-day they are valueless. The same remarks hold of the other articles. pp. 225–275: *Gegen den Mendelssohnschen Beweis a priori vom Daseyn Gottes* [directed also against the ontological Cartesian proof of the existence of God]. pp. 276–304: *Ueber verschiedene allgemein gangbare moralische Ausdrücke.* [Reprinted from the: *Genius der Zeit.* 1795. Vol. IV. pp. 464–504. Most of the common ethical expressions, such as law, sin, blame, punishment, justice, holiness, contempt, reverence, honor, remorse, cannot possibly, it is asserted, without violence done to their natural signification, be brought into harmony with the doctrine of happiness and its philosophy: while on the other hand they stand in such close connection and agreement with the results of the Kantian philosophy, that it looks impossible to regard them as anything else than just so many effects and expressions of the mode of ethical thinking represented by Kant.] pp. 304–322: *Etwas über das Salzmannsche Institut in Schnepfenthal. Aus einem Briefe von Jena.* [Principally a polemic against

eudaemonism in ethics and its consequences for paedagogy. In contra-distinction to this, an application of the strict Kantian moral philosophy to paedagogy, and more especially to the theory of arbitrary punishments.] pp. 323–355. *Etwas über das Moral-Princip. Aus zwei Recensionen.* pp. 356–367: *Ein Brief an P....* [On Kant's moral-theology and the nature of transcendental idealism.] Hornemann holds the opinion, and quite rightly, that Kant assumes the existence of things-in-themselves, which are independent of us, and affect us.)

1620) *Hug, J. Lh.: Vom Ursprunge der menschlichen Erkenntniss, in Hinsicht auf die Grundsätze der Kantischen Philosophie.* 8vo. Basel. Flick. pp. 175. (The empirical origin of all our ideas and knowledge is proved, as against Kant.)

1621) *Hülsen, Ag. Ldw.: Prüfung der von der Akademie der Wissenschaften zu Berlin aufgestellten Preisfrage: Was hat die Metaphysik seit Leibnitz und Wolf für Progressen gemacht?* 8vo. Altona. Hammerich. pp. x, 212. (Hülsen attempts to make the problem set by the Academy of Sciences intelligible to his readers by an endless string of deductions from the first principles of knowledge, of dialectical subtleties, and of wearisome artificialities, all in Fichtean terminology. He then proceeds to prove, on p. 40, that Fichte's *Wissenschaftslehre* is the final, perfect and complete metaphysics. In it reason has finished her circle. She set out from herself, and has returned to herself. The *Wissenschaftslehre* has made a history of philosophy possible, for the first time. And so forth. From pp. 168 onwards, finally, is given a series of 'remarks,' consisting for the most part of objections to *Jk. Sgsm. Beck's* 'only possible standpoint' [no. 1032].)

1622) *I. A.:* pp. 436–446. Review * of Kant's *Fr.* (no. 84).

1622*a*) Cf. also no. 835.

1622*b–d*) *Jakob, L. Hr.:* cf. nos. 354, 371, 373.

1623) *Jacobi, Ad. Fr. E.: Allgemeine fassliche philosophisch-christliche Sittenlehre in Unterredungen vorgetragen.* Also under the title: *Religion der Bibel.* Part ii. 8vo. Altona. Verlagsgesellschaft. pp. 422. (According to the preface, Jacobi desired to bring Christian ethics, partly following the lines laid down by *Jh. Wlh. Schmid* [no. 614], so far as possible into connection with the critical philosophy. But he has not understood Kant's moral philosophy; and consequently, when he applies it, waters it down and distorts it.)

1624) *Idee, Ueber die —— einer weltbürgerlichen Gesetzgebung.* In the: *Deutsche Monatsschrift.* 1796. Vol. I. April. pp. 362–378. (Follows Kant's *Fr.*, and endeavors to prove the possibility of an approximation to the condition of eternal peace.)

1625) *Jenisch, Dan.: Ueber Grund und Wert der Entdeckung des Herrn Prof. Kant in der Metaphysik, Moral und Aesthetik. Ein Accessit der königl. preussischen Akademie der Wissenschaften in Berlin. Nebst einem Sendschreiben des Verfassers an Herrn Professor Kant über die bisherigen günstigen und ungünstigen Einflüsse der kritischen Philosophie.*

Large 8vo. Berlin. Vieweg the elder. pp. xlii, 468. (Philosophy since Leibniz has gained, says the author, a modest dogmatism, an aesthetics, a popular philosophy, certain corrections in essential concepts and propositions, and the critical system of Kantian doctrine. This last is then set forth in its whole extent, criticised, and compared with previous systems. Jenisch distinguishes between the *unconditioned* transcendental idealism, according to which things-in-themselves *cannot* be in agreement with our modes of thinking; and the *conditioned* transcendental idealism, according to which nothing decisive can be made out with any certainty concerning the reality of this agreement. He favors the latter kind of idealism; and thinks that he is compelled by moral and speculative needs to go beyond the limits laid down in the *R. V.*, and to assume a probable knowledge of the supersensible, preëminently of God. This standpoint he terms a transcendental relation-realism ["Verhältniss-Realismus"]. As regards the practical grounds of probability, he has a predecessor in Kant himself, who — also from the practical standpoint — believes, of course, that he can deduce not only the existence, but even the attributes of God. — Hume's skepticism is, in Jenisch's opinion, not removed by the *Kritik*.)

1626) *Immanuel Kants Kennzeichen der Philosophie oder Weisheitsliebe im neuesten Sinne des Wortes*. 8vo. Frankfort and Leipsic. pp. 30. (It would appear from the title that counterfeiting was intended. But the work itself does not carry the cheat through; since, quite apart from questions of style and contents, it very clumsily speaks of Kant in the third person. The author contrasts with one another a philosophy as it should not be and a philosophy as it should be. At the same time he characterizes both for the most part not according to contents, but only according to form and method. The characteristics of true philosophy, from this point of view, are finally summed up in the words in which Paul, 1 Corinthians 13, depicts the nature of love. The aim of the pamphlet appears to be the uttering of a protest, from the standpoint of orthodoxy, against the direction favored by *Nicolai* and the *N. A. D. B.*; and, in the second place, against the more recent tendencies of the critical school, — for example, its passion for demonstration, and its neglect of experience and revelation. The only name mentioned in the work, and that at the end, is Nicolai's. In order to make a greater impression, the writer shields himself under the authority of Kant; without remarking that many of the objections urged against the Kantians apply equally to the master himself.)

1627) *Inhalt, Ueber den —— öffentlicher Religionsvorträge an erwachsene Christen*. In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part i. No. 7. pp. 238–260. Part v. 1799. No. 4. pp. 101–173. (Among other things, exception is taken to an ethics without religion, and to Kant's assertion that one may not have the least regard to one's own happiness in the performance of moral actions.)

1627*a*) *Inhalt, Wie ist der absolut göttliche —— einer angeblichen Offenbarung erkennbar? Mit Hinsicht auf die Schrift: "Ueber die Religion*

als Wissenschaft zur Bestimmung des Inhalts der Religionen und der Behandlungsart ihrer Urkunden." Cf. no. 1487.

1627*b*) *Jäsche, Glo. Bnj.:* cf. no. 1772.

1628) *Kant, Ueber die von —— vorgeschlagene Behandlungsart der Bibel und des theologischen Systems.* In: *Henkes Magazin für Religionsphilosophie*, etc. Vol. VI. Part i. pp. 140–151. (Defence of the Kantian moral interpretation of the Bible. Somewhat confused polemic against Kant's moral exegesis of the theological-dogmatic system prevailing at the time, which must rather be tested as regards its agreement with the Bible, and perhaps altered to accord with it, but which must not be made rational by moral, but unhistorical interpretatory methods.)

1628*a*) *Kants, Ist —— Moralprincip bey der Ausübung wirklich in allen Fällen hinreichend, wo uns die bisherigen Systeme zuweilen verlassen sollen?* Cf. *Nicolai, 1796.* No. 1701.

1629) *Kants Theorie der reinmoralischen Religion, mit Rücksicht auf das reine Christenthum, kurz dargestellt* (by *G. L. Reimer*). 8vo. Riga. Hartknoch. pp. 190. (Lindauer in Munich.) The same. 8vo. Cologne. 1797. Fabricius. The same. 8vo. Elberfeld. 1798. Büschler. The same. 8vo. Frankfort and Leipsic. 1796. (The work has no originality; but is very well adapted for its purpose, — to spare the public which desires to obtain no more than a general and superficial notion of the contents of *Rel.* the reading of the book itself. That, indeed, is shown by the number of pirated editions. The author gives an easily understood account of the contents of *Rel.* in short, clear sentences, arranged in paragraphs; and endeavors to meet any possible confusion of Kant's favorite symbolical-moral interpretation or translation of the historical facts of Christianity with a dogmatic setting of them.)

1630) *Kellner, G. F.: Aphoristisches Sistem der Grundprincipe vom Rechte, als Maasstab zur Würdigung der Rechtsprincipe der kritischen Philosophen.* In the: *Deutsches Magazin.* Vol. XII. November. pp. 475–531. (The sub-title promises a great deal more than the article performs. No. 1630 furnishes the principles of a science of right, which are very dependent upon the works dealing with that science written by critical philosophers, and consist principally in subdivisions and definitions. Noteworthy are the polemic against alienable rights and remitting duties [against Fichte], and the criticism of the newest definitions of the concept of right. Kellner is certainly an opponent of the happiness system. At the same time he regards it as unjustifiable to accuse him, in the desire of refuting his position, of inability consequently to deduce a tenable ethics, religion, and theology from his own principles.)

1631–1633; Jh. Kern.

1631) *Kern, Jh.: Versuche über das Vorstellungsvermögen, über die Sinnlichkeit, den Verstand und die Vernunft.* 8vo. Ulm. Wohler. pp. 279. (Exposition of the contents of Reinhold's "Theorie" [no. 252],

on a scheme of the writer's own, by the aid of the explanations and more precise definitions given by Reinhold in his *Beyträge* [nos. 272 ff.]. Nowhere is there any indication of a doubt, or of an essential modification or refutation of the objections urged by opponents. Kern had originally planned the work simply for the facilitation of his own study. He published it subsequently, as a guide to his lectures. For this purpose it would do very well.)

1632) *Kern, Jh.: Die Lehre von Gott, nach den Grundsätzen der kritischen Philosophie, zum Behuf für angehende Theologen.* Small 8vo. Ulm. Wohler. Eight sheets. (Quite suitable for its purpose. It contains no new thoughts, being simply the result of a melting-down of Reinhold's letters on the Kantian philosophy [nos. 241 ff.]. — The same criticism holds of no. 1633:)

1633) *Kern, Jh.: Die Lehre von der Freyheit und Unsterblichkeit der menschlichen Seele, nach den Grundsätzen der kritischen Philosophie, zum Behuf für angehende Theologen.* 8vo. Ulm. 1797. Wohler. pp. 116.

1633*a–d*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. nos. 463, 464, 468, 469.

1634) *von Knigge, Ad. Freyherr: Ueber Eigennutz und Undank. Ein Gegenstück zu dem Buche: Ueber den Umgang mit Menschen.* 8vo. Leipsic. Jacobaer. pp. 438. Also: 8vo. Frankfort on the Main. Hermann. Cheap edition. Leipsic. 8vo. 1815. (von Knigge defends the principle of the lowest eudaemonism, that of individual happiness, against Kant's moral philosophy. The categorical imperative, it is declared, vainly seeks to destroy human freedom, to make men bondsmen and slaves, and to banish gratitude from the world once and for all. — The work is of no scientific value.)

1635) *Kostlin, Nth. Frdr.: Dissertatio de jurium humanorum origine et fundamento.* 4to. Tübingen. pp. 26. (Köstlin derives the principle of right from practical reason; but not from the moral law.)

1636) *Kritik der Humanität* (by *Ch. Kosegarten*). 8vo. Hamburg and Leipsic. Kleefeld. pp. 294. (No. 1636 contains many not altogether digested reminiscences of passages from Kant's works [particularly from their moral and aesthetical contents]. Humanity is made to consist in the "Zusammenstimmung der Sinnlichkeit und Vernunft." The author seems to be entirely in the dark as to the meaning of the expression "Kritik.")

1636*a*) *Kritik über das Werkchen: Ueber sittliche Güte des Menschen und seiner Handlungen, Freyheit, Unsterblichkeit, Gott und Religion.* Cf. no. 1529.

1637–1639d; Wlh. Trgtt. Krug.

1637) *Krug, Wlh. Trgtt.: Ueber den Einfluss der Philosophie, sowohl überhaupt, als insonderheit der kritischen, auf Sittlichkeit, Religion und Menschenwohl. Eine Vorlesung, gehalten beym Anfange eines philosophischen Kursus. Nebst einer Abhandlung über den Begriff und die Theile der Philosophie* 8vo. Jena. Voigt. Reprinted in no. 1639. (The

influence of philosophy, and especially of the critical philosophy, in the respects mentioned in the title, is said to be only indirect, mild, gradual, and therefore in every regard beneficial and advantageous. The appended essay is a revision and more detailed exposition of the first part of no. 1422.)

1638) Against no. 1637 was directed the following article: *Was ist ein Philosoph? Schreiben an Herrn * *; über eine Vorlesung von W. Trg. Krug den Einfluss der Philosophie auf Sittlichkeit, Religion und Menschenwohl betreffend.* In the: *Neue Bibliothek der schönen Wissenschaften und der freyen Künste.* Vol. LVII. Part i. 1796. pp. 70–100. — Cf. also, on the other side, *Dietz*, in no. 1230; essays I and II.

1639–1639*d*) *Krug, Wlh. Trgtt: Kleine philosophische Schriften.* Small 8vo. Jena. 1796. (Contains no. 1379, 1424, 1637.) All these works were reprinted in: *Krugs gesammelte Schriften.* Vol. VII. Section iii. *Philosophische Schriften.* Vol. I. Also under the title: *Philosophische Schriften.* Vol. I. Large 8vo. Leipsic. 1839. Fleischer. No. I. 1–7. pp. 5–115. Cf. with *Krug, 1796* also nos. 1277, 1379, 1381, 1425.

1640) *Krügelstein, Frdr.: Einige Bemerkungen über Humanität. Einladungsschrift zur Herbstprüfung des Gymnasiums.* 8vo. Detmold. pp. 44. (Analyses the concept of humanity established by Kant in *U.*, and indicates the difficulties which arise in its application to the practice of the art of education.)

1640*a*) *Leisler, Jh. Ph. Achil.: Ueber das Ziel, wonach die Vernunft den Menschen vorzüglich zu streben befühlt. An eine Freundin.* In: *Der Genius der Zeit.* Vol. IX. pp. 437–453. (The goal is unity with one's self; by which expression the author understands the following of the Kantian supreme moral principle. He uses it by way of popularizing the Kantian doctrine. — The second half presents the moral proof of the existence of God.)

1641) *Lenz, Jh.: Ueber die Bestimmung des Menschen; ein philosophischer Versuch nach den Grundsätzen der kritischen Philosophie.* 8vo. Regensburg. Montag und Weiss. pp. 136. (The views of Kant on the question, as expressed in the *Pr. V.*, are popularly set forth, sometimes not any too clearly, and defended. Polemic against the happiness-principle in ethics.)

1641*a*) *Link, H. Fr.:* cf. no. 1923.

1642) *Lotheisen: Ueber Elementarphilosophie und Scepticismus.* In: *Fülleborns Beyträge zur Geschichte der Philosophie.* Part vii. pp. 138–150. (Some thoughts upon the endeavors of Reinhold, Fichte and Abicht to discover a first principle for philosophy.)

1642*a*) *Maczewski, F. G.:* cf. no. 1772.

1643–1654; K. Chn. Erh. Schmids Psychologisches Magazin.

1643) *Magazin, Psychologisches —— herausgegeben von K. Chn. Erh. Schmid.* 8vo. Jena. Cröcker. Vol. I. 1796. pp. x, 388. Vol. II. 1797. pp. iv, 348. Vol. III. 1798. pp. vi, 402.

Of the papers published in the *Magazin* the following must have a place within the limits of this Bibliography:

1644) *Schmid, K. Chn. Erh.: Psychologische Theorie der Einbildungskraft.* Vol. I. No. 1. pp. 1–80. (The essay is principally concerned to furnish a theory of associations, following in its outlines the psychological portion of Kant's epistemology. The continuation appeared under the title:)

1645) *Schmid, K. Chn. Erh.: Psychologische Theorie der besonderen Gemüthsvermögen, welche zur Einbildungskraft überhaupt gehören.* In the: *Anthropologisches Journal. Herausgegeben von K. Chn. Erh. Schmid.* 8vo. Jena. Cröcker. Vol. I. Part i. 1803. pp. 1–46.

1646) *Perfectibilität, Ueber die —— der Menschengattung.* Vol. I. No. 2. pp. 81–99. (It is our duty to follow the maxim, to cultivate ourselves for absolute perfection. But it cannot be recognized as such, unless we believe in the possibility of an infinite progress towards perfection. There results from this an universal, necessary, *practical* belief in the perfectibility of the human race.)

1647) *Prüfung des Materialismus.* Vol. I. No. 3. pp. 100–153. (The refutations of materialism on the part of the Kantians do not satisfy the author. He therefore gives one of his own, which at the same time purports to be Kantian, rightly understood. But nevertheless he takes things fairly easily. Thus he assumes that it will be *admitted* that certain determinations within us — ideation, feeling, desire — are not to be looked upon as temporal determinations; and that we must be something immaterial, since we are beings with such determinations. The simple consequence will then be: 'I am mind [*Seele*], because I am an immaterial something.' Nevertheless, that does not make the mind an immaterial substance: the author's "Theorie" [which he denominates the theory of criticism] occupies the middle place between the doctrines of materialism and spiritualism, according to which internal changes are accidents of a material or an immaterial substance; while, according to the view represented in no. 1647, they are not accidents of a substance at all, though they *are* to be considered *as though* they were accidents of a substance. — It is an obvious criticism, that the author has either altogether failed to apprehend the real question at issue, or has purposely gone round it: the question being whether *all* determinations of our being cannot be understood and explained as determinations of something material. The extension of the distinction drawn by Kant between regulative and constitutive principles to the sphere of psychology, and in particular to the question of the substantiality of the mind [*Seele*], is very unhappy and wholly unfruitful.)

1648) *Begehrungsvermögen, Vom ——.* Vol. II. No. 4. pp. 107–160. (The views of this faculty expressed by Kant, Reinhold, Fichte, Schmid, Maimon and the reviewer of Bendavid's *Versuch über das Vergnügen* [1794. No. 1148] in the *Nth. Ph. I.* are set forth. The writer's own remarks have no value.)

1649) *Erörterung, Psychologische —— der Begriffe: Verstand, Vernunft und Urteilskraft.* Vol. II. No. 2. pp. 161–224. (The author's opinions differ, and in part differ not inconsiderably, from those of Kant. Thus reason [not the *Urteilskraft*] in connection with the understanding is stated to constitute experience. There is no determining judgment. The reflecting judgment subsumes under unclear, reason under clear concepts. Kant looks on judgment as the connecting link between understanding and reason: one might, with just as good a right, consider reason as the means of union of understanding with judgment; etc.)

1649*a*) *Winke, Einige psychologische —— für die Erziehung.* (By *Fr. Hnr. Chn. Schwarz.*) Vol. III. No. 1. Cf. no. 1738. (*Schwarz*, 1796.)

The articles 7–11 in vol. III are by an unknown hand. They read continuously:

1650) *Verhältniss, Ueber das —— der empirischen Psychologie zur Metaphysik.* pp. 156–202. (The author attempts to demonstrate the necessity of a science such as Kant has expounded in the Critique of Pure Reason. He asserts that the foundations of such a science must be purely psychological; that is to say, that we know, purely empirically, from our inner experience, both that we have knowledge *a priori* and what this knowledge is: Kant is said to have "nicht bestimmt im Auge gehabt" the difference between knowledge *a priori*, and the empirical knowledge that there is such a thing as this aprioristic knowledge, — otherwise he would not have defined and employed the expression "transcendental" in such various ways. The fruitless endeavors of Reinhold, Fichte and Schelling to discover a supreme principle for philosophy are also referred in the main to the fact that they did not draw the distinction in question. — The controversy between *Kuno Fischer* and *J. P. Meyer*, as to whether the discovery of aprioristic knowledge was an *a priori* or an *a posteriori* process, is here, as we see, — and, there can be no doubt, rightly, — decided in favor of Meyer. — It is hardly necessary to remark, that the anonymous author finds the principal value of the *R. V.* in the theory of apriorism, which he believes to be intended and furnished by it.)

1651) *Propädeutik einer allgemeinen empirischen Psychologie.* pp. 203–267. (The influence of the *R. V.* upon psychology is advantageous to the latter, in so far as the work argues, and argues rightly, from universal validity and necessity of knowledge to its aprioristic character, and enables the psychologist to separate the 'transcendental' [that is, 'which furnishes aprioristic knowledge'] faculties of mind, as essential and fundamental determinations of mentality, from the accidental. The rational must, in the writer's opinion, be connected in psychological investigations with the empirical. The only source of knowledge for the psychologist is the inner experience; that is, pure self-consciousness and the internal sense.)

1652) *Seelenlehre, Von der rationalen ——.* pp. 268–293. (Contains an exposition of the transcendental paralogisms, which, although judged to be dialectical, possess when rightly understood a regulative value, and besides

obtain a certain support from the postulates of moral philosophy, — which last prove the immortality, immutability, simplicity and personality of the mind [*Seele*].)

1653) *Abriss der Metaphysik der inneren Natur.* pp. 294–353. (This metaphysic is said to contain that "was man mit Grunde als *a priori* erkennbar der innern Erfahrung voraussetzen kann." One must "das 'ich denke' als eine von der innern Erfahrung abstrahirte Thatsache zum Grunde legen," and "auf diesem Begriff die allgemeine Metaphysik der Natur anwenden." The paper consists of a more detailed working-out of the hints let fall by Kant in the *K. Vb.* pp. 418 ff.)

1654) *Uebersicht, Allgemeine —— der empirischen Erkenntnisse des Gemüths.* pp. 354–402. (Principal contents: a classification of the "inneren Gemüthsvermögen," a survey of each one of them taken separately, and a comparison of the three principal faculties. Follows Kant closely on every point.)

1655) *Meier, Fr.: Briefe über das Ideal der Geschichte.* 8vo. Lübeck. Bohn and Company. pp. 244. (Meier stands under the influence of the Kantian philosophy of history, and follows very closely the Kantian *Idee* [no. 50] and *Fr.* [no. 84]. The natural dispositions of mankind, which are involved in the exercise of reason, can only develop in the race, not in the individual. The race matures to a greater and greater perfection; for this there is necessary a law-abiding system — in the Kantian sense — of republican states, which renders possible to the individual man as to the state at large the unimpeded enjoyment of external freedom, and assures an unbroken peace.)

1656) *von Manger, Fr.: Die Todesstrafe oder der gesetzliche Tod. Einige Bemerkungen für Philosophen und Criminalisten.* 8vo. Mannheim. With Schwan and Götz, in commission. pp. 104. (von Manger endeavors to prove, by the help of fragments of Kant, that the punishment of death is unjust, and that it can only be tolerated so long as we have not a code of laws which from beginning to end can support an examination by the purely practical reason.)

1657) *Märklin (Jak. Fr.): Versuch einer transscendentalen Erörterung der Idee der Unsterblichkeit.* In the: *Nth. Ph. I.* IV. 4. pp. 302–435. (The pagination passes from 308 to 381, without leaves inserted.) Afterwards separately printed. 8vo. Stuttgart. 1800. (On the basis of the Fichtean system Märklin demonstrates the imperishability of the ego by a transcendental deduction of time from the pure ego; and disputes Kant's moral proof, as being unnecessary and inadequate. The latter objection tells against it, it is urged, for this reason: that it remains within the world of objects, and does not, as it should, go back to the pure ego, which is eternal and which posits the world of objects and therewith time.)

1658) *Mehlis, Jh. Frdr. Jl.: De argumento revelationis.* 8vo. Jena. pp. 23. (Revelation can teach us nothing, to the knowledge of which we

should not have been able to attain by the natural employment of the forces of our understanding. Summary of moral-theology according to Kant.)

1659) *Mellin, G. S. Alb.: Grundlegung zur Metaphysik der Rechte oder der positiven Gesetzgebung. Ein Versuch über die ersten Gründe des Naturrechts.* Large 8vo. Züllichau. 1796. Frommann. pp. 162. (No. 1659 takes its stand throughout upon Kantian principles. In particular, Mellin has made industrious use of Kant's *Fr.* [no. 84] with reference to *Völkerrecht.* The concept of right he deduces from the concept of perfect duty; that is to say, he looks upon duty as the sole source of right.)

1660) *Mensch, Der ——, oder compendiöse Bibliothek der Wissenswürdigsten von der Natur und Bestimmung des Menschen, und von der Geschichte der Menschheit* (edited by *K. Chn. Andre*). Also under the title: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände.* Section XII. *Der Mensch.* (Part i. 1794. "Körperlehre.") Part ii. Psychology (*Seelenlehre*). 8vo. Eisenach und Halle. 1796. Gebauer. pp. 84. (In this psychology, which remains from first to last within the limits of experience, use is made, among other things, of an unpublished anthropological *Heft* of Kant's. The passages quoted from it are enclosed in brackets.)

1661–1672; Andr. Metz.

1661) *Metz, Andr.: Institutiones logicae praeviis nonnullis psychologiae empiricae capitibus subjectae. Auditoribus suis primum in annum philosophis scripsit.* Large 8vo. Bamberg and Würzburg. 1796. Göbhardt's Widow. pp. xx, 248. (The work contains no new thoughts of any kind; is developed entirely on the lines laid down by Jakob, Kiesewetter and others; and, like no. 1432, derives its only importance from the fact that it made Roman Catholic students acquainted with the principles of the Kantian philosophy. — I give here at once a table of the other products of Metz' literary activity, so far as they come within the scope of philosophy. Many of the works in question show their dependency upon Kant by the very phrasing of their titles.)

1662) *Metz, And.: De principio Ethices supremo, commentatio academica.* 4to. Würzburg. 1796. Nitribitt. pp. 25.

1663) *Metz: Materia disputationis publicae ex Logica et Mathesi*, etc. 4to. Würzburg. 1797. Nitribitt. pp. 16.

1664) *Metz: Materia disputationis publicae ex Logica, Metaphysica, Anthropologia et Mathesi.* 4to. Würzburg. 1797. Nitribitt. pp. 18.

1665) *Metz, And.: Systema philosophiae practicae. Pars I. Critica rationis practicae. Programma I. de rationiis purae practicae principio supremo, objecto et elatere; quo ad disputationem publicam invitat.* 4to. Würzburg. 1798. Nitribitt. pp. 70.

1666) *Metz, And.: De philosophorum criticorum de Logica meritis atque nonnullis, quae inter illos adhuc contraversa sunt, capitibus logicis commentatio academica.* 4to. Würzburg. 1799. Nitribitt. pp. 22.

1667) *Metz, And.: Criticae rationis practicae, ceu partis primae philosophiae practicae compendium.* In usum auditorii scripsit. Large 8vo. Würzburg. 1800. Rienner. pp. xx, 168.

1668) *Metz, Andr.: Conspectus logicae.* I, II, III. 1801.

1669) *Metz, Andr.: Handbuch der Logik, zum Gebrauch akademischer Vorlesungen.* Large 8vo. Würzburg. 1802. Rienner. pp. 196. Second edition. Large 8vo. Bamberg. 1815.

1670) *Metz, Andr.: Grundriss der Anthropologie in pragmatisch-psychologischer Hinsicht. Heft 1. Die Lehre der anthropologischen Didaktik vom Erkenntnissvermögen.* 8vo. Würzburg. 1808.

1671) *Metz, Andr.: Ueber den Werth der Logik im Verhältniss zur Metaphysik und Mathematik.* Large 8vo. Würzburg. 1814. Etlinger.

1672) *Metz, Andr.: Grundriss der praktischen Philosophie.* Vol. I. *Die allgemeine praktische Philosophie und das Naturrecht. Zum Gebrauche seiner Vorlesungen.* 8vo. Würzburg. 1826. Bonitas.

1673) *Meyer, J. H.: Versuch einer neuen Grundlegung zur allgemeinen Rechtslehre.* 8vo. Leipsic. Wolf. pp. 244. (A polemic, — on the whole justified; though not altogether free from misunderstandings — against Kant's formal moral principles: to which Meyer opposes the principle of general happiness or perfection in a modified form. Upon this same principle Meyer bases his doctrine of right. — On the relation obtaining between the moral law and freedom Meyer evinces great obscurity of thought.)

1674–1678; Chn. Frdr. Michaelis.

1674) *Michaelis, Chn. Frdr.: Entwurf der Aesthetik, als Leitfaden bey akademischen Vorlesungen über Kants Kritik der aesthetischen Urtheilskraft.* 8vo. Augsburg. Späth. pp. 68. (Gives its readers nothing but a summary of the part of *U.* which is concerned with aesthetics.)

1675) *Michaelis, Chn. Frdr.: Ueber die sittliche Natur und Bestimmung des Menschen. Ein Versuch zur Erläuterung über Im. Kants Kritik der praktischen Vernunft.* Large 8vo. Leipsic. Beygang. Vol. I. *Die Grundlehren der Moral und des Naturrechts betreffend.* 1796. pp. xxii, 446. Vol. II. *Die Grundlehren der moralischen Religion und Erziehung betreffend.* 1797. pp. 300. (No. 1675 took its origin from lectures, which Michaelis based upon the *Pr. V.* and Reinhold's *Briefe* [nos. 241, 243, 245]. It was not unsuited for its purpose; being a quite clear, though diffuse and often too literal exposition of the views of Kant and Reinhold. But there was absolutely no reason which should have induced its author to allow it to be printed: it has no sign of originality, and brings neither new thoughts nor any special method of treatment to bear upon the elucidation of Kant's teaching. In the preface Michaelis gives an indication of the increasing influence which Fichte is exercising upon him: while in no. 1676 we see him borne upon the full current of the ego and the non-ego. He is now as

uncompromising a disciple of Fichte, as he had formerly been of Kant and Reinhold.)

1676) *Michaelis, Chn. Frdr.: Philosophische Rechtslehre zur Erläuterung über I. Gli. Fichtes Grundlage des Naturrechts, nebst einem Auszuge derselben. Mit Rücksicht auf Im. Kants Entwurf zum ewigen Frieden und metaphysische Anfangsgründe der Rechtslehre.* 8vo. Leipsic. Reinicke and Hinrichs. Part i. 1797. pp. xxii, 225. Part ii. 1798. pp. 224. Part iii and last. 1799. pp. 160. Parts i and ii also under the title: *Allgemeines Naturrecht.* Part iii also under the title: *Allgemeines Staatsrecht.* New edition in two volumes, under the title: *Allgemeines Naturrecht, nach den Grundsätzen der Vernunft, mit Hinsicht auf die neuesten Entdeckungen in dieser Wissenschaft; allgemeines Staatsrecht nach Fichtes Principien erläutert.* Same place. 1802. (Michaelis wished further to imitate his master Fichte in the matter of his popular ethical lectures [cf. no. 1337]. There was absolutely no necessity for him to do this; apart from the fact that he did not possess any natural eloquence, and was lacking in brevity and conciseness of expression, in intellect, in humor, and in originality of idea. The consequence was that he produced nothing but watery, diffuse and tedious declamations on such subjects as the feeling of reverence, the dignity of man, the value of true virtue [virtue, that is, which is not founded upon eudaemonism], etc.)

1677) *Michaelis, Chn. Frdr.: Moralische Vorlesungen.* 8vo. Weissenburg in Franken. 1800. Oberdeutsches Adresse- und Industrie-Comptoir. pp. 128. New edition, under the title: *Moralische Vorlesungen über das Wesen der Tugend und der sittlichen Würde. Erstes Bändchen. Neue Auflage.* 8vo. Leipsic. Sine anno. (1805.) Joachims Literarisches Magazin. pp. 128. (A second volume of these lectures appeared. Same place. 1805. But its principal contents consisted merely in a paraphrase of §§ 23–48 of Kant's *A. T.* It bore, for that reason [besides the title *Moralische Vorlesungen über das Wesen der Tugend und der sittlichen Würde. Zweites Bändchen*], the following more correct designation, as its principal title:)

1678) *Michaelis, Chn. Frdr.: Versuch eines Lehrbuchs der Menschenliebe.* 8vo. Leipsic. 1805. Joachims Literarisches Magazin. Six sheets. New and enlarged edition, under the title: *Lehrbuch zur Beförderung der Humanität.* Same place. 1823. Central-Comptoir.

1679) *Molter, Ge. Fr.: De gubernatione universi morali malorumque cum hac congruentia.* 8vo. Marburg. pp. 133. (Kantian thoughts. The final goal of the world is the harmony between happiness and morality. The moral government of God [providence] is a postulate of the practical reason. Moral evil is necessary, since no virtue is possible without it. Physical evil is necessary as a means of education, and in order to guarantee purity to virtue. Detailed polemic against Theodicies of opposite opinions. — Against the review in the *Th. A.*, 1796, *Beylage*, pp. 56–60, appeared, same place, pp. 82–87, a counter-criticism by Molter; and, pp. 87–93, an answer by the reviewer.)

1680) *La Motte, L. Alx.: Oratio utrum Pax perpetua pangi posset, necne?* 4to. Stuttgardt.

1681) *Muth, Placd.: Programma. Quid Religio moralis ad formandos juvenum animos faciat?* 4to. Erfurt. Two parts. 1796. 1797. Two sheets in each part.

1681*a*) *Muzel, Ph. Ldw.:* cf. no. 1431.

1682) *N.* p. 65: review of Kant's earlier writings (no. 10).

1683) *N.* pp. 97–108: review * of Kant's *Fr.* (no. 84).

1683*a*) *Nachtrag und Erklärung.* In the: *B. M.* Cf. no. 1380.

1684) *N. A. D. B.:* 25. II. pp. 317–328. Review * of Kant's *Fr.* (no. 84) by *Kz* (= *Kern*, Professor at Ulm).

1684*a*) Cf. also no. 1239.

1685) *Nächte, Salomonische* —— (by *Hnr. Zschokke*). 8vo. Sine loco. (Zürich. Gessner.) Vol. I. pp. 280. (There are no arguments, founded upon knowledge, either for or against the existence of God and the immortality of the soul. We must therefore have recourse to revelation. — A diffuse and poor exposition of the *R. V.*, probably from secondary sources exclusively.)

1686–1708; Frdr. Nicolai.

1686) *Nicolai, Frdr.: Beschreibung einer Reise durch Deutschland und die Schweiz im Jahre 1781; nebst Bemerkungen über Gelehrsamkeit, Industrie, Religion und Sitten.* Vol. XI. Large 8vo. Berlin. Nicolai. pp. c, 312. With pp. 59 of appendices. (A large part of this no. 1686 — pp. ix, 120 ff., 177–312 — is taken up with attacks upon the philosophical articles in the *Horen*, in particular, and upon the critical philosophy in general. Altogether justified are the complaints of the immoderate and often forced use made of the Kantian terminology, of the application of Kantian principles to sciences with which they have nothing to do, of the inclination of many of Kant's disciples to fall into an artificial, obscure and difficult literary style, and of the unwarranted demand for absolute and universal validity, and the contempt for the empirical which went along with it. At the same time the effect of these complaints is very greatly weakened by their improper tone: by the arrogance and self-sufficiency with which they are put forward. Moreover, Nicolai makes them far too sweeping in character. And one can very easily trace in them the personal irritation of a man who had for many years occupied a position of influence among the literary men of Germany, and who now felt that this position was threatened. We must note further the presence of direct, unmasked and vulgar attacks upon persons of far greater eminence than Nicolai himself; such as *Fichte*, *Schelling*, *Schiller*, *Erhard;* — and again upon others who, if not actually important in themselves, yet did not stand so very, very far behind Nicolai in rank; such as *Gräffe*, *Pölitz*, *Goess*, *Niethammer*, *Heydenreich* and *Roth.* In particular, the arguments which Nicolai urges against Schiller's philosophical essays in the *Horen* bear witness not against

Schiller, but against Nicolai himself: they show his incapacity to understand and appreciate Schiller. That these attacks were so completely out of place; that Nicolai took any peg that he could find to hang them on — they were sandwiched into a description of Tübingen, because it was in that place that Cotta published the *Horen!* — was a fact which did not raise them in the eyes of his contemporaries, nor increase their influence. — In no. 1693 Nicolai asserts [p. 80] that the abuses proclaimed by him in no. 1686 have already diminished, *owing to his calling attention to them:* that the learned journals have somewhat modified their laudatory tone: and that men of intelligence have expressed themselves freely concerning the deficiencies of the critical philosophy, put in countenance [so to speak] by himself. This was all a most hopeless self-delusion. Nicolai altogether overestimated the extent of his own influence. — Against no. 1686, and [in its appendix] also against the reproach of complete subjectivity made to the critical philosophy by *Schwab*, was directed the following pseudonymous work, for the cleverness of which not much can be said:)

1687) *Briefe über die allerneueste prophetische Guckkastenphilosophie des ewigen Juden, nebst einem Anhange über die von dem Hrn. Geh. Rath Schwab in seiner neuesten Preisschrift gemachten Einwürfe gegen die kritische Philosophie, von Hieronymus Eusebius Augustinus, Doktor der Philosophie und Magister aller sieben freyen Künste, als da sind: Grammatik, Rhetorik, Dialektik, Arithmetik, Geometrie, Astronomie, und Musik.* 8vo. 1797. Sine loco. pp. 174.

(Far more important is the annihilating judgment, which Schiller and Goethe passed upon Nicolai, in no. 1688:)

1688) *Musen-Almanach, herausgegeben von Fr. Schiller.* 12mo. Tübingen. 1797. Cotta. pp. 203. (Most important in this is the fable, p. 142, which characterizes Nicolai so admirably: *Der Fuchs und der Kranich.* Nicolai defended himself against Schiller in no. 1689. He is able to discover many weaknesses in the poetry of the fable: but he does not see that this makes no difference to the value of its contents.)

1689) *Nicolai, Frdr.: Anhang zu Friedrich Schillers Musen-Almanach für das Jahr 1797.* Small 8vo. Berlin and Stettin. pp. 217. (In no. 1690 Nicolai continued his attacks upon Kant and the critical school. Here too, as also in nos. 1691 and 1693, they are in many points — which were enumerated under no. 1686 — and within certain limits altogether justified. But they become more and more immoderate and vulgar. Especially disagreeable are the expressions *vonvornig* and *vonhintenig* constantly employed in no. 1693 for *a priori* and *a posteriori.* In a novel they are, perhaps, just allowable: though even there every man of taste would, of course, prefer a good telling joke to such child's-play. But they become absolutely unbearable in serious scientific works.)

1690) (*Nicolai, Frdr.:*) *Leben und Meinungen Sempronius Gundiberts, eines deutschen Philosophen, von dem Verfasser der Geschichte eines dicken*

Mannes. Nebst zwey Urkunden der neuesten deutschen Philosophie. 8vo. Berlin. 1798. Nicolai. pp. 342. New edition. Same place. 1814. Pirated. 8vo. Frankenthal. 1798. Gegels seel. Erben. pp. 272. (Just as in no. 1161, the critical philosophy is made ridiculous in the hands of one of its most foolish representatives. Nicolai is especially pleased with himself, here and in no. 1693, when he can point out contradictory passages in Kant's writings. He perpetually calls attention to the fact that this collating bears witness to his close study of the works of Kant. More! Under some mysterious stroke of blindness — doubly mysterious in the editor of the *A. D. B.* and the *N. A. D. B.!* — he seems to desire to secure to himself, in no. 1693, pp. 51, 52, the right of priority with regard to this collection of contradictory passages; at least in what concerns their clear and unequivocal presentation. He has no idea that it is very easy to find contradictions in a philosopher; but that the real difficulty consists in resolving these contradictions, if only *apparent*, and, if after long and careful testing they prove *real*, in furnishing a psychological explanation of them. The contradictions discovered by Nicolai exist, to a large extent, solely in his imagination. Often he shows himself to be a mere trifler; often again he is guilty of serious misunderstandings [cf., for instance, no. 1690, p. 51]. But not seldom, on the other hand, he does put his finger upon real defects of the Kantian system; although they are only such as lie pretty obviously upon the surface of things, and had been frequently pointed out by his predecessors on the path of criticism. He has absolutely no mental endowment for really deep philosophical speculation. "Sein Geist war ein dürrer Chronikengeist" says Fichte of him, and quite rightly [no. 1698, p. 31].)

1691) *Nicolai, Frdr.: Vorrede zu den neuen Gesprächen zwischen Wolf und einem Kantianer.* (Cf. *Gespräche, 1798.*) 1798. pp. 5–74. (In this last work Erhard also obtained his share; pp. 47–48. Cf. no. 1686, pp. 230–232. He replied in no.:)

1692) *Erhard, Jh. Bnj.: An Herrn Frdr. Nicolai.* 8vo. Sine loco. (Sulzbach. von Seidel.) 1798. pp. 32. (Kant himself had replied to no. 1686 at first only with a brief remark in the preface to *A. R.* But in 1798 he appeared in the arena with a little work [no. 97], in the first portion of which he defended no. 78 against a fragment by *Möser* [edited by Nicolai: cf. *Möser, 1798*]; and in the second part of which he makes short and sharp work of Nicolai. Nicolai replied still more sharply; attempted to prove that he possessed a real knowledge of the critical philosophy; defended himself against Erhard; and endeavored to effect the literary annihilation of Fichte.)

1693) *Nicolai, Frdr.: Ueber meine gelehrte Bildung, über meine Kenntniss der kritischen Philosophie und meine Schriften, dieselbe betreffend, und über die Herren Kant, J. B. Erhard und Fichte. Eine Beylage zu den neuen Gesprächen zwischen Christian Wolf und einem Kantianer.* Large 8vo. Berlin and Stettin. 1799. pp. 266. Cf. also the fifth *Beylage* (pp. 171–174), in the: *Mancherley zur Geschichte der metacritischen In-*

vasion, herausgegeben von F. T. Rink. 1800. (In no. 1694, again, we find a number of attacks upon Kant and Fichte, with dull jokes upon their doctrines :)

1694) (*Nicolai, Frdr.:*) *Vertraute Briefe von Adelheid B**, an ihre Freundin Julie S**.* 8vo. Berlin and Stettin. 1799. Nicolai. pp. 242. (Nicolai could not even talk about false hair, without giving vent in the preface to his animosity against Kant and his school :)

1694*a*) *Nicolai, Frdr.: Ueber den Gebrauch der falschen Haare und Perrücken in alten und neuern Zeiten. Eine historische Untersuchung. Mit 66 Kupferstichen.* Large 8vo. Berlin and Stettin. 1801. pp. xi, 179. (It is true that Nicolai's notice of the death of Kant, in the :)

1694*b*) *N. A. D. B.* (88. I. 1804. *I. B.* p. 125) contained an eulogistic recognition of his epoch-making services to philosophy ; although even here the writer could not help making a hit, at least at the "blinde Anbeter" and "schwärmerische Nachfolger" of the master. But the personal malignity and despicable attitude of Nicolai appear again in their true forms in a review, subscribed *Tn.*, of the various contributions to the biography of Kant published in the years 1804 and 1805 :)

1694*c*) *N. A. D. B.:* 103. II. 1805. pp. 441–474. (The unworthy treatment which Kant received at the hands of Nicolai drew upon the latter, of course, a number of justifiable attacks from the camp of the Kantians. For instance : in the *Gothaische gelehrte Zeitung* his barefaced distortions and stupid jokes were repeatedly held up to public derision [see, *e.g.*, 1798, no. 81 ; 1803, no. 41]. Nicolai attempts, without success, to enter a defense of himself, in no. :)

1695) *Nicolai, Frdr.: Vertheidigung gegen die Gothaische gelehrte Zeitung, die, in den Kantischen philosophischen Schriften vorkommenden, gerügten Widersprüche, Inconsequenzen etc. betreffend.* In the : *N. A. D. B.:* 83. 1803. *I. B.* pp. 55–59. (Answered by the reviewer in :)

1696) *Gth:* 1804. *Beylage zum 4ten Stück.* pp. 36 ff. (Answered, finally, by :)

1697) *Nicolai, Frdr.:* in the : *N. A. D. B.* 88. 1804. *I. B.* pp. 275–280[14]. (Fichte replied, in no. 1698, to the various attacks by Nicolai ; and, among them, to a review, subscribed *Wr. Sh.*, in the *N. A. D. B.*, 1801 ; vol. 56, I, pp. 142–206 [on Schelling's quarrel with the *A. L. Z.*], which Nicolai acknowledged to be his in no. 1696, p. 8, and which had a peculiarly insolent tone owing to its personally offensive expressions. Fichte writes with a truly startling openness — not to say, coarseness. But when this might strike the reader unpleasantly, it is tempered by wit and humor. Nevertheless, the personal insults and unfounded ascriptions of opinion should have been omitted : as regards the latter, the work in many places far overshoots the mark. Such indications of animosity could not fail, of course, to obstruct the accomplishment of the legitimate purpose of the book, — that of stemming the flood of Nicolai's literary influence, and annihilating him as a philosopher. The Berlin *Censurbehörde* refused per-

mission to print, just on account of these immoderately violent personal insults. Fichte, to avoid any further unpleasantness, was ready, in consequence of this, to leave the work unprinted in any shape. But Schlegel published it, altogether on his own responsibility, and without the author's knowledge.)

1698) *Fichte, Jh. Gli.: Friedrich Nicolais Leben und sonderbare Meinungen. Ein Beytrag zur Literargeschichte des vergangenen und zur Paedagogik des angehenden Jahrhunderts. Herausgegeben von A. W. Schlegel.* Large 8vo. Tübingen. 1801. Cotta. pp. iv, 130. Fichte, *Sämmtliche Werke;* vol. VIII, pp. 4–94. (Against it appeared no. :)

1699) *Nicolai, Frdr.: Ueber die Art wie vermittelst des transscendentalen Idealismus ein wirklich existirendes Wesen aus Principien konstruirt werden kann. Nebst merkwürdigen Proben der Wahrheitsliebe, reifen Ueberlegenheit, Bescheidenheit, Urbanität und gutgelaunten Grossmuth des Stifters der neuesten Philosophie. Eine Beylage zum lxi. Bande der N. Allg. D. Bibl.* 8vo. Berlin and Stettin. 1801. pp. 66. Also published independently. Same place. 1801. (Nicolai took his revenge on Fichte in contemptible fashion, by doing all that lay in his power to prevent Fichte's reception into the philosophical class of the Royal Academy of Sciences at Berlin, which had been proposed by a member of this class. Cf. Nicolai's exposition concerning Fichte's reception, in no. :)

1700) *Frdr. Nicolais Leben und literarischer Nachlass. Herausgegeben von L. F. G. v. Göckingk.* 8vo. Berlin. 1820. Nicolaische Buchhandlung. pp. 56–72. (The dispute between Fichte and Nicolai stirred up a great deal of dust, and brought still other publications in its train. But it would take us too far to go into this matter in detail. Cf. the *N. A. D. B.:* vol. LXVII. 1801. *Besondere Beylage zum I. B.* Part i. No. 2. pp. xxviii. — I proceed at once to enumerate the smaller articles by Nicolai, which have reference to the Kantian philosophy. They consist, for the most part, of lectures, delivered before the Berlin Academy of Sciences; to the speculative-philosophical class of which Nicolai — *mirabile dictu!* — belonged, first as an extraordinary, then [subsequently to 1804] as an ordinary member.)

1701) *Kants, Ist —— Moralprincip bey der Ausübung wirklich in allen Fällen hinreichend, wo uns die bisherigen Systeme zuweilen verlassen sollen?* (By *Frdr. Nicolai.*) [Reprinted in *Nicolai: Philosophische Abhandlungen. Grösstentheils vorgelesen in der königl. Academie der Wissenschaften zu Berlin.* Vol. I. Large 8vo. Berlin and Stettin. 1808. No. i. pp. 1–50.] In the: *Deutsche Monatsschrift.* 1796. July. pp. 177–206. (Unimportant. The question raised in the title is answered, rightly, in the negative. Replied to by no. :)

1702) *Kants, Ueber —— Moralprincip in Rücksicht auf die in der D. M. S. Jul. 1796 dagegen gemachten Einwürfe.* By *Sincerus Criticus.* In the: *Deutsche Monatsschrift.* 1797. Vol. I. January. pp. 61–77.

1703) *Nicolai, Frdr.: "Es fehlt ihm an der Secunda Petri." Was*

bedeutet dieser Ausdruck? In the: *Neue B. M.* 1800. Vol. IV. July. pp. 40–44. (Explains the sentence quoted from Kant [*R. Vb.* p. 172] by a reference to Peter Ramus, and grumbles at Kant's style in the passage in which it occurs.)

1704) *Nicolai, Frdr.: Ueber Abstraktionen, ihre nothwendigen Unvollkommenheiten, und ihren öfteren Missbrauch.* In the: *Sammlung der deutschen Abhandlungen, welche in der königlichen Akademie der Wissenschaften zu Berlin vorgelesen worden in den Jahren 1801 und 1802.* 4to. Berlin. 1805. Decker. pp. 113–134. Read on the eleventh of November, 1802. Also translated into French, under the title: *Sur les abstractions, les imperfections qui en sont inséparables et leur fréquent abus.* Published in the: *Mémoires de l'académie royale des sciences et belles-lettres.* Year 1803. 4to. Berlin. 1805. Decker. Classe de philosophie spéculative. pp. 25–54. Reprinted in German in: *Nicolais philosophische Abhandlungen. Grösstentheils vorgelesen in der königl. Academie der Wissenschaften zu Berlin* (cf. no. 1701). Vol. I. 1808. No. iv. pp. 147–196. (Against the aprioristic deductions of the critical philosophy, and their abuse of empty abstractions. And against Kant's definition of the activity of abstraction.)

1705) *Nicolai, Frdr.: Bemerkungen über den logischen Regressus nach dem Begriffe der alten Kommentatoren des Aristoteles.* In the: *Sammlung der deutschen Abhandlungen, welche in der königlichen Akademie der Wissenschaften zu Berlin vorgelesen worden in dem Jahre 1803.* 4to. Berlin. 1806. Decker. pp. 168–180. Read on the twenty-first of July, 1803. Also translated into French, under the title: *Sur le regressus logique, et sur l'idée qu'attachaient à ce mot les anciens commentateurs d'Aristote.* Published in the: *Mémoires de l'académie royale des sciences et belles-lettres* (cf. no. 1704). Year 1803. 4to. Berlin. 1805. Decker. Classe de philosophie spéculative. pp. 55–72. Reprinted in German in: *Nicolais philosophische Abhandlungen. Grösstentheils vorgelesen in der königl. Akademie der Wissenschaften zu Berlin* (cf. no. 1701). Vol. I. 1808. No. v. pp. 197–228. (Written on the occasion of the Academy's receiving a legacy, bequeathed it by Captain von Miloczewsky, an acquaintance and disciple of Kant's, with the condition "dass die Zinsen davon zur Untersuchung philosophischer Wahrheiten und besonders des Regressus verwendet werden sollten." As a consequence of this, the Academy, on the fourth of August, 1803, made its prize problem for the year 1805, the following: *Déterminer avec précision la nature de l'analyse, et de la méthode analytique, en philosophie; rechercher, s'il est des moyens d'en assurer et d'en faciliter l'usage, et détailler ces moyens, s'il y en a.* [Cf. the: *Mémoires de l'académie royale des sciences et belles-lettres.* Year 1803. Histoire de l'académie. pp. 12, 13.] The regressus which von Miloczewsky intended to be investigated is, on Nicolai's view, identical with the regressus of the Aristotelians; and the essential part of this itself is this, that one, in contradistinction to Kant, "niemals mit dem Beweise

a priori, sondern jederzeit mit dem Beweise *a posteriori* anfange, und erst alsdann zum Beweise *a priori* schreite, wenn man sich vorher, durch eine besondere Betrachtung, Alles ganz deutlich und bestimmt gedacht hat, was man *a posteriori* glaubte gefunden zu haben." That is to say, Nicolai attempts in this no. 1705 to bring Miloczewsky into opposition to Kant, and to make of his legacy a weapon of offense against the Kantian philosophy. There can be no doubt that such was not the donor's intention.)

1706) *Nicolai, Frdr.: Ueber Aberglauben in* [sic!] *Philosophie. Drei Vorlesungen. Vorgelesen in der königl. Akademie der Wissenschaften zu Berlin am 14. Junius, 8. November, und 6. December 1804.* In: *Nicolais philosophische Abhandlungen. Grösstentheils vorgelesen in der königlichen Akademie der Wissenschaften zu Berlin* (cf. no. 1701). Vol. II. 1808. Nos. viii–x. pp. 1–59, 60–80, 81–122. (Under the above title lies concealed a piece of polemical writing directed against Kant's theoretical and practical philosophy. The same judgment is to be passed upon the contents of the three lectures, as upon the earlier of Nicolai's works [and in particular nos. 1686, 1690, and 1693]. The contents is brought into connection with the title by the remark, that "das ungerechte Vertrauen der Philosophen auf die Kraft und auf den Werth leerer Terminologien oder willkührlicher Sätze eben so sehr Aberglauben ist, als das Vertrauen irgend eines abergläubigen Menschen auf die Kraft eines Talismans.")

1707) *Nicolai, Frdr.: Gespräch über das jetzige verderbte Zeitalter.* In the: *N. B. M.* 1805. Vol. XIV. August. pp. 92–116. Reprinted in: *Nicolais philosophische Abhandlungen. Grösstentheils vorgelesen in der königlichen Akademie der Wissenschaften zu Berlin* (cf. no. 1701). Vol. I. 1808. No. vii. pp. 253–280. (Refutation of certain critical philosophers, who desire to determine the course of history beforehand, and, if their prophecies do not come true, complain of the degeneracy of the age. Written in a contemptible, self-sufficient, would-be witty and amusing tone.)

1708) *Nicolai, Frdr.: Betrachtungen über die Frage: wie der mündliche Vortrag auf Universitäten eingerichtet werden sollte, um gemeinnütziger zu werden. Zwey Vorlesungen, vorgelesen in der königlichen Akademie der Wissenschaften zu Berlin am 6. Hornung und 4. März 1806.* In: *Nicolais philosophische Abhandlungen. Grösstentheils vorgelesen in der königlichen Akademie der Wissenschaften zu Berlin* (cf. no. 1701). Vol. II. 1808. Nos. xi, xii. pp. 123–173, 174–208. (Among other things a polemic against the critical philosophers; they have, it is asserted, done upon the whole more harm than good to students by their deductions *a priori* and by the fact that they claim for their propositions universal validity and necessity.)

1708*a*, *b*) *Niemeyer, A. Hm.:* cf. nos. 1181, 1188.

1709) *Niethammer, Fr. Im.: Philosophische Briefe über Religions-Indifferentismus und einige damit verwandte Begriffe. An den Herrn Stadtschreiber Krais in Beilstein.* In the: *Nth. Ph. I.* 1796. Vol. IV. Part i. pp. 1–80. Part ii. pp. 93–184. The first half also appeared

(according to the *G. g. A.* 1796. II. pp. 1188–1192) separately: 8vo. Jena. pp. 80. A summary of no. 1709, prepared by *E—d*, was printed in the: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände* (edited by *K. Chr. Andre*). Section v. *Der Religionslehrer.* Parts x and xi. Also under the special title: *Der Geistliche oder Religionslehrer, das ist, Compendiöse Bibliothek alles Wissenswürdigen über Religion und populäre Theologie.* Parts x and xi. 8vo. Eisenach and Halle. 1798. Gebauer. pp. 13–34. (The critical philosophy is not to be blamed for the prevalent coldness and universal indifference as regards religion. It is rather the only means of introducing better times: for it can prove, and in that way can convince mankind, that religion is duty.)

1710) *Obd.:* II. pp. 409–415. Review * of Kant's *Fr.* (no. 84).

1711, 1712; The Observationes of Hebenstreit.

1711) *Observationes ad moralem sive practicam librorum sacrorum interpretationem pertinentes. Scripsit* φιλαλήθης ἐριδαίρων (that is, *Cp. W. Hebenstreit*). 8vo. Leipsic. Rabenhorst. pp. vi, 122. (Defends Kant against the serious misunderstanding which represented him as desirous of doing away with the grammatical-historical interpretation of scripture, and so introducing a new barbarism. Is, however, unable to give assent to Kant's views. Rather regards the practical reason only as a criterion for discriminating the essential portions of the Bible from those which possess no general religious interest. A very circumspect investigation, with valuable literary references. Continuations of these last, beyond the year 1796, may be found, together with a very careful synopsis of the arguments alleged for and against the Kantian doctrine, in no.:)

1712) Review of no. 1711; in the *A. L. Z., Ergänzungsblätter.* Year V. 1805. Vol. I. pp. 273–287.

1713–1716a; Dtl. Jh. Wlh. Olshausen.

1713) *Olshausen, Dtl. Jh. Wlh.: Lehrbuch der Moral und Religion nach reinen Grundsätzen für die gebildete Jugend.* 8vo. Schleswig. Röhss. Fifteen sheets. Second edition, enlarged and improved. Same place. 1799. pp. xvi, 206. (Kant's moral philosophy and moral-theology popularized.)

1714) Certain of the objections raised by the reviewer in the *N. Th. A.* (1800. pp. 103 ff.) to the second edition were replied to by Olshausen in the following no.:

1715) *Olshausen, Dtl. Jh. Wlh.: Einige Bemerkungen über verschiedene interessante Gegenstände aus dem Gebiet der Moral.* In the: *Neues deutsches Magazin.* 1803. Vol. I. October. pp. 362–381.

1716) *Olshausen, Dtl. Jh. Wlh.: Einige Bemerkungen die zwei Fragen betreffend: "Hat das menschliche Geschlecht bisher an Moralität gewon-*

nen?" *und* "*Muss man glauben, dass es auch immer fort an moralischer Vollkommenheit zunehmen werde?*" In the: *Deutsches Magazin.* 1796. April. pp. 347–362. (Justifiable polemic against the historical and aprioristic *proofs* [among them, that of Kant, from the holiness of God] for the progress of mankind in the direction of goodness.)

1716*a*) Cf. also no. 1445*a*.

1717) *Originalideen über die empyrische Anthropologie nach Kantischen Grundsätzen.* 8vo. Leipsic. Böhme. pp. 190. (A monetary speculation. The lecture notes of a Kantian who had devoted special attention to anthropology. They appear to have been faultily taken down, and to have been prepared for the press without the author's knowledge. The little work is consequently full of bad misunderstandings; in places several versions of the same thought stand side by side; explanations and discussions of the text are interpolated in it, without any bracket to mark their parenthetical character, etc.)

1717*a*) *Orpheus, Der deutsche* ——: cf. no. 1514.

1718) *Paulus, H. Eb. Glo.: Auch etwas über den Standpunkt des moralischen Schriftauslegers.* In the: *N. Th. J.* Vol. VIII. Part ii. pp. 749–774. Cf. pp. 714–716. Note. (Defense of Kant's moral exegesis, as being the proper *pendant* to the customary dogmatic interpretation.)

1719) *Penzenkuffer, Cp. W. F.: Neue Beyträge zur Erklärung der wichtigsten biblischen Stellen, in welchen das πνεῦμα ἅγιον vorkommt, mit Rücksicht auf die kleine Schrift des Hrn. Geh. R. R. Hezels: über Geist und Fleisch etc., nebst fortlaufenden Anmerkungen und einem Anhange.* Large 8vo. Nuremberg. Felsecker. pp. xxiv, 230; with a 24-page index. (Penzenkuffer carries moral exegesis to far greater extremes than Kant had ever thought of. Not only does he propose to read a possible, though perhaps unintended, moral significance into the passages to be explained, but he forces this significance upon them, as their true historical meaning. — No. 1719 also contains a revised reprint of no. 1447.)

1719*a*) *Perfectibilität, Ueber die —— der geoffenbarten Religion,* etc.: cf. no. 1276.

1719*b*) *Perfectibilität, Ueber die —— der Menschengattung:* cf. no. 1646.

1719*c, d*) *Peutinger, Ulr.:* cf. nos. 1449, 1450.

1719*e*) *Philosoph, Was ist ein ——?* etc.: cf. no. 1638.

1720) *Pistorius, Hrm. Andr.: De legibus divinis non a mero Dei arbitrio proficiscentibus. Commentatio, quae ad legati Stolpiani praemium anno 1769 proxime accessit. Denuo ab Auctore perlustrata et corollario ad ostendendam congruentiam cum principiis philosophiae Kantianae aucta.* In: *Commentationes theologiae editae a Jh. Csp. Velthusen, Chr. Gli. Kuinoel et Geo. Alex. Ruperti.* Vol. III. 8vo. Leipsic. Barth. No. 8. pp. 216–269. Corollarium. pp. 265–269. (Kant has, it is true, urged objections against the possibility of a rational, theoretical knowledge of God; but he has not demonstrated its impossibility. His school, on the

contrary, has opened the back-door of the practical reason to the contents of the earlier theology, and so let it all in again. It has in this way justified the undertaking of such investigations as those presented in no. 1720.)

1720*a*) *Platner, E.*: cf. no. 1197.

1720*b*) *Pörschke, H. L.:* cf. no. 1198.

1720*c*) *Prüfung des Materialismus:* cf. no. 1647.

1721) *Rede auf das Fest des heiligen Benedikts. Am Tage seines Hintritts in die bessere Welt, nach Kantischen Grundsätzen, gehalten, vor einer Versammlung gelehrter Männer, die sich nach seiner Vorschrift zu leben verpflichtet haben.* 8vo. Ulm. Stettin. Five sheets. (Facts are adduced from St. Benedict's life and monastic rules, from which the orator attempts to show that the saint became a saint in accordance with Kant's moral principles.)

1722) *Reichsanzeiger:* vol. II. p. 5911. Account of a lecture by *Herrmann: Ueber das intellektuelle Interesse am Schönen der Natur*, suggested by § 42 of *U.*, delivered before a meeting of the *kurfürstlich-mainzische Akademie der Wissenschaften* in Erfurt.

1722*a*, *b*) With *Reichsanzeiger: 1796* cf. also nos. 1320, 1321.

1723) *Reimarus, J. A. H.: Ueber die razionalen Verhältnisse der drei Seiten eines rechtwinklichten Dreiecks.* In the: *B. M.* Vol. XXVIII. pp. 145–149. (This gave occasion to no. 87.)

1723*a*) *Reinhold, C. L.:* cf. no. 286.

1724) *Ritter, Glo. Sml.: Kritische Darstellung der Hauptmomente des Glaubens an Moraltheologie.* In: *Henkes Magazin für Religionsphilosophie*, etc. Vol. V. Part i. pp. 80–116. (An unsuccessful attempt to emasculate the objections taken to the Kantian doctrine, or to evade them by putting a particular interpretation upon its exposition.)

1725–1727; Frdr. Eberh. v. Rochow.

1725) *von Rochow, Frdr. Eberh.: Meine Gedanken über die Benutzung des eudämonistischen und Kantischen Lehrgebäudes. In einem Briefe an einen Freund.* In the: *Deutsche Monatsschrift.* 1796. Vol. III. November. pp. 237–239. (The two bodies of doctrine are alike necessary and useful to mankind; the eudaemonistic forming the lower, the Kantian the higher stage. — The same thoughts are repeated in no.:)

1726) *von Rochow, Frdr. Eberh.: Ueber die Eudämonistik in Lehrbüchern für die Jugend.* (And in no.:)

1727) *von Rochow, Frdr. Eberh.: Wo und wie schliesst sich an das eudämonistische das Kantische Lehrsystem an?* (Both nos. in the: *Patriotisches Archiv für Deutschland; der Gottheit, den Fürsten, dem Vaterlande gewidmet von Sm. Chp. Wagener.* Vol. I. Part i. 1799.)

1727*a*) *Roth, Ge. Mch.:* cf. no. 1495.

1728) *Sartori, Tibr.: Der Theolog nach dem Geiste der neuesten Literatur und den Bedürfnissen der gegenwärtigen Zeit. Eine Schrift für*

junge Theologen auf Schulen und Universitäten. 8vo. Salzburg. Duyle. Eight sheets. (The author is a fervid disciple of the Kantian philosophy, and most emphatically recommends his clerical scholars to pursue their studies in theology and philosophy in the Kantian spirit, with constant reference to the progress of morality. Before Kant, he says, there was no philosophy at all; the happiness-principle which dominated ethics is really the extreme of immorality, and its acceptance was followed by fickleness and inconstancy!)

1729) *Schadeloock, Gst.: Programma, utrum ad Deum timendum adhortari sit christianae religioni conveniens?* 4to. Rostock. Three and a half sheets. (Among other things, an exposition of the Kantian views of proofs of the existence of God.)

1729*a, b*) *Schaumann, J. Ch. Gli.:* cf. nos. 1001, 1499.

1729*c*) *Schelling, F. W. Jos.:* cf. no. 1503.

1729*d, e*) *Schiller, Fr.:* cf. nos. 1099, 1100.

1729*f*) *Schirlitz, K. Chp.:* cf. no. 1506.

1730) *Schlegel, Fr.: Versuch über den Begriff des Republikanismus, veranlasst durch die Kantische Schrift: Zum ewigen Frieden.* In: *Deutschland.* Berlin. Unger. 1796. Vol. III. Part vii. No. ii. pp. 10–41. Reprinted in: *Fr. Schlegels prosaische Jugendschriften, herausgegeben von J. Minor.* (Cf. no. 1514.) Vol. II. pp. 57–71. (Among other things, defends the justifiability of revolution in certain cases.)

1731) *Schmid, K. Chr. Erh.: Philosophische Dogmatik. Im Grundriss für Vorlesungen.* Small 8vo. Jena and Leipsic. Gabler. pp. viii, 190. (Independent exposition of the Kantian moral-theology and philosophy of religion. The relation of the science of religion to all the other departments of philosophy is discussed and determined, and the principles of classification within the science itself set forth. In this a principal part is played by the notorious Schmidian divisions, subdivisions, definitions, etc. In the deduction of the fundamental religious concepts Schmid diverges from the teaching of the Kantian philosophy. Pure religious belief springs up, according to him, as a necessary result, from the free, natural activity of human impulses. That is to say, our impulses converge, in their final synthesis and at their highest development, in the impulse towards an ideal of the unity of all the manifold, or of the absolute agreement of all that can be ideated, in and with itself. [Cf. no. 1337.] The realization of this ideal is the supreme good for mankind. It is only possible, if moral order, freedom, God and immortality are realities. If mankind is driven by this impulse to *endeavor* after the highest good, it must also *believe* in the realizability of this, and in the conditions of such realizability. — We cannot say that the Kantian moral-theology has obtained a more secure foundation or has gained greater clearness of exposition by this deduction. But one thing does become clearer in consequence of it; and that is, that in the moral-theology we have left the territory of knowledge behind us, and have arrived at the sphere of *subjective* belief, where the reflections of the under-

standing cease to move us, and wishes, impulses and expressions of will take their place as imperious and absolute masters. Schmid, of course, would dissent most emphatically from any such proposition: he thinks that he is still travelling, if not within the territory of knowledge, — since knowledge can only rest upon theoretical arguments, — yet well within that of an *objective* belief, a belief which follows of *necessity* from the nature of man. But against his will, his terminology gives evidence as to the true character of this belief. The place of Kant's postulates of the practical reason is taken by impulses, which while purporting to be objective are in reality altogether subjective.)

1731*a–c*) With *Schmid: 1795* cf. also nos. 930, 1320, 1644.

1732) *von Schmidt-Phiseldek, Knr. Frdr: Ueber den Weltbegriff der Philosophie.* In: *Der Genius der Zeit.* Vol. VIII. pp. 801–816. (According to the concept of philosophy which is current in the schools, it is a system of the pure knowledge of the understanding. According to its 'Weltbegriff,' philosophy is the doctrine of the end of reason, and treats of the moral nature of mankind, and of the rights and duties that have their root in this.)

1732*a*) *von Schmidt-Phiseldek, Knr. Frdr.:* cf. no. 1517.

1733, 1734; Jh. Ge. Schollmeyer.

1733) *Schollmeyer, Jh. Ge.: Katechismus der sittlichen Vernunft; oder kurze und Kindern verständliche Erklärung der sittlichen und religiösen Grundbegriffe, durchgängig mit Beyspielen erläutert.* Small 8vo. Leipsic. Crusius. pp. 183. Second edition, revised and enlarged. Same place. 1802. pp. xvi, 262. Third edition. 1815.

1734) *Schollmeyer, Jh. Ge.: Moralische Aufgaben für die Jugend, zur Uebung und Schärfung der sittlichen Urtheilskraft; nebst Grundlinien zu einer vollständigen Theorie der Kollisionsfälle für die Lehrer. Als Anhang zur zweyten neubearbeiteten Ausgabe des Katechismus der sittlichen Vernunft.* Small 8vo. Leipsic. 1802. Crusius. pp. x, 140. Second edition, 1815. (Both nos. depend upon Kant's moral philosophy and moral-theology.)

1734*a*, *b*) *Schönberger, Andr.:* cf. nos. 1519, 1520.

1735) *Schuderoff, Jnthn.: Beyträge zur Beförderung zweckmässiger Kanzelvorträge.* 8vo. Brunswick. Thomas. pp. viii, 164. Second edition, 1808. (The necessity of the practice of no. 1212 is here theoretically demonstrated. Remarks on the importance and dignity of the preacher as the diffuser of pure moral-theology.)

1736) *Schwab, Jh. Cp.: Ausführliche Erörterung der von der königl. Akademie der Wissenschaften zu Berlin für das Jahr 1791 vorgelegten Frage: "Welches sind die wirklichen Fortschritte, die die Metaphysik seit Leibnitzens und Wolffens Zeiten in Deutschland gemacht hat?"* In the: *Preisschriften*, etc. (Cf. no. 286.) pp. 1–170. (The following remarks

with regard to the previous history of this problem, which is characteristic of the attitude of the Academy to the Kantian philosophy, may not be devoid of interest. The problem was first of all made known on the twenty-fourth of January, 1788; it was given out as that which the Class for Speculative Philosophy would propose, when its turn came. The suggestion of it had first come from *Nic. de Béguelin* [cf. *Chn. Bartholmèss: Histoire philosophique de l'académie de Prusse.* Large 8vo. Paris. Ducloux. Vol. II. 1851. p. 275]. The original text of the problem ran thus: *Quels sont les progrès réels de la Métaphysique en Allemagne depuis le temps de Leibnitz et de Wolff?* [*Vid.* the: *Mémoires de l'académie royale des sciences et belles-lettres.* Years 1788, 1789. 4to. Berlin. 1793. Decker. Histoire de l'académie. pp. 5, 14.] On the thirtieth of September, 1790, the problem was actually set; and the end of 1792 fixed as the ultimate date for the sending in of theses. It was given out once more on the sixth of October, 1791, for the same date: or, more exactly, for the first of January, 1793. [Cf. the: *Mémoires de l'académie royale des sciences et belles-lettres.* Years 1790, 1791. 4to. Berlin. 1796. Decker. Histoire de l'académie. pp. 7–10. On the twenty-seventh of September, 1792, no thesis had received the prize. Only one had been sent in at all; it was that with the motto: "Multa renascentur," etc. This essay, revised or unaltered, was allowed to enter for the new competition which was now arranged. The problem was given out afresh: theses were to be sent in by the first of June, 1795. In consideration of the importance of the subject, the prize was doubled. [Cf. the: *Mémoires de l'académie royale des sciences et belles-lettres.* Years 1792, 1793. 4to. Berlin. 1798. Decker. Histoire de l'académie. pp. 14, 15. Years 1794, 1795. 4to. Berlin. 1799. Decker. Histoire de l'académie. pp. 8, 9.] On the first of October, 1795, the prize was divided between *Schwab* [motto: "Multa renascentur quae jam cecidere, cadentque Quae nunc sunt in honore vocabula"], *Abicht* [motto: "Suum cuique": cf. no. 427], and *Reinhold* [motto: "Inter errores oppositos errandi causae sunt fere communes": cf. no. 286]. Schwab obtained half of it, the two others a quarter each. *Jenisch* with his work [motto: "Hominum commenta delet dies, naturae judicia confirmat": cf. no. 1625] *proxime accessit.* [Cf. the: *Mémoires de l'académie royale des sciences et belles-lettres. Loc. cit.* pp. 6, 8, 9.] It is a matter of course that Schwab, taking up the position which he had represented in the *Ph. Mg.* and the *Ph. A.*, should deny that Metaphysics has to thank Kant for any considerable progress, and should hold that Kant has not attained to a stable definition of the limitations of human knowledge. He makes his principal gravamen this: that in his positive assertions Kant proceeds every bit as dogmatically as the Metaphysics which he combats; that he is led to a complete subjectivism and skepticism, while he gives up the universal validity and necessity of human knowledge (!); and that in assuming necessary self-delusions of the pure reason he admits that he himself cannot be sure of not falling into error. He further reproaches

Kant with the untenable position assumed by things-in-themselves in his system; with the impossibility of explaining from his standpoint the multeity and variety to be found in nature; with the absence of connecting links between his theoretical and practical philosophies; and with his lack of clearness and the difficulties of his style, — all in a quiet, modest manner. But if Schwab urges many valid arguments against Kant, he is nevertheless guilty of a serious misunderstanding just in regard to the epistemological corner-stone of the critical system. He regards its final issue as a complete skepticism; and thereby shows that he — and in this we may see in him the typical representative of the Leibnizians — has understood neither the weight of Hume's objections nor the phrasing and solution of the problem adopted by Kant in face of them. The conclusion of the work, from pp. 157–170, is taken up with an essay on the analytic and synthetic judgments, in which Schwab attempts to derive the axioms, postulates and propositions of arithmetic and geometry from mere concepts, in accordance with the laws of identity and contradiction, just as he had previously done in the *Ph. Mg.* and the *Ph. A.* [cf. nos. 551, 552, 554, 557, 564–566].)

1737–1741; Frdr. Hnr. Chn. Schwarz.

1737) (*Schwarz, Frdr. Hnr. Chn.:*) *Briefe das Erziehungs- und Predigergeschäft betreffend, an einen studierenden Freund. Von dem Verfasser der moralischen Wissenschaften.* 8vo. Giessen. Heyer. Vol. I. Fifteen sheets. (Mankind must, it is true, make itself of itself morally good; but the educator can work upon the sensuous nature of man, inciting and capacitating it to legitimate actions, so that it *appears to be* what the supersensuous *must be.* — For the rest, investigations of the empirical and intelligible character, and of similar subjects, whose discussion may be of service to educators and preachers. Throughout strongly influenced by Kant; without any great value. Kant's influence is also very marked in nos. 1738 and 1739; less so in no. 1740, especially in its later editions.)

1738) (*Schwarz, Frdr. Hnr. Chn.:*) *Einige psychologische Winke für die Erziehung.* In the: *Psychologisches Magazin, herausgegeben von K. Chn. Erh. Schmid.* Vol. III. 8vo. Jena. 1798. Cröker. pp. 1–64.

1739) *Schwarz, Frdr. Hnr. Chn.: Der christliche Religionslehrer in seinem moralischen Daseyn und Wirken. Ein Lehrbuch der moralischen Bestimmung des christlichen Lehrers in Kirchen und Schulen für sein Leben und seine Amtsführung.* 8vo. Giessen. Heyer. Vol. I. 1798. pp. xxxii, 350. Vol. II. 1800. pp. xxx, 543.

1740) *Schwarz, Frdr. Hnr. Chn.: Erziehungslehre.* Large 8vo. Leipsic. Göschen. Vol. I. *Die Bestimmung des Menschen. In Briefen an erziehende Frauen.* 1802. pp. viii, 384. Vol. II. *Das Kind, oder Entwickelung und Bildung des Kindes von seiner Entstehung bis zum vierten Jahre.* 1804. pp. 16, 516. Vol. III. Sections i and ii. 1808. pp. iv,

310 and 356. Vol. IV. Sections i and ii. Also under the title: *Geschichte der Erziehung nach ihrem Zusammenhang unter den Völkern von alten Zeiten her bis auf die neueste.* Vols. I and II. 1813. pp. vi, 363 and 478. (Schwarz himself tells us of his relation to Kant in the later period of his literary activity, in an essay in no.:)

1741) *Darstellungen aus dem Gebiete der Pädagogik. Herausgegeben und zum Theil selbst verfasst von Frdr. H. Chn. Schwarz.* Vol. III. Large 8vo. Leipsic. 1834. Göschen.. (No. 4 in this volume is entitled: *Zur neueren Erziehungsgeschichte. Von dem Herausgeber.* pp. 129–167. Pages 152–167 deal with Kant.)

1742) *Seiler, Ge. Fr.: Ueber die göttlichen Offenbarungen, vornehmlich die, welche Jesus und seine Gesandten empfangen haben.* 8vo. Erlangen. Bibelanstalt. Part i. 1796. pp. 402. Part ii. 1797. pp. 411. (One of the principal orthodox works on revelation published in the last decade of the eighteenth century. Seiler's aim is to prove that extraordinary divine revelations are not only *logically* and *really*, but also *morally* possible; that they are *cognizable* by certain criteria, and *demonstrable* by irrefutable arguments; and, lastly, that they are shown us *in their true form* in the biblical books. In tones of temperate polemic the author reviews the works of Kant's school that deal with these questions [Fichte, Krug, etc.]. His principal objection to them all is that they have only attempted to get to some conclusion as regards the concept and possibility of revelation by the aid of *reason*, and that they have reached wrong results, which tell against the belief in revelation, by the wrong application of their philosophical principles. In contradistinction to the Kantians, Seiler relies particularly upon experience; but connects with the historical proof a moral one, purporting to be reconcilable with the principles of the critical philosophy. It is the final aim of God to hasten among mankind the advent of the greatest possible morality and the greatest possible happiness. The inevitably necessary means to this end are furnished by extraordinary revelations and their preservation in genuine written records. Within certain limits Seiler does not deny a certain justification to Kant's moral exegesis. He also admits a perfectibility of the Christian religion, not, it is true, as regards contents, but still as regards form and subjective appreciation and assimilation of the contents.)

1743) *Sekten, Ueber —— und Sektirerey.* In the: *Deutsche Monatsschrift.* 1796. Vol. III. September. pp. 54–62. (A warning against the intolerance of the school of Kant. This is not mentioned by name; but the references to it are easily verifiable.)

1744) *Sesostris, Pharao von Mizraim. Eine Geschichte der Urwelt* (by *Jh. Cph. Röhling*). 8vo. Bremen. Wilmans. Part i. 1796. pp. 466, with sixteen pages of notes. Part ii. 1797. pp. 512, with thirty-one pages of notes. Part iii and last. 1798. pp. 458, with thirty-four pages of notes. (A paedagogical novel, which has for its object the demonstration of the way in which a prince should be educated. The poor boys must also study

Kant's philosophy, the outlines of which — with all its difficult terminology — they find hewn in stone, so and so many thousand years B.C.)

1745) *Simonis, Fr.: Blicke in Walhalla, oder: Ueber den Glauben an Unsterblichkeit.* 8vo. Jena. Göpfert. pp. 115. (The examination made by the critical philosophy into the question of immortality is reproduced in an easy, popular style. Here and there occur timid beginnings of a criticism of Kant's thoughts, and of their derivation and exposition.)

1745*a*) *Snell, Chr. Wlh.:* cf. no. 847.

1745*b–d*) *Snell, Fr. Wlh. Dn.:* cf. nos. 734*e*, 734*h*, 734*l*.

1746) *Snell, Jh. Pt.: Sophokles, oder die wichtigste und begreiflichste Vorstellungsart eines vernunftmässigen Moralsystems. Meinen Söhnen gewidmet.* 8vo. Bremen. Willmans. pp. vi, 63. (The author is the father of the Snells mentioned above, and of the Snell of no. 1746*a*; as well as of *C. Ph. Mch.* [no. 1122] and *Jh. Pt. Ldw.* [nos. 1123 ff.]. He is an empiricist, and defends the ethical system of eudaemonism with its principle of universal happiness against Kant. At the same time he is so far infected by the Kantian moral philosophy represented by his sons, that he seeks for supreme formulae, first principles, etc., and phrases them on the pattern of the Kantian, — very greatly to the disadvantaging of his case. Thus, his supreme law becomes this: "Thue das, wozu du nach richtiger Einsicht überwiegende Beweggründe hast"; which is just as contentless as Kant's categorical imperative.)

1746*a*) *Snell, Ldw. Imm.:* cf. no. 1217.

1747) *Sömmerings, Ueber —— Entdeckungen das Organ der Seele betreffend.* In the: *Journal der Erfindungen, Theorien und Widersprüche in der Natur- und Arzneiwissenschaft.* Part xviii. pp. 1–58. (Directed against Sömmering, and also against Kant [no. 89], whose remarks the author regards as the expression of a merely transient idea, altogether unfounded on fact. — Same place. pp. 58–70.)

1748) *Spiegel, L.: Vorläufige Bemerkungen über die Streitigkeit: vom Organ der Seele; veranlasst durch Hrn. Hofr. Sömmerings Schrift über diesen Gegenstand.* (Against Sömmering, in favor of Kant, whose hints stand in contradiction to Sömmering's statements, and have not been regarded by Sömmering.)

1749) *Spiering, H. Gli.: Kleine Aufsätze moralisch-philosophischen, und theoretisch-medicinischen Inhalts.* In the: *Neues Magazin für Aerzte.* Vol. XVIII. Part vi. pp. 481–529. Contains: I. *Ueber die Unzulässigkeit einer Auswahl unter klinischen Geschäften, aus moralischen Grundsätzen entwickelt. Auch Entwurf einer Moral für Aerzte.* pp. 485–513. (Brief exposition of the Kantian moral philosophy and moral-theology; application of the former to the particular circumstances of the physician.) III. *Versuch, ob die Medicin Begriffe, und Erkenntnisse a priori habe?* pp. 520–527. (In un-Kantian fashion Spiering adduces vital force — which he regards as a transcendent concept — as an example of aprioristic concepts in medicine. Equally un-Kantian is the fourth essay,

pp. 528, 529 : which postulates a nervous spirit [*Nervengeist*], which cannot be the object of our senses, as the organ of mind.)

1749*a*) *Spinozas Ethik :* cf. no. 879.

1750) *Stände, Was sollen itzt alle —— thun? Allen Ständen ehrfurchtsvoll und brüderlich gewidmet.* (By *L. A. Wöckl.*) 8vo. Sine loco. First volume. 1796. Eight sheets. Second volume. *Von den Ständen insbesondere.* 1796. Seven and a half sheets. (The author adopts the orthodox Roman Catholic standpoint. All classes and professions are to do their part towards the utter annihilation and extirpation of the devil's brood of philosophers, and especially of Kant. They are undermining religion and civil order ; they are to blame for all the mischief that there is, in particular for the French Revolution. The work abounds in vulgar and plebeian invective.)

1750*a*) *Stattler, Bened.:* cf. no. 634.

1750*b*) *Stäudlin, K. Fr.:* cf. no. 1529.

1750*c*) *Stilling, Hnr.:* cf. no. 1169*j*.

1751, 1752; Glo. Chn. Storr.

1751) *Storr, Glo. Chn.: Ueber den Geist des Christentums. Eine historische Untersuchung.* In : *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part i. No. 3. pp. 103–169. (The divine sonship of Christ, with all its supernatural accompaniments, must be made the center and rallying point of Christianity. The essay is full of unholy zeal against those who think differently from its author. — Against it :)

1752) A review, in the : *N. Th. I.* 1798. XI. 6. pp. 545–599.

1753–1755; Süskind — Tieftrunk.

1753) *Süskind, F. G.: Ueber die Möglichkeit der Strafen-Aufhebung oder der Sünden-Vergebung nach Principien der praktischen Vernunft.* In : *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part i. No. 1. pp. 1–67. (It is argued that Kant and Tieftrunk have not been successful in their attempt to solve the problem of the title. Süskind, led by the idea of the *summum bonum*, and consequently following " Principien der reinen Vernunft " [!], sets to work to give his imagination healthful exercise : and, on its return from its excursion, is wrought up to declare the possibility of remission of punishment proven, and to hold such remission justified by reason : while the actuality of it can only be promised by revelation. Tieftrunk defends Kant and himself against Süskind's attacks in no. 1754, in which he further deduces afresh the possibility, actuality and necessity of forgiveness of sins and remission of punishment, in the most diffuse way, from grounds of practical reason. In an appendix he attempts [opposing Jh. F. Flatt : cf. no. 1592] to save the notion of election — though not of *unconditioned* election — on the part of God from objections of the practical reason, by pointing to Kant's doctrine of the reconcilability of freedom and

natural causation, which last God directs for our good, for the realization of the final end of the moral law.)

1754) *Tieftrunk, J. H.: Ist die Sündenvergebung ein Postulat der praktischen Vernunft? beantwortet, nebst einem Anhange über die absolute Erwählung.* In: *K. F. Stäudlins Beiträge* (cf. no. 1568). 1797. Vol. III. No. 3. pp. 112–201. (Süskind defends himself against this attack of Tieftrunk's in no. 1755. At the same time he furnishes a new deduction of his own view.)

1755) *Süskind, F. G.: Noch etwas über die moralische Möglichkeit der Aufhebung verdienter Sündenstrafen, als Nachtrag zu der Abhandlung über diesen Gegenstand im ersten Stück.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part ix. 1803. No. 2. pp. 71–130.

1756) *T.:* pp. 625–648. Review * of Kant's *Fr.* (no. 84).

1756*a*) *Th. A.:* cf. no. 1679.

1757) *Theorie, Kurze —— der Unterrichtskunst nach den Grundsätzen der kritischen Philosophie. Mit steter Rücksicht auf den Gebrauch der Philephebischen Schul-Encyclopädie* (by *K. Ehr. Günther*). Large 8vo. Züllichau. Frommann. pp. xvi, 172. (The supreme principle of paedagogy rests upon Kant's moral principle, and commands that all and every instruction be given with ultimate reference to the following of the precepts of the moral law. In psychology and epistemology also the author proceeds from the Kantian views.)

1758–1762; J. H. Tieftrunk.

1758) *Tieftrunk, J. H.: Ueber Rechte und Staat.* Part i. 8vo. Zerbst. Füchsel. Twenty-one sheets. (The contents consists, besides a lengthy introduction on the supreme principle of all practical, and consequently of all judicial legislation, of natural right, expounded with detailed references to other teachers of the subject. Tieftrunk is throughout very dependent upon Kant's views. This is best shown in no. 1759, a work which was published in place of a continuation of this no. 1758. No. 1758 was almost ready for the press, when the *A. R.* appeared. This work pleased Tieftrunk so much that he resolved to confine his own to a commentary upon it. He reprinted the *A. R.* entire; in his additions, in no way distinguished in type or position from the text proper, he illustrated difficult concepts and passages, by reference to parallel passages from the rest of Kant's writings and by examples of his own; paraphrased the text; and continued investigations which had been merely indicated by Kant. The real reason for this conduct we may take to be, that Tieftrunk was too utterly dependent upon Kant in his whole mode of thinking to have ventured upon any considerable deviation from published and declared views of his master. The purpose of the commentary is fulfilled to but a slight degree: the really most difficult passages being often left wholly unexplained. There is no hint at all of a criticism of Kant's thoughts.)

1759) *Tieftrunk, J. H.: Philosophische Untersuchungen über das Privat- und öffentliche Recht. Zur Erläuterung und Beurtheilung der metaphysischen Anfangsgründe der Rechtslehre von Herrn Professor Immanuel Kant.* Large 8vo. Halle. Renger. Part i. 1797. pp. 518. Part ii. 1798. pp. 658. (The same blind admiration, if anything increased in measure, is to be observed also in the second half of the commentary, which appeared under the following title:)

1760) *Tieftrunk, J. H.: Philosophische Untersuchungen über die Tugendlehre, zur Erläuterung und Beurtheilung der metaphysischen Anfangsgründe der Tugendlehre vom Herrn Professor Kant.* Large 8vo. Halle. Renger. Part i. 1798. pp. xii, 386. Part ii. 1805. pp. xii, 551. (No. 1761 is directed against the Fichtean doctrine that ethics and natural law are originally differentiated by reason, and are entirely opposed to one another. It is an essay, in which Tieftrunk attempts to prove that the concept of right follows from the moral law; and that Fichte confuses this last with the law of virtue [*Sittengesetz* with *Tugendgesetz*].)

1761) *Tieftrunk, J. H.: Ueber das Verhältniss des Sittengesetzes zum Rechtsprincip mit einem Zusatz über die Gründe der Möglichkeit des durch den Tugendbegriff und Rechtsbegriff bestimmten Endzwecks.* In: *K. F. Stäudlins Beiträge*, etc. (cf. no. 1568). 1797. Vol. I. No. 4. pp. 98–136; 136–140. (Tieftrunk concluded his works upon moral philosophy with an ethics, the title of which, unlike those of the others, does not emphasize the dependence of its author upon Kant:)

1762) *Tieftrunk, J. H.: Grundriss der Sittenlehre.* Large 8vo. Halle. 1803. Curt. Vol. I. *Allgemeine Grundlegung zur Sittenlehre und die Tugendlehre.* pp. xvi, 350. Vol. II. *Wissenschaft der äusseren Gesetzgebung, oder die Rechtslehre der Vernunft.* pp. x, 311.

1762*a*) Cf. with *Tieftrunk: 1796* further no. 642.

1763) *Tittman, J. A. H.: Programma: num religio revelata omnibus omnium temporum hominibus accomodata esse possit.* 4to. Leipsic. pp. 26. (Among other things, polemic against the interference of philosophy in theology, against no. 1275, against *Rel.* In that work, Kant has given utterance to thoughts, purporting to be articles of belief of the Protestant church, which perhaps more than half a century ago were impressed upon him in some second-rate boys' school, but which are absolutely out of harmony with the clarified and purified ideas of the enlightened theologians of the end of the century. — Cf. Tittman's *Antikritik*, in answer to Schelling's depreciatory review [in no. 1504. *Nth. Ph. I.* 1797. V. 1. p. 65], in the: *Nth. Ph. I.* 1797. V. 4. *Notizenblatt* no. 3. pp. 33–35. Replied to by *Schelling:* same place. 1797. VI. 1. *Notizenblatt* no. 4. pp. 37–42. — Cf. also a letter of Tittman's to *Fichte*, in: *Jh. Gli. Fichtes Leben und litterarischer Briefwechsel.* Part II. 1831. pp. 404, 405.)

1764) *Trieb, Ueber den eigennützigen und uneigennützigen —— in der menschlichen Natur.* In: *Wagners Beiträge.* Second volume. — Cf.

Erhard: 1794, no. 1156. (The remarks of Kant, Reinhold, K. Chr. Erh. Schmid. and Schiller are brought together.)

1765) *Triebfeder, Ueber die moralische —— im Kantischen System; ein Beytrag zur Kritik der praktischen Vernunft* (by *Pt. Fr. Boost*). 8vo. Frankfort on the Main. Eichenberg. pp. 52. (The original differences of temperament are not in the way of a Théodicée. The employment of moral freedom is similarly possible to all men; and only this employment is moral. Temperamental impulses can only further the interests of morality when they are modified by the one truly moral motive, reverence for the moral law. A man of fortunate temperament performs in all other cases "nicht sittliche" actions; and must be just as carefully on his guard against them as a man of unfortunate temperament is obliged to be against "unsittliche" performances. — The work shows us, to what one-sided consequences the exaggerated rigorism of the Kantian ethics leads, and how necessary it was that some one like Schiller should save the honor of inclination and charm.)

1765*a*) *Unterricht, Ueber den —— der Jugend nach reinen Grundsätzen. Ein Fragment von H—r.* In: *J. Ch. W. Augustis theologische Blätter, oder Nachrichten, Anfragen und Bemerkungen theologischen Inhalts.* Year I. pp. 481–487. (Survey of the literature of the Kantian school utilizable for the instruction of youth.)

1766) *Untersuchungen aus dem Natur-, Staats- und Völkerrechte, mit einer Kritik der neuesten Constitution der französischen Republik.* 8vo. Sine loco. (Leipsic. Schmidt.) pp. 350. (By *J. A. Bergk.*) (According to the *G. g. A.* [1796. III. pp. 1763 ff.], "Rousseauische und Paynische Ideen"; "mit vieler Gewandtheit," but in reality only superficially "auf Kantische Grundsätze gestützt und in Kantische Formen gebracht." Revolutions are permissible, if better forms of government are to be inaugurated by them; because the will of the majority must always determine external rights in society.)

1767, 1768; Jh. Hnr. Varnhagen.

1767) *Varnhagen, Jh. Hnr.: Versuch einer Kritik der wichtigsten physiologischen Grundbegriffe.* Small 8vo. Dortmund. Blothe and Company. pp. 132. (The philosophic substructure of the work is constituted by the Kantian system. The second part: *Ueber Irritabilität und Sensibilität als Lebensprincipien* [pp. 92–132] refers to the controversy between *Metzger* and *Schäffer-Nose* [nos. 1073*a*–1073*d*]. On the main argument, Varnhagen sides with Metzger, though he finds fault with many of the special arguments in the latter's work [no. 1073*b*]. The first part of no. 1767, up to p. 84, is only a translation of a dissertation which had been published as early as 1794, under the title:)

1768) *Varnhagen, Jh. Hnr.: Dissertatio inauguralis philosophico-medica sistens quaestiones quasdam physiologicas.* 4to. Jena. 1794. Goepferdt. pp. 38.

1769) *Venturini, K. H. G.: Geist der kritischen Philosophie, in Beziehung auf Moral und Religion dargestellt.* Two parts. 8vo, Altona. 1796, 1797. Hammerich. pp. xvi, 512 and xxviii, 404. (The first part appeared anonymously.) (In the first part, by far the greater amount of the space occupied is taken up with a verbose and tedious exposition of the *R. V.* The second part is filled by a similar exposition of the *Gr.*, *Pr. V.* and *Rel.* The problems dealt with are, in the second part, often the same as those handled in no. 1234: so that here too we may very reasonably infer that the author was dependent upon notes of Sextro's lectures.)

1769*a*) *Vernunft-Kritik, finale* etc.: cf. no. 389.

1770) *Versuch einer historisch-kritischen Darstellung des bisherigen Einflusses der Kantischen Philosophie auf alle Zweige der wissenschaftlichen und praktischen Theologie.* (By *Chn. Wlh. Flügge.*) 8vo. Hanover. 1796. Helwing. pp. xiv, 352. Second part, or first continuation. 1798. Same place. pp. xxxii, 501. (A very valuable collection of materials, with numerous [and for the most part reliable] literary notices. The contents consists chiefly of summaries of books and reviews of books. It is but rarely that Flügge rises to the height of any original historical and critical exposition. Indeed, it was impossible for him to do so: he stood much too deeply within the current of the development of the views expounded.)

1771) *Versuch einer kurzen historisch-kritischen Uebersicht der Lehren und Meinungen unserer vornehmsten neuen Weltweisen von der Unsterblichkeit der menschlichen Seele.* (By *G. S. Francke.*) Large 8vo. Leipsic and Altona. Kaven. pp. xxiv, 144. (The author sets forth what is true and good in the arguments adduced in modern times for the vivifying of men's hope of immortality. Kant's theory constitutes the acme of development in this connection: but there is much that is true in earlier proofs, — much that has been taken up from them by Kant into his moral-theological proof. As a contribution to the history of philosophy, the work is without value. The appreciation of the particular proofs purports to be given in accordance with the principles of the critical philosophy, but in reality very often departs widely from the Kantian spirit.)

1772) *Versuch eines fasslichen Grundrisses der Rechts- und Pflichtenlehre beym Unterrichte der reifern und gebildetern Jugend in Schulen und bey der häuslichen Erziehung. Von F. G. Maczewski und Glo. Bnj. Jähsche.* 8vo. Königsberg. Nicolovius. pp. 91. (All in accord with Kant's pure moral philosophy. The *Rechtslehre* by Jähsche; the *Pflichtenlehre*, as well as the Introduction, with its development of the pure moral principle, and the *Grundriss der reinen Religionslehre* by Maczewski.)

1773) *Versuch, den Ursprung der Sittenlehre Jesu historisch zu erklären.* In: *Henkes Magazin für Religionsphilosophie* (cf. no. 1232). Vol. V. Part ii. pp. 363–437. (The author is a disciple of the Kantian moral philosophy, — which he often ascribes, in whole or part, to Christ and his forerunners.)

1774–1787; P. Joach. Sgsm. Vogel.

1774) *Vogel, P. Joach. Sgsm.: Aufsätze theologischen Inhalts.* 8vo. Nuremberg and Altdorf. Monath and Kussler. Part i. 1796. pp. xiv, 162. Part ii. 1799. pp. viii, 196. (Criticising Kant's moral-theology, the author attempts to save the doctrine of an objective knowledge of God, and also that of the possibility of a supernatural revelation of the Christian religion, by a combination of the cosmological-physicotheological with the practical proof. — The same fundamental thoughts appear again in the following works of Vogel; first of all in no. 1775, on the occasion of a review of the *Christliche Moral* of Jh. Wlh. Schmid [no. 616]:)

1775) *Vogel* [*P. Joach. Sgsm.*]*: Ueber den Vortrag der wissenschaftlichen Moral nach den Principien der kritischen Philosophie.* In the: *Neuestes Th. I.* 1798. I. 2. pp. 160–166. (No question can be asked as to the 'why' of the legislation of reason: one must be content with the inexplicable and irresolvable fact of rational necessity [*Vernunft-Notwendigkeit*]. This is the sole criterion of the truth of any and every rational knowledge: it is in virtue of rational necessity, coöperating with the principle of causation, — a necessary law of thought, — that we have assurance of the existence of sensible objects, as well as of the objective being of God, outside of and beyond our idea, and of a supernatural revelation. — With the second volume of the *Neuestes Th. I.* began a series of essays, in which Vogel contrasted his own views upon religion and moral philosophy with those of the critical philosophy. He aimed by their means at laying the necessary foundation for the reviews appearing in the journal of books, etc., written from the critical standpoint.)

1776) *Gabler, Jh. Ph.* (These essays were introduced to the public by Jh. Ph. Gabler himself, in a prefatory note to the second volume of the *Neuestes Th. I.* [1799. Part i. pp. 1–18]. Gabler places himself unreservedly upon Vogel's side; upon the side of realism, which aims to restore the theoretical reason to her original rights. The point at issue in the dispute between realism and idealism is, according to Gabler, the preservation or the total annihilation of theology.)

1777) *Vogel* [*P. Joach. Sgsm.*]*: Theoretisch-praktischer Beweis des objectiven Daseyns Gottes.* In the: *Neuestes Th. I.* Vol. II. 1799. Part i. pp. 19–34. (Reprinted in *Bellermann*, 1804, no. 2703.)

1778) *Vogel* [*P. Joach. Sgsm.*]*: Vergleichung des theoretisch-praktischen Beweises des objektiven Daseyns Gottes* (*St. 1. S. 19–34*) *mit den Principien der kritischen Philosophie.* Same place. Part ii. pp. 109–154. (A thorough-going refutation of no. 1777 is the following no. 1779:)

1779) *Ritter: Streit des Idealismus und Realismus in der Theologie.* In the: *Nth. Ph. I.* Vol. X. 1800. Part iii. pp. 213–245. (pp. 245–260:

note in conclusion by the editors. — Against this, again, appeared in the: *Neuestes Th. I.* [1800. Vol. V. Part i.] two articles; viz.:]

1780) *Gabler*, [*Jh. Ph.*]: *Vorbericht.* pp. 1–16. (Directly against the *Schlussanmerkung der Herausgeber* in the *Nth. Ph. I.* In contents, similar to no. 1776.)

1781) *Vogel* [*P. Joach. Sgsm.*]: *Bestätigung des theoretisch-praktischen Beweises vom objektiven Daseyn Gottes.* pp. 17–54. (An unsuccessful attempt to repel Ritter's attacks. — There followed, in the third and fourth parts [pp. 217–240; 366–392] a criticism of the works upon atheism, written from Vogel's ordinary standpoint:)

1782) *Vogel* [*P. Joach. Sgsm.*]: *Schriften für und wider die Fichtesche Gotteslehre.* pp. 217–222 also under the title: *Ueber die verschiedenen möglichen Gesichtspunkte des* Für *und* Wider *bei der Fichteschen Gotteslehre. Ein Prolog von Dr. Vogel.* (Against this, again:)

1782*a*) *Ritter: Ueber das wechselseitige Verhältniss der Theologie zur Philosophie und der Philosophie zur Theologie.* In the: *Theologische Monatsschrift für das Jahr 1802. Herausgegeben von Jh. Chn. Wlh. Augusti.* Vol. II. Part ii. No. 2. (Vogel summarized his theoretical views in the following no.:)

1783) *Vogel, P. Joach. Sgsm.: Ideen zu einer Metaphysik des Menschenverstandes.* 8vo. Nuremberg. Felssecker. Part i. 1801. pp. xiv, 384. (A synopsis of this work is published in *Bellermann*, 1804, no. 2703. No Part ii appeared. Part i contains a refutation of the theoretical philosophy of Kant and Fichte. Vogel puts anything and everything to the test; but does not bring forward any counter-arguments that had not been frequently said, and better said, before him. Here again, Vogel — confessedly influenced by Jacobi — appeals to the "Urausspruche" or "Machtspruche" of the "substantiven" [that is, disturbed in its original activity by no sort or kind of reflection] understanding of mankind. This understanding, which is also entitled "substantive Vernunft," enables us to form judgments, which can lay claim to universal acceptance. The justifiability of this claim could only be demonstrated by a complete induction. But, since this induction is impossible, that justifiability is to be believed. Now, whatever in the writings of Kant and Fichte is in harmony with these universally valid utterances — utterances disturbed by no knowledge of concrete things, that is by no reflection — of the understanding of mankind [for which last word 'Vogel' should be more properly read], is genuine philosophy: whatever is not, is worthless, and to be discarded. — Kant and Vogel stand in a much closer relation in their practical than in their theoretical philosophy; as is shown by the following nos. 1784 and 1785.)

1784) *Vogel* [*P. Joach. Sgsm.*]: *Ueber die höchsten Prinzipien der Moral.* In the: *Neuestes Th. I.* Vol. IX. (Also under the title: *Journal für theologische Literatur.* Vol. III.) Part v. 1802. pp. 475–506.

1785) *Vogel* [*P. Joach. Sgsm.*]: *Lehrbuch der christlichen Moral zu akademischen Vorlesungen.* 8vo. Nuremberg and Altdorf. 1803. Monath

and Kussler. pp. xxiv, 456. ("Die theologische Vernunftmoral kann zu ihrer Begründung der Principien der reinen Vernunftmoral durchaus nicht entbehren. Wohl aber kann sie [on the basis of the original, necessary utterances of the human understanding] das Dasein und die Eigenschaften Gottes als bekannt voraussetzen, also die Sittengebote als Gebote Gottes betrachten" [pp. 7, 8]. Theological ethics, that is to say, combines, in Vogel's view, philosophical principles with biblical ethics. Vogel recognizes the formulae given by Kant for the supreme moral law, though it is only to a limited extent. They are for him not *Gesetzgebungsprincipien;* that is, they do not explain *why* reason [or God] has laid down just *these* laws and no others. Such principles of legislation can be furnished neither by the pure rational ethics nor by a theological ethics. But two of the Kantian formulae are *Erkennungsprincipien;* that is, they are criteria for the discrimination of the commands of the universal, infallible reason from the precepts of the individual and fallible. Kant's formulae require that the maxims of our actions conform to universal laws or laws of nature. Now it is true that bad maxims can be universalized into laws of nature, without there being any contradiction involved in the process. The Kantian formulae of themselves, therefore, still furnish no sufficient criterion: this is to be found rather in the last resort in the feeling of necessitation which accompanies all the original utterances of the human understanding, and which constrains us to regard a particular maxim as one that falls under the Kantian formulae. To bring the highest systematic unity into ethics, and to convince himself of the completeness of his tale of moral injunctions, Vogel assumes a highest moral principle, from which he derives all the others. It runs as follows: "Achte die Vernunft," and is declared to be identical with Kant's third formula, which enjoins the consideration of every rational being as an end and not as a means. — We are bound to be obedient to the commands of reason, in Vogel's opinion, simply *because* they are the commands of reason. But at the same time, one cannot require of man, as a rational-sensuous being, that his will shall be determined by the principle of duty [boundenness] without any coöperation on the part of a feeling [more exactly, of the rational, and, in the second place, of the rational-sensuous feelings; to the exclusion of the merely sensuous]. — Kant's "transcendentaler Indeterminismus" is opposed by Vogel with an empirical indeterminism, based upon experience and the original utterances of the human understanding. Man in his freedom has the faculty of forming his volitional resolutions at his own will and pleasure, in accordance either with the requirements of sensibility or the commands of reason; and the power of self-determination by arguments known for what they are, the weaker or the stronger. This indeterminism, in Vogel's view, limits the universality of the law of causation, which is guaranteed by an original-utterance of the human understanding. But by means of the feeling of necessity which accompanies it [the *Freiheitsgefühl*] we recognize the limitation so imposed, he urges, as equally original, with the limited original-utterance [universality

of the law of causation] itself! Nowhere do we see more plainly than in these statements the insufficiency, dilettantism and inconsequence of Vogel's philosophy of the "Urausspruche." They can demonstrate the truth of the most absurd and random thesis imaginable. The 'necessity' is very frequently purely individual; the consequent determinist knows nothing of a feeling of necessity which guarantees and demands the limitation of the law of causation. — In his doctrine of the *summum bonum* and of the postulates of the practical reason Vogel diverges from Kant more in the letter than in the spirit of his teaching. Only, of course, he sets up alongside of the practical proof of the existence of God his own supplementary theoretical demonstration. In agreement with this, the practical proof is regarded as merely guaranteeing the continuance of our personality, not its *immortality*. The latter can only be demonstrated theoretically, by way of the existence of God. — Kant's doctrine of radical evil is accepted by Vogel. But Vogel does not, like his master, regard the reason of the propensity to evil as undiscoverable: he discovers it in the early development of the desires of sense. At the same time, although the propensity in question is to a certain extent insuperable, man is wholly and fully responsible for the evil that is in him. — The following no. 1786 is a summary of no. 1785, with some additions, revisions and more exact definitions.)

1786) *Vogel, P. Joach. Sgsm.: Compendium der christlichen Moral, zu akademischen Vorlesungen.* 8vo. Nuremberg and Altdorf. 1805. Monath and Kussler. pp. 296. Second edition. 1824.

1787) *Vogel, P. Joach. Sgsm.: Glaube und Hoffnung. In Briefen an Selmar* [6] *und Elisa* [11]. Small 8vo. Nuremberg and Sulzbach. 1806. Seidel. pp. viii, 228. Also under the title: (1) *Ueber die letzten Gründe des menschlichen und des christlichen Glaubens. Briefe an Selmar.* pp. 110. (2) *Ueber die Hoffnung des Wiedersehens. Briefe an Elisa.* pp. 118. (As always, Vogel endeavors to furnish proofs of the possibility of direct interferences in the course of events by the deity, of a supernatural revelation, of the divine origin of Christianity, of immortality, of reunion after death, etc., by drawing upon the feeling of necessity. As regards the two last points, he makes an overt attack upon *Münch*, 1798.)

1788–1790; Jh. Adm. Völlinger.

1788) *Völlinger, Jh. Adm.: Grundriss einer allgemeinen kritisch-philosophischen Wirthschaftslehre.* 8vo. Heidelberg. Pfähler.

1789) *Völlinger, Jh. Adm.: System einer angewandten Wirthschaftslehre überhaupt, und insbesondere angewandt auf Staatswissenschaft.* 8vo. Heidelberg. 1797. Pfähler. pp. x, 584.

1790) *Völlinger, Jh. Adm.: Lehrgebäude über Geld-, Bank- und Wechselwesen.* 8vo. Heidelberg. 1798. Pfähler. pp. xvi, 400. (All previous systems of economics are declared to be imperfect, unreliable and badly arranged, — none of them having been modeled upon the Kantian phi-

losophy. Völlinger steps in to remedy this state of things, by deducing the entire contents of his economic system from the ontological concept "ich bin mir etwas bewusst" [which is Reinholdian, of course, but absolutely un-Kantian]; by explicating notions, held hitherto to be hardly intelligible, by a toilsome resolution of them into their professed elements, with subtleties and word-jugglcries innumerable; by playing upon the table of categories; and by other similar absurdities. It needs not be stated that the science is only harmed by such a treatment.)

1791) *Vorlesungen des Raths Bouterweck, über Kantische Philosophie.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks.* 1796. Vol. I. June. pp. 536–539. (Eulogy of Bouterweck's lectures in Darmstadt.)

1792) *Vorlesungen über die Kantische Philosophie auf der Universität Fulda.* In the: *N. A. D. B.* 26. *I. B.* p. 296. (*Placd. Dickert's* lectures upon the Kantian philosophy are forbidden on the ground of danger to the common weal. Later he is allowed to deliver the lectures in question, in connection with a text-book of his own composition, which he is to prepare and publish.)

1793) *Voss, Chn. Dn.: Ein Fragment aus Kant: Zum ewigen Frieden.* In: *Auserlesene Bibliothek der allgemeinen Staatswissenschaft*, etc., *herausgegeben von Voss.* Vol. II. Part i. (Voss prefixes two preliminary articles to those of Kant.)

1794) *W.* I. pp. 3–8. Review * of Kant's *Fr.* (no. 84).

1795) *W.* I. pp. 181, 182. Review of Kant's earlier writings (no. 10).

1795*a*) *Weber, Jos.:* cf. no. 889.

1796) *Weiss, Chr.: De cultu divino interno et externo recte judicando. Disputatio philosophica.* 4to. Leipsic. pp. 41. (Investigations into natural theology, and inner and ceremonial reverence for the deity; written under the influence of the Kantian moral-theology.)

1797) *Wesen, Ich bin ein moralisches* ——. In: *Deutschland.* Berlin. Unger. Part vi. (Proof from the consciousness of obligation, in popular language.)

1798) *Wichtigkeit, Ueber die* —— *des Studiums der kritischen Philosophie.* In the: *Litterarisches Magazin für Katholiken und deren Freunde.* 8vo. Coburg. Ahl. Vol. II. Part i. 1796. Part ii. 1797. Part iii. 1798.

1798*a*) *Wildt, Jh. Chn. Dn.:* cf. no. 1547.

1798*b*) *Wöckl, L. A.:* cf. no. 1750.

1798*c*) *Würde, Ueber die sittliche* —— *der Religion. Eine erläuternde Darstellung von Kants philosophischer Religionslehre.* Large 8vo. Leipsic. Supprian. pp. x, 178. (A brief and accurate exposition of *Rel.* The discussions are worthless.)

1799) *Ziegler, Wrn. K. Ldw.: Erläuterung der schwierigen Stelle Joh. 8, 12–59, nebst einigen Bemerkungen über die Kantische moralische Auslegungsmethode der Bibel.* In: *Henkens Magazin* (cf. no. 1232). Vol. V. Part ii. pp. 227–290. (Against Kant's method. This ends in a pious deception, and must therefore be rejected. That alone in the Bible is

directly revealed which can be subsumed to the category of morality: it is matter for belief, if it is incomprehensible by the reason. All the remaining contents of the Bible is personal, local, and appropriate only to the period of time at which it was written.)

1800, 1801; Jh. Frd. Zöllner.

1800) *Zöllner, Jh. Frdr.: Ueber den Versuch einer Theodicee.* (*Gelesen in der königl. Akademie der Wissenschaften, am 10ten November 1791.*) In the: *Sammlung der deutschen Abhandlungen, welche in der königlichen Akademie der Wissenschaften zu Berlin vorgelesen worden in den Jahren 1790 und 1791.* Large 4to. Berlin. 1796. Decker. *Abtheilung: Philosophie.* pp. 101–110. (In spite of Kant's no. 73, Zöllner regards a Théodicée as possible and extremely desirable. It can be a matter of indifference neither to our reason nor to our heart, whether the conviction of the existence of a moral government of the universe, obtained by demonstration, be confirmed or opposed by experience. — Zöllner then proceeds in no. 1801 to prove by illustrations that Kant's assertion in no. 73 — 'no man of sound understanding would desire to play through the comedy of his life for a second time' — is incorrect; and that therefore a preponderance of the good in life is quite within the bounds of possibility:)

1801) *Zöllner, Jh. Frdr.: Giebt es im menschlichen Leben ein Uebergewicht des Guten oder des Bösen?* (*Gelesen am 26ten Februar 1795.*) In the: *Sammlung der deutschen Abhandlungen, welche in der königlichen Akademie der Wissenschaften zu Berlin vorgelesen worden in den Jahren 1792–1797.* (Cf. no. 1800.) Large 4to. Berlin. 1799. Decker. *Abtheilung: Philosophie.* pp. 72–82.

1801*a*, *b*) *Zwanziger, Jh. Chr.:* cf. nos. 85, 1021.

1797.

1801*c*) *Abicht, J. H.:* cf. no. 430.

1802) *Albanus, Ag.: Ueber pädagogische Strafen und Belohnungen.* 8vo. Riga. Müller. With Breitkopf, in commission. pp. 206. (The work had previously appeared, in part, in the form of school programmes: but was little known. Though certainly influenced by Kant, it is free from all the weaknesses of other similar books, — from the constraint of the system, from exaggerated deference to the categories, etc. It is a really popular work, whose aim is to teach the teacher how to educate to moral autonomy, — and which accordingly looks on the educator only as the representative of the child to the child himself, who is as yet incapable of self-education. By means of the educator is to be done, vicariously, that which is necessary to the child for him to attain to his human vocation, and which would be done by the child himself if he were capable of doing it.)

1803) *A. L. Z.:* II. pp. 529–544. Review * of *A. R.*

1804–1813; Cp. Fr. Ammon.

1804) *Ammon, Cp. Fr.: Entwurf einer wissenschaftlich-praktischen Theologie, nach Grundsätzen des Christenthums und der Vernunft.* Large 8vo. Göttingen. Vandenhoeck and Ruprecht. pp. xxx, 324; index of 10 pp. (The old dogmatism in new raiment, — worked out from the standpoint of the Kantian moral-theology. First of all, a historical exposition of the teachings of the Bible; then, philosophical reflections on their practical value. Miracles, prophecies and revelation are taken by Ammon under his protection. Following Fichte [no. 949], he sets out by positing the need of mankind for a revelation. He then points to the utterances of Christ: and notices — perfectly rightly, from the standpoint of the upholder of a revealed religion — the experience, which every good man may have, that a lifting-up of our hearts into a moral world, and an influencing of them by God, are possible: facts which the experiencer cannot, perhaps, understand, but which are not on that account illusory. — It was objected to these theories, in particular, that they misused the law of causation and were not very far removed from mysticism: *e.g.*, in the review by :)

1805) *Jakob:* in the *I. A.* 1797. pp. 103–115. (Ammon defends himself against these attacks in the following no. :)

1806) *Ammon, Cp. Fr.: Von dem Ursprunge und der Beschaffenheit einer unmittelbaren göttlichen Offenbarung. Als Ankündigung der zweyten Vertheilung des neuen homiletischen Preises für das Jahr 1797.* 4to. Göttingen. 1797. Dieterich. pp. 32. (Nos. 1807, 1809 and 1810 are also directed against Ammon's theory of miracles and revelation.)

1807) *Glauben, Was ist von dem —— der Menschen an Wunder überhaupt, und eine übernatürliche Offenbarung insbesondere zu halten? Mit Rücksicht auf Herrn Dr. Ammons neue Offenbarungstheorie.* In: *Henkes Neues Magazin.* Vol. I. 1798. pp. 453–471. Reprinted in summary, in: *Augustis Neue Theologische Blätter.* Vol. I. Part i. 1798. pp. 83–88. (The concept of a miracle stands in contradiction to the necessary laws of our faculty of knowledge: and belief in miracles is very detrimental to the free moral perfecting of mankind.)

1808) Against no. 1807, again, appeared *Hünerwadel: Apologie des Wunder- und Offenbarungsglaubens, gegen die Abhandlung eines ungenannten Verfassers in Henkes Neuem Magazin für Religionsphilosophie und Exegese. I. Band, St. iii, S. 453 ff.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part viii. No. 5. 1802. pp. 140–206.

1809) *Nth. Ph. I.:* VI. 4. 1797. pp. 379–400. An exceedingly bitter and depreciatory review of no. 1806.

1810) *Vorstellung, Die neueste —— von dem Ursprunge und der Beschaffenheit einer unmittelbaren göttlichen Offenbarung.* In: *Augustis Theologische Blätter.* Second year. 1797. No. 12. pp. 177–186. (In nos. 1811 and 1812 Ammon published a further explication and defense of his own views.)

1811) *Ammon, Cp. Fr.: De notione miraculi. Pars posterior.* 4to. Göttingen. 1797. pp. 16. Christmas programme. Reprinted in: *Ammon, Nova opuscula theologica.* Small 8vo. Göttingen. 1803. Dieterich. *Commentatio IX.* pp. 167–176. (The first part, which appeared in 1795, does not fall to be considered here. It deals, for the most part, with the various definitions of the word 'miracle.')

1812) *Ammon, Cp. Fr.: Abhandlungen zur Erläuterung seiner wissenschaftlich-praktischen Theologie.* 8vo. Göttingen. Vandenhoeck and Ruprecht. Vol. I. Part i. *Von der Offenbarung.* 1798. pp. xvi, 146. Part ii. *Von den Wundern.* 1799. pp. 147–265. (Quite different is the view of Ammon in no. 1813, and his later dogmatic works. The change, of course, is due to the change in his opinions which we have already noticed in nos. 1248 and 1254.)

1813) *Ammon, Cp. Fr.: Summa theologiae Christianae.* 8vo. Göttingen. 1803. Dieterich. Twenty sheets. Editio II. Large 8vo. Erlangen. 1808. Heyder. Editio III, castigata et aucta. Large 8vo. Leipsic. 1816. Hartknoch. pp. xxxii, 327. Editio IV. Same place. 1830. (Here he has, it is true, "in *negativer* Rücksicht die Kantische Philosophie zur Berichtigung falscher Vorstellungen und zur Mässigung des die Wahrheit, soweit sie von dem menschlichen Verstande aufgefasst werden kann, so gern überschreitenden Dogmatismus noch fleissig benutzt," but he doubts "ob von dieser Philosophie in *positiver* Beziehung viel Gutes für die Theologie zu erwarten stehe," and considers "den Supranaturalismus des Evangeliums gar wohl mit der Wissenschaft vereinbar, sobald er nur rationalistisch aufgefasst und systematisch dargestellt wird." — *Ammon*, in the: *G. g. A.* 1803. I. pp. 203, 204.)

1813*a*, *b*) *Andre, K. Chn.:* cf. nos. 1916 and 1952.

1814) *Anwendung, Ueber die —— der kritischen Moralphilosophie auf populäre Vorträge, von P.* [*Pischon?*]. In the: *Homiletisch-kritische Blätter für Candidaten des Predigtamts und angehende Prediger.* Part vii. pp. 256–281. (Good advice as regards a limited application of the critical moral philosophy.)

1815) *Apologie der Versuche, durch Elementar-Philosophie und Wissenschaftslehre die kritische Philosophie zur Wissenschaft* κατ' ἐξοχήν *zu erheben.* In the: *Nth. Ph. I.* VI. 3. pp. 239–298. (Worthless and breathless defense of Reinhold, Fichte and Schelling against Aenesidemus and the *I. A.*)

1816, 1817; Art, Neue —— literarischer Herausforderung (Schlettweins).

1816) *Art, Neue —— literarischer Herausforderung. Brief des Herrn Regierungsraths Schlettwein an Herrn Professor Kant. Herrn Kant's Erklärung darüber in der Allg. Liter. Zeitung* (cf. no. 93). In the: *Berlinische Blätter.* 1797. Vol. I. September. pp. 321–352. (Kant's *Erklarung* was followed by:)

1817) *Schlettweins, Hrn. —— zweiter Brief an Herrn Kant.* Same place. Vol. II. November. pp. 146–153. (Schlettwein's first challenge is also printed in: No. 13. III. pp. 577–594.)

1818) *Augusti, Jh. Chn. Wlh.: Kurze Uebersicht der neuesten theologischen Literatur in England.* In: *Augustis Theologische Blätter.* No. 17. pp. 257–266. (Kant's philosophy, according to p. 260, has as yet exercised no influence at all upon English theology.)

1819) *Auslegung, Sollte wohl die moralische —— der Bibel den Zweck erreichen, den man bei ihr bezielt?* In the: *Journal für Prediger.* Vol. XXXII. Or: *Neues Journal für Prediger.* Vol. XII. Part iv. *Pastoralconferenz.* No. 1. pp. 372–377. (A strict theory of inspiration forces one to moral exposition: but better than this would be a summary of the Bible, which should contain all that it contains of real moral value.)

1820) *Aussprüche der philosophirenden Vernunft und des reinen Herzens über die der Menschheit wichtigsten Gegenstände, mit besonderer Rücksicht auf die kritische Philosophie, zusammengetragen aus den Schriften älterer und neuerer Denker.* [By *J. Andr. Nevrohr* (?) and *J. H. Wyttenbach.*] Large 8vo. Jena. Voigt. Vol. I. 1797. pp. 272. Vol. II. 1798. pp. 274. Vol. III. Jena. 1799. Hempel. pp. 488; with three sheets of preface, and an index of works. Second edition. 1801, 1808, 1821. (An uncritically collected anthology of moral, religious, political, paedagogical and aesthetic pieces. The writings of the Kantian school are preferred, even when they are only of the second or third rank. In the first volume alone are excerpts from over 130 authors.)

1821) *Auszug aus einem Schreiben aus London vom 17. Februar 1797.* In the: *N. A. D. B.* Vol. XXXI. *I. B.* No. 25. pp. 198–200. (On the fate of the Kantian philosophy in England [*Nitsch:* Translation of *Fr.*], from the anti-Kantian standpoint.)

1821*a*) *Baader, Frz.:* cf. no. 942*c*.

1822–1824, Bahrdt — Teller.

1822) *Bahrdt, K. Fr.: Moral für alle Stände.* Fourth edition. *Mit einer Vorrede, Verbesserungen und Zusätzen von Wlh. Abrh. Teller.* Large 8vo. Berlin. Vieweg. Vol. I. pp. xviii, 294. Vol. II. pp. 362, with index of 4 pp. (Bahrdt himself terms his ethics an "Anweisung zur Glückseligkeit." His precepts often degenerate into mere rules of expediency. Teller attempts to modify this onesidedness of the original. He endeavors to hold to the mean between Kant's formal moral-principle and the material happiness-principle. The former, he says, is only utilizable by purely spiritual [*geistige*] beings. He recognizes Kant's ideal of virtue as such, but thinks that it is only an object to be contemplated, admired and worshipped. In practice, mankind must aim far lower than at this ideal: the door must be opened to eudaemonistic arguments. This weak-kneed ethical system was very rightly criticised in a review in the :)

1823) *Göttingische Bibliothek der neuesten theologischen Litteratur* (edited by *J. F. Schleusner* and *K. F. Stäudlin*). Vol. III. 1797. pp. 805–832. (Teller defended himself against its attacks in the following no.:)

1824) *Teller, Wlh. Abrh.: Ueber den Gebrauch der Glückseligkeitslehre in Predigten und überhaupt in jedem Volks-Unterrichte.* In the: *Neues Magazin für Prediger.* Vol. VII. Part i. 1798. pp. 1–10.

1825) *Bährens: An Herrn Professor Kant in Königsberg.* In: *Der Reichsanzeiger.* Year 1797. Vol. II. No. 152. pp. 1641, 1642. (Adduces two observations, which purport to support the Kantian view that sense-stimuli effect a chemical decomposition of the liquid in the cavities of the brain. — Cf. no. 89.)

1826) *Bardili, C. B.* [it is thus that Bardili also gives his initials, 1802, in his *Philosophische Elementarlehre*, — instead of the: *Chp. Gttfr.*]: *Kürzester Ausdruck für die Principien der menschlichen Erkenntniss.* In the: *I. A.* pp. 753–756. (Even in this brief essay we can catch a glimpse of Bardili's later system of rational realism. In contradistinction to Kant, Bardili regards the assumption of an "objektive Beziehlichkeit" of that "was ausser dem Verstande ist" [that is, in Kantian terminology, of things-in-themselves] as inevitably necessary. He not only credits things-in-themselves with time and space attributes, but requires of them — as a condition of any and every employment of the understanding — that in virtue of the "Natur" of their "Aussereinanderseins" they be "identifikabel," — "[ihrer] Natur nach einstimmig." Kant, of course, made a similar requirement [in the transcendental deduction of the categories in the *R. Va.*; second section, no. 4, pp. 112 ff.] not from the things-in-themselves, but from phenomena. "Der Grund der Möglichkeit der Association des Mannichfaltigen, so fern er im Objecte liegt, heisst die Affinität des Mannichfaltigen." But Kant derives this affinity from the transcendental unity of the original apperception; that is, from the understanding. According to Bardili, it lies on the contrary in the objects themselves, without [*ausserhalb*] the understanding. So that a realism is being opposed to idealism.)

1826*a*) *Bauer, K. Gfr.:* cf. no. 1146.

1826*b*, *c*) *Bauerschubert. Jh.:* cf. nos. 1259, 1261.

1826*d*) *Begehrungsvermögen, Vom ——:* cf. no. 1648.

1826*e*) *Begriff, Noch etwas über den Kantischen —— vom Eyd:* cf. no. 2021.

1827) *Beitrag zur Geschichte der Schicksale der Kantschen Philosophie.* In the: *Allgemeiner Litterarischer Anzeiger.* No. xlix. pp. 519, 520. (Prosecutions of Kantians in Austria: Passau, Fünfkirchen, Pesth.) Same place. No. 8. p. 73. Notes upon the progress of the Kantian philosophy in France.

1828) *Bemerkungen, Einige —— die Beantwortung der Frage betreffend: Wie lässt sich die moralische Freyheit des Menschen mit der göttlichen Weltregierung als vereinbar denken?* By *A. v. K.* In the: *Deutsche Monatsschrift.* 1797. Vol. II. August. pp. 319–324. (Follows

Kant, — or, more accurately, Reinhold, — in its definition of freedom. God limits only the physical freedom of mankind, that is to say, the execution of plans, which make against his government of the universe.)

1828*a*) *Bemerkungen über Kants Begriff vom Eyd:* cf no. 2018.

1829) *Bemerkungen und Vorfragen, die moralische Auslegung der Bibel betreffend, veranlasst durch eine Recension in den philosophischen Annalen.* (Cf. no. 1445.) In the: *Beyträge zur Verbesserung des Kirchen- und Schulwesens in protestantischen Ländern. Herausgegeben von Dtr. Boysen und Jasper Boysen.* Large 8vo. Altona. Hammerich. Vol. I. Part ii. No. 7. pp. 271–298. (Against Kant's moral exegesis.)

1830–1831b; Jh. Gfr. Imm. Berger.

1830) *Berger, Jh. Gfr. Imm.: Versuch einer moralischen Einleitung in das Neue Testament für Religionslehrer und denkende Christen.* Large 8vo. Lemgo. Meyer. Part i. 1797. pp. 310. Part ii. 1797. pp. xxxii, 396. Part iii. 1798. pp. xvi, 494. Part iv. 1800. pp. 48 and 310. The fourth part also under the special title: *Die Sittenlehre des neuen Testaments in einer systematischen Uebersicht zum wissenschaftlichen und praktischen Gebrauch dargestellt.* (The somewhat obscure title covers a historico-critical exposition of the moral doctrinal concepts of the New Testament, arranged in the order of writers, and appraised in terms of the principles of the critical ethics. Berger maintains that there is very considerable agreement between this and the New Testament, — an agreement that requires no forced interpretation to secure its recognition. He declares that he is opposed to the endeavor to discover a supreme moral principle in the New Testament; and keeps himself freer from the reading of Kantian doctrines into the Bible than do most of the other disciples of Kant. He uses the Kantian moral philosophy — which in his opinion is the most correct and purest development of the legislation of reason — in order to discover what is really moral in the New Testament. A revelation, he thinks, can only contain a moral religion, — no other: that is to say, a religion, which while it needs not contain an ethics, still is founded upon an ethics, and promotes this among its adherents. That such a standpoint cannot be without influence upon exegesis, is evident: and that it has left comparatively few and slight traces, is a result of Berger's not investigating the documents of revelation in general, but only their moral doctrines. — We see the waning of the Kantian influence as early as the third volume of no. 1830. Berger deserts him and Fichte altogether in no. 1831; in the second volume of which he not only differs from both on points of detail [allows lies of necessity, for instance], but overtly opposes any moral system that is built up upon simply formal principles. Kant, he says, has laid down assertory propositions and dictatorial sentences, instead of getting systematic deductions. And Fichte is still more roughly handled.)

1831) *Berger, Jh. Gfr. Imm.: Praktische Einleitung ins Alte Testament.* Large 8vo. Leipsic. Crusius. Part i. *Die fünf Bücher Mosis.* 1799. pp. lxi, 416. Part ii. *Die historischen Bücher.* 1800. pp. xxvi, 538. The third and fourth parts, continued by J. Chr. W. Augusti, do not further concern this Bibliography.

1831*a*, *b*) With *Berger, 1797* cf. also nos. 1568, 1569.

1832–1834; Jh. Ad. Bergk.

1832) *Bergk, Jh. Adm.: Briefe über Kants metaphysische Anfangsgründe der Rechtslehre, enthaltend Erläuterungen, Prüfung und Einwürfe.* Large 8vo. Gera and Leipsic. Heinsius. pp. xvi, 248. (Bergk is in agreement with Kant upon most points, and very clearly indicates the gain which in his opinion has accrued to the science of right by the *A. R.* The Kantian influence is also distinctly traceable in nos. 1833 and 1834. In the former work, Bergk expounds in brief [in addition to what is indicated by the title] the laws of human thought, knowledge and action; and gives a survey of the duties and rights of man.)

1833) *Bergk, Jh. Ad.: Die Theorie der Gesetzgebung.* Large 8vo. Meissen. 1802. Erbstein. pp. xx, 366.

1834) *Bergk, Jh. Ad.: Die Philosophie des peinlichen Rechts.* Large 8vo. Meissen. 1802. Erbstein. pp. xvi, 380.

1835) *Berichtigung der Urtheile des Publikums über Kant und seine Philosophie, von keinem Zunftgelehrten und Sectenphilosophen, sondern von einem blossen Menschen!* (By *J. G. Heynig.*) 8vo. Cologne on the Rhine. Hammer. pp. 316. (Against all sectarianism in philosophy. Philosophy must be universally intelligible, and applicable to the common life; and must aim at the amelioration of the condition of mankind. Mere speculation is to be rejected. Philosophy only deals with this present life, and can therefore come to no decision about God and immortality. A polemic against Kant's distinction between analytic and synthetic judgments.)

1835*a*) *Bernhardi, Ambr. Bethm.:* cf. no. 1572.

1836) *Beweis, Demonstrativer —— dass Kant kein Kantianer ist.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks.* Vol. II. August. pp. 156–166. (A richly merited and not at all dull satire upon the mere parrots in the Kantian school.)

1837) *Bibliothek, Allgemeine juristische ——.* Vol. III. pp. 145–168. Review * of the *A. R.*

1837*a*, *b*) *Bibliothek, Compendiöse —— der gemeinnützigsten Kenntnisse für alle Stände.* Alternative titles: *Der Philosoph* and *Der Künstler.* (Edited by *K. Chn. Andre.*) Cf. nos. 1916 and 1952.

1837*c*) *Bibliothek, Göttingische —— der theologischen Litteratur.* Cf. no. 1823.

1838) *Boost, Pt. Fr.: Untersuchung der Resultate der dogmatischen und skeptischen Kritik, über das Daseyn der Dinge, nebst einem Anhange über Glauben und Wissen.* 8vo. Frankfort on the Main. Eichenberg. pp. xiii, 150. (The dogmatic criticism of Kant, and the skepticism of Platner are both only explicable on the assumption of the existence and knowableness of things-in-themselves: and only on that assumption can they be declared innocent of self-contradictions. As a matter of fact, in his *R.V.* Kant applies several of the categories to things-in-themselves.)

1839–1841; Bouterwek.

1839) *Bouterwek, Fr.: Grundriss akademischer Vorlesungen über die Aesthetik.* 8vo. Göttingen. 1797. Dieterich. pp. 23.

1840) *Bouterwek, Fr.: Abriss akademischer Vorlesungen über die Rechtsphilosophie.* 8vo. Göttingen. 1798. Dieterich. pp. 36. (In laying the foundations of a philosophy of right, one must keep clear of all formulae borrowed from the transcendental philosophy, and of any confusion with moral philosophy. — A detailed polemic against the *A. R.*, which, in Bouterwek's opinion, is the work of Kant which is most inferior of all to the *R.V.*)

1841) *Bouterwek, Fr.: Abriss seiner akademischen Vorlesungen, zum Gebrauche seiner Zuhörer.* 8vo. Göttingen. 1798. Dieterich. pp. xx, 124. (Contains, in addition to a reprint of the synopses of the philosophy of right and aesthetics, a logic, a transcendental philosophy, and a general practical philosophy. These 'synopses' are no more than detailed and systematic indices to Bouterwek's lectures. The latter, with the exception of those upon the philosophy of right, follow in general principle the doctrines of the Kantian philosophy, — although according to the preface of no. 1841 Bouterwek regards Kant as requiring revision and correction upon many points, and although he acknowledges in particular that his view of Idealism differs from that of his master. There is no discussion of any new views of his own in the synopses; because he did not think it right to introduce such questions into the lecture-room.)

1842) *Boysen, Jasper: Abriss der christlichen Glaubens- und Sittenlehre nach reinen Grundsätzen. Mit Hinweisung auf den Schleswig-Holsteinischen Landeskatechismus, und auf das Schleswig-Holsteinische allgemeine Gesangbuch: zunächst für seine Konfirmanden entworfen.* 8vo. Altona. Hammerich. pp. 142. (Influenced throughout by the Kantian moral-theology and moral philosophy.)

1843) *Boysen, Jasper: Fordert der christliche Religionslehrer nicht zu viel, wenn er seinen Zuhörern reine uneigennützige Tugend zur Pflicht macht?* In the: *Beyträge zur Verbesserung des Kirchen- und Schulwesens in protestantischen Ländern. Herausgegeben von Dtr. Boysen und Jasper Boysen.* (Cf. no. 1829.) Vol. I. Part ii. No. 6. pp. 254–270. (The question is answered in the negative, in accordance with the Kantian

moral philosophy : but at the same time the preacher is allowed, for the sake of the weaker brethren, to make use of the customary moral motives, which belong to the happiness-principle ethics. In the first article of the first Part [pp. 1–16 ; *Einleitung zu dieser Zeitschrift*] Boysen and his co-editor had spoken of Kant in eulogistic terms. Kant, according to p. 8, had "eine Bahn gebrochen, die, wenn sie mit eignem sorgfältigen Nachdenken verfolgt wird, auch vorzüglich zu der reinsten und wohlthätigsten moralischen und religiösen Aufklärung, zu der richtigsten Einsicht in die Würde und Bestimmung der Menschheit, in den hohen unbedingten Werth der Moralität, in die Notwendigkeit und Heiligkeit, in das Wesen und die Wirksamkeit der Religion überhaupt, und besonders auch in die Vortrefflichkeit der christlichen Religion, wie sie aus dem reinen Geiste ihres erhabenen Stifters floss, hinleitet.")

1843*a*) *Breyer, Jh. Fr.:* cf. no. 1574.

1843*b*) *Briefe eines Engländers, etc.:* cf. no. 946.

1843*c*) *Briefe über die allerneueste Guckkastenphilosophie:* cf. no. 1687.

1844) *Cannabich, G. Ch.: Warnung vor einigen Fehlern der Kanzelberedsamkeit, in Rücksicht des gegenwärtigen Zeitalters.* In: *Jh. Chr. Wlh. Augusti's Theologische Blätter* (cf. no. 1900). Year I. No. 29. pp. 449–452. (Among other things, cautions the reader against bringing into the pulpit the Kantian moral-theology, with its difficult technical terminology.)

1845) *Campe, Jh. Hnr.: Musterung der Kantischen Schrift, Zum ewigen Frieden, in Hinsicht auf Reinheit und Richtigkeit der Sprache und Schreibart.* In the: *Beyträge zur weiteren Ausbildung der deutschen Sprache von einer Gesellschaft von Sprachfreunden.* Large 8vo. Brunswick. Schulbuchhandlung. Part ix. (Justifiable complaint of the carelessness and inaccuracy of Kant's linguistic expression ; and of the exaggerated use of new *termini technici* both by Kant himself, and more particularly by his followers.)

1846–1848; Gst. E. Wlh. Dedekind.

1846) *Dedekind, Gst. E. Wlh.: Dokimion, oder praktischer Versuch über ein reales Verhältniss der Geister der Verstorbenen zu den hinterbliebenen Ihrigen.* 8vo. Hanover. 1797. Hahn. Parts i and ii. pp. xvi, 168. (In these two Parts, the author begins by deducing the Kantian moral principle, and attempts to give it a less obscure and complicated, and therefore less disputable, formulation. Then follows a variation of Kant's practical proofs of God [by the aid of theoretical arguments] and immortality, — proofs upon which the writer lays great stress, but which are just as open to objection as, or even more open to objection than, are the Kantian demonstrations. A third Part should have appeared, to show that we "künftig als Naturwesen auf Naturwesen nach Naturgesetzen wirken und umgekehrt Einwirkungen von Naturwesen nach Naturgesetzen erfahren

müssen, welche analog den Gesetzen sind, nach welchen gegenwärtig eine Causalität oder Dependenz zwischen uns und ihnen gegenseitig stattfindet." That this Part never appeared cannot be lamented as meaning a great loss to philosophy : — all the less, as we have in no. 1847 a substitute for it, which treats essentially of the same subject, only in the form of sermons.)

1847) *Dedekind, Gst. E. Wlh. : Ueber Geisternähe und Geisterwirkung, oder über die Wahrscheinlichkeit, dass die Geister der Verstorbenen den Lebenden sowohl nahe seyn, als auch auf sie wirken können. Einige Versuche.* 8vo. Hanover. 1793. The brothers Hahn. pp. vi, 152. Second and more correct edition. Same place. 1793. Part ii. Same place. 1797. pp. xii, 196. Third edition. Same place. 1825. Part iii. Large 8vo. Hanover. 1828. Helwing. (These sermons consist for the most part of arbitrary speculations upon the condition of the soul after death. According to the author's statement, they "durch die *praktische* Vernunft so gut realisirt werden können, und gegen allen möglichen Zweifel so siegend stehen bleiben werden, als die Idee von Unsterblichkeit." That is quite *à la du Prel:* — Kant, the "Alleszermalmer," as the champion of spiritism ! —

In opposition to nos. 1846 and 1847, no. 1848 refers us to the teaching of Christ, as the only real and contenting assurance of our destiny after death. Neither reason nor moral feeling is able to help us ; — indeed, not even the duties of mankind can be deduced with perfect clearness from them. The setting of reason upon the throne of philosophic supremacy by the Kantian system is, therefore, not to be acquiesced in.)

1848) *Geister, Ist's auch wahrscheinlich, dass die —— der Verstorbenen den Lebendigen nahe seyn und auf sie wirken können? — Ein Gegenstück zu Dedekind's II. Theil über Geisternähe und Geisterwirkung. Nebst meinem Urtheil über Dokimion, allen Freunden der Wahrheit gewidmet von einem Freunde der Wahrheit. G. A. P.* 8vo. Weissenfels. 1798. Severin and Company. pp. xvi, 176.

1848*a*) *Denkschrift für Hrn. Schlosser:* cf. no. 1513.

1848*b*) *Dolz, Jh. Chr.:* cf. no. 1283.

1848*c*) *Dreves, Ge.:* cf. no. 1962.

1849) *Druck- und Schreibfehler* [in the *Rel.*]. In the: *N. Th. I.* IX. 3. pp. 303, 304.

1850–1852; Eckermann.

1850) *Eck.* VI. 1. pp. 333 : *Beyträge zu den Untersuchungen über die ersten Gründe einer Sittenlehre für uns Menschen.* (Eckermann opposes Kant's moral-theology and moral philosophy. He writes from the empiristic standpoint, and in place of the Kantian formal principle sets up the principle of universal happiness. Universal happiness is the final aim of God, and the material motive for his will. The motive for us is equally material : consisting in reasonable love of self. By it we are impelled to

give obedience to the moral law, because we can *only* be *satisfied* when we are furthering the general happiness, and because our obedience means at the same time that we may expect to receive reward from God, while disobedience would involve the expectation of divine punishment. — There is no such thing as unconditioned transcendental freedom; but only a conditioned freedom, which is always to be acquired, and consists in independence of the impulses of sense [=, that is, Kant's 'practical freedom']. Eckermann shows that morality is possible with this conditioned freedom; and that the concepts of obligation, duty, merit, demerit, accountability, reward and punishment can be explained in terms of it. — Ethics must be based entirely upon theology. Without God there could be no divine commands, and consequently no morality. — Kant's moral proofs are not sufficient. Arguments in proof of the existence of God and immortality can be found readily enough by the theoretical reason in the wonderful regulation of our own physical and moral nature, and in the consideration of the purposive and incomparable arrangement of things outside of us. — Similar objections to the Kantian system are urged by Eckermann in no:)

1851) *Eck.* VI. 2. 1798. pp. 328: *Bemerkungen und Zweifel wider des Herrn Professors Jacob Allgemeine Religion* (*Halle*, 1797) *und wider ebendesselben Aristäus, ein philosophisches Gespräch über die Vorsehung in seinen vermischten philosophischen Abhandlungen. Halle. 1797. pp. 257 ff.* [= nos. 355, 356 VI.] (A similar polemic occurs also in the final Part of the *Beyträge*:)

1852) *Eck.* VI. 3. 1799. pp. 228. (pp. 229–326, index): *Ueber göttliche Offenbarung, Christenthum und Naturalismus.* (Improvement, virtue, and happiness are only possible where there is a fixed belief in God, providence, immortality, the reward of virtue, and the punishment of crime. Such a belief can be firmly established upon the general reason of mankind, theoretical and practical. An immediate revelation from God is only assumed by sentimentalists, and cannot be demonstrated in any way. On the other hand, a mediate revelation, — in accepting which one merely affirms "dass eine göttliche Wirkung und Veranstaltung der Vernunft einleuchte, aber nicht [undertakes] die Art, wie Gott gewirkt, nicht dass Gott unmittelbar und übernatürlich gewirkt habe, zu beweisen," — is demonstrable and acceptable. This proof of a *mediate* revelation cannot be adduced in terms of miracle, but must rather be taken "aus dem Charakter und der Lehre der göttlichen Gesandten, aus den Wirkungen ihrer Lehre und aus den Umständen, unter welchen sie in die Welt eingeführt und erhalten worden ist." Divine revelation extends only to the fundamental truths of rational religion; anything that does not appeal to the general reason of mankind as an universally valid truth does not belong to the kernel of divine teaching in the Bible, but only to its human husk.)

1852*a*) *Einheit, Die —— des Staats und der Kirche:* cf. *K. Sm. Zachariä*, under *1797*.

1852*b*) *Elisa, oder das Weib, wie es seyn sollte:* cf. no. 1288.

1853) *Entdeckung, Die —— eines geheimen Naturplans. Ein Gespräch. Luzius, Kolumbulus, ein Filosof nach der Mode.* In the: *N. T. M.* 1797. Vol. I. April. pp. 355–370. (A satire upon the aprioristic historical and scientific constructions of the Kantian school.)

1854) *Erhard, Jh. Bnj.: Ueber die Möglichkeit und den Werth des Friedens in der Religion.* In: *Augusti's Theologische Blätter.* Year II. No. 15. pp. 225–234. (Peace is possible on the basis of Kant's moral-theology.)

1855) *Erinnerungen, Fragmentarische —— über Kants Philosophie, aus einem Briefe an den Redakteur der Annalen.* In the: *I. A.* pp. 186–193. (Kant has taken up into the principles of his *Critique* undemonstrated assumptions, the truth of which does not lie *within* the sphere of our knowledge, but which must be inferred in the first place for the sake of an explanation of knowledge. The Kantian terminology is exceedingly fluctuating and indeterminate: — an accusation which is, unfortunately, only too well founded. Polemic against the distinction drawn by Kant between mathematical and philosophical knowledge.)

1855*a*) *Erörterung, Psychologische —— der Begriffe Verstand, etc.:* cf. no. 1649.

1855*b*, *c*) *Eschenmayer, C. A.:* cf. nos. 1581, 1582.

1856) *Fähse, G.: Grundriss der technisch-praktischen Erziehung.* 8vo. Leipsic. Sommer. pp. 254. (Markedly influenced by Kant and Fichte.)

1857) *Fessler, J. A.: Nachricht von einem in Berlin anzulegenden Erziehungsinstitut für Knaben zwischen dem 10ten und 14ten Jahre.* Large 8vo. Berlin. pp. 43. (The plan is conceived in complete accordance with Kant's paedagogical ideas.)

1858) *Fichte und Kant, oder Versuch einer Ausgleichung der Fichteschen und Kantischen Philosophie.* In the: *Nth. Ph. I.* VII. 3. pp. 187–212. (Comparison of Fichte and Kant. The result of it is, that the two are but one, with the exception that their methods are different. This difference in method means that their systems wear a different appearance. But Fichte rises higher than Kant, in that he gives a deeper foundation for his results. He stands upon the farthest limit of thought, while Kant is on this side the limit, within the dominion of thought.)

1858*a–d*) *Fichte, Jh. Gli.:* cf. nos. 1327, 1330–1332.

1859) *Flatt, Jh. Fr.: Bemerkungen über die Proportion der Sittlichkeit und Glückseeligkeit, in Beziehung auf die Lehre des Christenthums von der künftigen Seeligkeit gebesserter Menschen.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part ii. No. 2. pp. 23–55. (The exact proportion between morality and happiness is not deranged by the fact that a certain degree of happiness, in excess of their actual merit, is apportioned to all those who have amended their lives.)

1860) *Flatt, Jh. Fr.: Bemerkungen über die Aufgabe, das höchste Princip der christlichen Sittenlehre zu bestimmen.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part iii. No. 4. pp. 133–177. (Flatt looks

upon the solution of this question as of no particular importance ; and polemises against Kant's claim to have discovered the supreme moral principle of all the thinkable moral principles that there are, and against the efforts of his followers to find this principle somewhere implicit in the teachings of Christ.)

1861) *Flatt, K. Chn.: Prüfung einer neuen Theorie über Belohnungen und Strafen in Herrn Prof. Abichts Schrift: "Die Lehre von Belohnung und Strafe. Erlangen. 1796."* [No. 430.] In : *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part ii. No. 6. pp. 211–250. (Flatt defends the Kantian view — that external goods and ills may very well be rewards and punishments of merit and demerit, and that complete happiness can only be ours if given from the hand of a moral ruler of the universe — against Abicht.)

1862) *Flatt, K. Chn.: Philosophische und historisch-exegetische Bemerkungen über die Wunder Christi.* In : *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part iii. No. 1. pp. 1–40. (That certain of the works of Christ are miracles, we cannot [it is true] demonstrate with certainty by philosophic reasoning : but we can say — against Kant and the majority of Kantians — that the statement carries with it a high degree of probability, sufficient to justify and rationalize a belief in a supernatural, divine causality.)

1863) *Flatt, K. Chn.: Etwas zur Apologie der Mosaischen Religion, in Rücksicht auf die in Kants Religion innerhalb der Grenzen der blossen Vernunft (I. Ausg. S. 176 ff.) dagegen erhobenen Einwürfe.* In : *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part iii. No. 3. pp. 76–132. (Kant's objections are taken one by one, and it is shown that in spite of them "die Mosaische Gesetzgebung" may "als eine dem Grad der Cultur, auf welchem die Jüdische Nation in dem Zeitalter Mosis stund, angemessene Erziehungsanstalt zu einer moralisch-religiösen Bildung betrachtet werden.")

1864) *Flatt, K. Chn.: Philosophisch-exegetische Untersuchungen über die Lehre von der Versöhnung der Menschen mit Gott, als ein neuer Beytrag zur endlichen Entscheidung der dogmatischen Streitfragen, welche sich auf diese Lehre beziehen. In zwey Theilen.* Part i. Small 8vo. Göttingen. 1797. Vandenhoeck and Ruprecht. pp. xii, 287. Part ii has the general title : *Philosophisch-exegetische Untersuchungen über die Lehre von der Versöhnung Gottes mit den Menschen*, as well as the secondary title : *Die Lehre von der Sündenvergebung und ihrem Zusammenhang mit dem Tod Jesu aus den Neutestamentlichen Belehrungen Christi und seiner Apostel entwickelt.* Part ii appeared also independently, with this latter title alone placed upon it. Small 8vo. Stuttgart. 1798. Steinkopf. pp. xl, 267 ; with 1 p. of misprints and corrections. (Flatt assumes, with Kant, that before the tribunal of ethics it must be considered as just, that each man receives the measure of happiness which is adequate to his morality, or the measure of unpleasurable sensations which is adequate to his immorality. Forgiveness of sins or reconciliation is impossible, in the sense of a remission of

punishment, according to the principles of practical reason. Consequently, the ideas of transference of punishment and attribution of another's merit cannot be justified. Reconciliation with God consists rather in this, that the sinner can be assured of the divine pleasure in the reversal of his maxims and in his serious endeavors to give his better principles a predominant influence upon his ideas, feelings, inclinations, and actions. He is an object of the divine mercy, and as such can be certain of the divine support in his effort to put his good maxims in active exercise. His justification consists in his being able to entertain the hope that, supported by God, he will, despite his previous immorality, attain by eternal approximation, provided his zeal be constant, this goal of moral perfection and happiness. Fear of punishment for his former sins disappears; and he believes, sinner though he is, that all the pains and punishments that he must undergo for his offenses can, at the same time that they pain, contribute to the elevation of his morality in precisely the same proportion in which they diminish or destroy his happiness.) All these propositions can, Flatt thinks, be deduced from the practical reason; but this is no reason for supposing that a revelation, which should establish them upon the basis of the divine authority, may be dispensed with. For the furtherance of morality it is, on the contrary, highly desirable. And it is particularly to be desired, that revelation shall be able to connect its teachings with the facts of sense-experience. Such a fact of sense-experience — a sensible assurance to the sinner of God's grace towards him, and at the same time a sensible reminder of his liability to merited punishment — is the death of Christ. This view is declared to be in accord both with the Bible and [in principle] with the teachings of Kant's *Rel.* — In Appendix iii of Part ii [pp. 249–258] Flatt directs his attack upon Tieftrunk's article in no. 1754.)

1865) *Flügge, K. Wlh.: Versuch über das Studium der Religionsgeschichte.* In: *K. F. Staudlins Beiträge* (cf. no. 1568). Vol. II. No. 1. pp. 1–92. The same article, printed more largely, but with quite unimportant additions to its contents, reappears in: *K. Wlh. Flügge: Einleitung in das Studium und in die Literatur der Religions- und Kirchengeschichte, besonders der christlichen.* 8vo. Göttingen. 1801. Vandenhoeck and Ruprecht. pp. 1–166. (Flügge proposes to test the value of every religion by the pure moral religion of reason.)

1866) *Flügge, Chn. Wlh. Moralische Exegese.* In: *Augustis Theologische Blätter.* Year VI No. 1. pp. 12, 13. (Moral exegesis was known and appreciated by the "Brachminen.")

1866*a*) *Forberg, Frdr. K.:* cf. no. 1370.

1867) *Friede, Ist der ewige —— mit* (sic!) *den Mängeln der menschlichen Natur und der* (sic!) *darin gegründeten bösen Neigungen moglich oder nicht?* In the: *Deutsche Monatsschrift.* 1797. Vol. 1. January. pp. 9–20. (Possibility and necessity of perpetual peace are discussed, in connection with Kant's *Fr.*)

1867*a*, *b*) *Gavard, Frdr. K.:* cf. nos. 1599, 1600.

1867*c*) *Gedanken, Philosophische* ——, *etc.* (by *Mutschelle*) : cf. no. 488.

1868) *G. g. A.* I. pp. 265–276 : review * of the *A. R.*, which occasioned Kant to write the explanatory notes to the *A. R.* Cf. no. 90. (According to *Hugo*, this review was from the pen of *Bouterwek :* cf. Hugo's *Beyträge zur Kenntniss civilistischer Bücher seit 1788. Dritter Band. Den letzten Beytrag Desselben zu den gelehrten Anzeigen, Die von Oppermann's Geschichte Derselben und einiges Aehnliche enthaltend* [sic !]. 8vo. Berlin. 1844. Mylius. p. 8. Wrong in *H. Alb. Oppermann's* incomplete and incorrect work : *Die Göttinger gelehrten Anzeigen während einer hundertjährigen Wirksamkeit für Philosophie, schöne Literatur, Politik und Geschichte.* Large 8vo. Hanover. 1844. Kius. p. 47.)

1869) *G. g. A.* III. Part 149, p. 1486: review of Kant's *Kleine Schriften.* (Vols. I–III of the pirated edition, 1797. Cf. no. 12.)

1869*a–c*) *Gräffe, J. F. Cp.:* cf. nos. 665, 666, 673.

1870) *Greiling, Jh. Chp.: Populäre Abhandlungen aus dem Gebiete der praktischen Philosophie zur Beförderung einer vorläufigen Bekanntschaft mit Kantischen Ideen.* Large 8vo. Züllichau. Frommann. pp. ix, 198. (The collection is intended to acquaint business people and men of affairs, who have neither time nor inclination for detailed study, with the most important concepts employed in Kant's practical philosophy and moral-theology, and so to stem the tide of wrong, absurd, and unintelligent judgments frequently passed at the time upon the Kantian system, and particularly in mixed assemblies. Greiling treats in popularizing fashion of subjects, a general interest in which he thinks he can take for granted, and cites passages from Kant's works in fitting contexts. But these cited passages are far too numerous, too carelessly selected, and in many cases so technically phrased as to be unintelligible to the general public. The six papers are entitled as follows : (1) *Ueber den Einfluss des Familiengeistes auf Sittlichkeit und Glückseligkeit.* pp. 1–34. (2) *Das goldne Zeitalter.* pp. 35–74. (3) *Ueber Charakterschwäche.* pp. 75–110. (4) *Ueber die Verwandtschaft des aesthetischen Gefühls mit dem moralischen.* pp. 111–143. (5) *Ueber den Werth der positiven Religion.* pp. 144–179. (6) *Ueber den Unterschied der Klugheit von der Sittlichkeit, und der Klugheitslehre von der Pflichtenlehre.* pp. 180–198.)

1871) *Gress, Ant.: Commentatio de Stoicorum supremo Ethices principio.* 4to. Würzburg. pp. 314. (The Stoic moral principle is declared to be a formal one, and not essentially different from that of Kant.)

1872) *Grfw.:* pp. 137–141, 147–150 : review * † of the *A. R.*

1872*a*) *Grillo, Fr.:* cf. no. 1607.

1873–1880a; Jh. Chn. Ag. Grohmann.

1873) *Grohmann, Jh. Chn. Ag.: Ueber den Begriff der Geschichte der Philosophie.* 8vo. Wittenberg. Kühne. pp. xxiv, 103. The essay was reprinted, with some minor additions and alterations, under the title : *Was*

heisst Geschichte der Philosophie? as No. I, in the: *Neue Beiträge zur kritischen Philosophie, etc., 1795* (cf. no. 1468). ("Geschichte der Philosophie ist die systematische Darstellung der notwendigen vorhandenen Systeme der Philosophie, als der Wissenschaft der *a priori* im Vorstellungsvermögen bestimmten Erkenntniss nach Begriffen, in wie fern die Systeme auf ihre ersten im Vorstellungsvermögen bestimmten Gründe zurückgeführt werden können und nach ihnen möglich sind." This reference was not possible in the past, because the true and immutable philosophy had not been discovered. Now we have it, the *R. V.*, and therewith the means are given, — there is wanting only the master hand, which shall use them for the right end. Here, too, Kant has done pioneer work, in referring the Leibnitzian system to its primary source and origin. — With this no. 1873 is to be compared the following no.:)

1874) *Grohmann, Jh. Chn. Ag.: In wie fern ist Geschichte als Wissenschaft möglich?* In the: *Journal für Philosophie, herausgegeben von K. Sal. Zachariae und Jh. Chn. Ag. Grohmann.* 1796. Part i. (No further Parts appeared.) Also under the title: *Abhandlungen über einige der wichtigsten philosophischen Gegenstände.* 8vo. Leipsic. 1797. Höfer. No. I. (An explanatory and justificatory application of the principle established in no. 1873 is made by Grohmann in no.:)

1875) *Grohmann, Jh. Chn. Ag.: Versuch einer philosophischen Geschichte der Beurtheilungsprincipien über Offenbarung.* In the: *Neue Beyträge zur kritischen Philosophie, etc., 1798* (cf. no. 1468). No. II. pp. 79 ff. (Here Grohmann begins by enumerating all the principles, upon the basis of which revelation is conceivable. He then deduces revelation in the same manner as that in which he does so, in greater detail, in no.:)

1876) *Kritik der christlichen Offenbarung, oder: einzig möglicher Standpunkt die Offenbarung zu beurtheilen* (by *Jh. Chn. Ag. Grohmann*). Large 8vo. Leipsic. 1798. Crusius. pp. xvi, 458. (The concept of revelation is said to admit of derivation neither from the theoretical nor from the practical reason; but only from the "reflektirenden praktischen Urtheilskraft" [!]. The postulates of the practical reason posit an existence *a priori;* in this is contained a contradiction, which can only be surmounted by the aid of a revelation with miracles and mysteries. So it is proved [!] that a pure original concept of revelation is inherent in the mind of man, — together with a pure original claim [*Anspruch*] to its presence, and a pure original belief in it. The criteria of this revelation are then set forth, and one and all discovered in the revelation of Christianity. Mark the "Offenbarung," — not "geoffenbarte Religion." No claim of reason can be made for that.

It cannot be denied that the work manifests a certain degree of cleverness. But one cannot either conceal from one's self the fact that its contents is put together entirely by the aid of jugglery with concepts; it has no *objective* foundation in the human mind regarded from a *general* standpoint. The individual needs of particular persons may, of course, lead

them to thoughts and desires similar to those which find expression in no. 1876. But these can make no claim to universality, nor serve as the material for deduction. Else — with the same right and with little trouble — the whole conceptual teaching of the Roman Catholic church could be deduced [*à la* Peutinger] from the practical reason : or the Mohammedan, or any other.)

1877) Previously to the appearance of no. 1876 Grohmann had spoken anonymously — under the title *Ueber die Offenbarung* in the : *I. A.* 1797. pp. 719–744 — in recommendation of his work, and given an outline of its argument clearly and in short compass. (An interesting review † of no. 1876 appeared in the :)

1878) *N. A. D. B.* 47. 1799. pp. 437–445. (It contains a very good and readable exposition of the weak side of all critical theories of revelation which have a positive final result. They assume a twofold reason in man, and deduce knowledge from the *practical* reason, and urge claims on its behalf, which the *theoretic* reason denies and refuses, or even declares to be impossible.)

1879) It is very surprising to read in : *Augusti's Neue Theologische Blätter* [Vol. I. Part ii. 1798. pp. 89, 90] an explanation by *Grohmann*, which states that no. 1876 does not at all represent his opinions, but was only written in order that none of the possible systems of revelation might be wanting. When Grohmann is giving his own peculiar views, he speaks of the "grossen Mythus der Offenbarung." We find this position taken up in no :

1880) *Offenbarung, Ueber —— und Mythologie. Als Nachtrag zur Religion innerhalb der Grenzen der reinen Vernunft* (by *Jh. Chn. Ag. Grohmann*). 8vo. Berlin. 1799. Akademische Kunst- und Buchhandlung. pp. 270. (Grohmann starts out from Fichte's epistemology, and attempts to demonstrate, as against certain of the followers of Kant [Tieftrunk, etc.], the impossibility of a real objective revelation. In doing this, he does not deny that mankind at a certain stage of their development have a constraining subjective need to assume a revelation, that in their progress towards a higher stage they come closer and closer to the point of looking for God, immortality, and the cause of revelation in themselves, in the ego, and not outside of themselves. If the Bible were an objective revelation, Kant would have done wrongly in expounding it from the moral point of view.)

1880*a*) With *Grohmann, 1797*, cf. further no. 1610.

1881) *Grundbegriffe der Lehre von moralisch und religiös reiner Gesinnung, oder des moralischen und religiösen Purismus.* In the : *N. Th. I.* IX. 6. pp. 580–591. (The reviewer upholds the Kantian rigorism in its most naked severity and sternest form, in opposition to Chr. Wlh. Snell's 'purified eudaemonism,' or 'moderated purism,' in no. 853.)

1882) *Grüzmann, J. J. F.: Beweis für das Daseyn Gottes und dessen Einfluss auf unser Leben. Eine Katechisation.* 8vo. Frankenhausen.

(Jena and Leipsic. With Gabler, in commission.) Five sheets. (An unsuccessful catechetical development of Kant's moral proof.)

1883) *Gth.* I. pp. 420–423, 425–432, 437–439 : review * of the *A. R.*

1884) *Hemsterhuis : Vermischte philosophische Schriften. Dritter Theil. Aus dem Französischen übersetzt. Nebst zwey Zugaben des Uebersetzers.* 8vo. Leipsic. Weidmann. pp. xii, 260. (Translated by *Mich. Engel.*) pp. 242–260 : *Einige Bemerkungen zur Vergleichung der Hemsterhuisischen Philosophie mit der kritischen.* (The comparison, which redounds in most points to the honor and glory of Hemsterhuis, comprehends the doctrines of the ideational faculty [Vorstellungsvermögen], of things-in-themselves and phenomena, of God, freedom, natural necessity, morality, and virtue.)

1884*a*) *Herder, J. G.:* cf. *Herder, 1799.*

1885) *Heusinger, J. H. Gli.: Ist Kants System einer populären Darstellung fähig?* In the : *Deutsche Monatsschrift.* 1797. Vol. I. March. pp. 218–232. (The question is answered in the affirmative, and attention is called to no. 1886 as an illustration of such a popular exposition.)

1886) *Heusinger, J. H. Gli.: Giebt es Erkenntnisse a priori, und welches ist ihr Charakter?* In the : *Deutsche Monatsschrift.* 1797. Vol. II. June. pp. 161–181. Continued under the title : *Sind die Erkenntnisse a priori einer Rechtfertigung benöthigt? oder Darlegung der Idee zu einer Wissenschaft, unter dem Namen : Kritik der reinen Vernunft.* Same place. July. pp. 241–265. (A good, free, popular exposition of the introduction to the *R. V.* Heusinger finds the cardinal point of the *R. V.* in the defense of Rationalism against Humian Scepticism ; and for Kant's question as to the possibility of synthetic judgments *a priori* writes the following : "Welches ist der Grund der *Zuverlässigkeit* [it would have been better to say : *der objektiven Allgemeingültigkeit*] der Erkenntnisse *a priori?*")

1887) *Heusinger, J. H. Gli.: Handbuch der Aesthetik, oder, Grundsätze zur Bearbeitung und Beurtheilung der Werke einer jeden schönen Kunst, als der Poesie, Malerei, Bildhauerkunst, Musik, Mimik, Baukunst, Gartenkunst, u.s.w., für Künstler und Kunstliebhaber.* Large 8vo. Gotha. Perthes. Part i. 1797. pp. xxiv, 374. Part ii. 1800. pp. 328. (In the infrequent passages in which a real investigation of principles is undertaken, Heusinger follows Kant's *U.*, without any deviation from the teachings of the Master : but even in them he endeavors to popularize the Kantian views in some degree. Much inaccuracy and much dilution of the original characterize the attempt. The actual difficulties are rather gone round than faced and removed.)

1887*a*) With *Heusinger, 1797,* cf. further no. 974.

1887*b–d*) *Heydenreich, K. H.:* cf. nos. 686, 686*a*, 692.

1887*e*) *Hoffbauer, Jh. Cp.:* cf. no. 1400.

1888) *Höpfner* replies, in : *Augusti's Theologische Blätter* (Year II. No. 18. pp. 282–284) to a question asked in the same journal (No. 12,

p. 192), — the question whether Christ and his apostles had established the pure moral principle, or the so-called happiness-principle, — by the statement that their moral principles agree with those of the critical philosophy.

1889) *Horvath, Jh. Bapt.: Declaratio infirmitatis fundamenti operis Kantiani, oder Kritik der reinen Vernunft.* Large 8vo. Vienna. 1797. Rehm.

1889*a*) *Hufnagel, Wlh. F.:* cf. no. 1961.

1890) *Hymnus "dem verehrungswürdigsten Herrn Professor* I. Kant *aus Hochachtung und Liebe dargebracht von sämmtlichen Studirenden der hiesigen Universität: den 14. Juni: 1797."* Königsberg. pp. 4. Folio. Reprinted in the: *A. G.* 1889. II. pp. 246–248, under the title: *Ein Hymnus auf Immanuel Kant. Mitgetheilt von Karl Köstlin in Tübingen.* (A piece of extravagant homage, — perhaps rendered to Kant with the intention of prevailing upon him to resume his teaching activity in the University.)

1891) *I. A.* pp. 13–58: review * of the *A. R.*

1892) *I. A.* pp. 504–518: review * of the *A. T.*

1892*a*) *I. A.:* cf. also no. 1877.

1893) *Jähne: Versuch einer Beantwortung der Frage: Ob der Bürger eines Staates im Genusse seiner bürgerlichen Freiheit auch natürlich frey sei? Mit Bezug auf die Pflicht des Menschen aus dem Natur-Stande in den bürgerlichen zu treten.* In the: *Nth. Ph. I.* VII. 1. pp. 56–70. (The natural man becomes citizen of a state in order to be able to advance more securely and less disturbedly along the path of human perfection, of the determination of his earthly existence. Civil freedom implies no diminution of natural freedom; but makes it possible for mankind to enjoy this latter to the fullest extent.)

1893*a–d*) *Jakob, L. Hr.:* cf. nos. 355, 356, 373, 1805.

1893*e*) *Jean Paul:* cf. *Richter, 1797.*

1894) *Idee der bürgerlichen Erziehung.* In the: *Nth. Ph. I.* V. 4. pp. 261–276. (Moral education in the strict sense must be preceded by a juridical education, determined by the idea of external justice. This juridical education, which is regulated by the laws of right, and makes "durch Gewöhnung der Kinder zu einem juridisch-zweckmässigen Betragen die Rechte Anderer sicher," is termed by the author civil education. He shows that it is not affected by the attacks which have been rightly made by Rousseau and others upon other, wrong interpretations of the concept of civil education.)

1895) *Ideen, Einige —— über die Erziehung der Fürstensöhne in Hinsicht auf den Geist unseres Zeitalters.* (By *K. W. F. von Breyer.*) 8vo. Sine loco. (Stuttgart. Metzler.) pp. 75. (Influenced by Kant.)

1896) *Jenisch, Dn.: Sollte Religion den Menschen jemals entbehrlich werden? Ein theologisches Sendschreiben an Hn. Propst und Ober-Consistorial-Rath Spalding.* Large 8vo. Berlin. Langhoff. pp. viii, 320. (Against the Kantian moral-theology, and in favor of a supernaturalistic revealed religion: declamatory, verbose, and bombastic. Cf. nos. 1960, 25 F 3.)

1897) *Immanuel Kants philosophischer Entwurf zum ewigen Frieden. Fortgesetzt von Hermann H*****ch* [=*Heynich*]. 8vo. Germanien. (Vollmer, in Hamburg.) pp. 134. (Polemic against Kant's *Entwurf* [no. 85], which does not evince the characteristics that one would have expected to be shown by a work of Kant's on the subject.)

1898, 1899; Jh. Ith.

1898) *Ith, Jh.: Ueber Menschen-Veredlung. Eine Abhandlung in zwei Reden.* In the: *Nth. Ph. I.* 1797. Vol. VII. pp. 21–55. Also published as a brochure. 8vo. Berne. 1797. Brunner. pp. 63.

1899) *Ith, Jh.: Neue Auswahl einiger Predigten.* 8vo. Leipsic. 1798. With Wolf, in commission. pp. 320. (Ith is a Kantian. Some of the ideas of Kant's practical philosophy are expounded, in what purports to be popular fashion, in verbose and ornate language.)

1900) *Kantiomanien.* In: *Jh. Chr. Wlh. Augusti's Theologische Blätter oder Nachrichten, Anfragen und Bemerkungen theologischen Inhalts.* Year I. No. 24. pp. 383, 384. Year II. No. 19. pp. 302, 303. (Four cases, in which preachers, misled by the Kantian moral-theology, have been unintelligible to their parishioners.)

1901) *Kants Filosofie in Frankreich. Auszug aus einem Brief.* In: *Der neue Teutsche Merkur.* Vol. I. February. pp. 159, 160.

1902) *Kants Filosofie in England. Auszug aus einem Brief.* Same place. Vol. I. April. pp. 384–386. (Cf. no. 1601.)

1902*a*) *Kants, Ueber —— Moralprincip:* cf. no. 1702.

1902*b*) *Kants Theorie der reinmoralischen Religion* (by *G. L. Reiner*): cf. no. 1629.

1903) *Katechesen, Katholische ——* (or: *Volksbelehrungen in katechetischer Form*). *Erster Theil über das Gebet überhaupt, und das Vaterunser insbesondere. Nach dem Katechismus des Herrn Abts Felbiger und den Bedürfnissen unserer Zeit eingerichtet für Kirchen-Schul- und Privatlehrer* (by *Jh. Ph. Hofmann*). 8vo. Leipsic. Barth. And Vienna. Doll. pp. 242. (All dependent upon the Kantian moral philosophy and moral-theology.)

1904) *Kern, Jh.: Leitfaden zum Unterricht in der Erfahrungsseelenlehre für Gymnasien.* 8vo. Ulm. Wohler. pp. 83. (Summary of the second edition of Jakob's *Grundriss der Erfahrungsseelenlehre* [no. 368].)

1904*a*) *Kern, Jh.:* cf. no. 1633.

1904*b*, *c*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. nos. 465, 468.

1905) *Klatschrosen. Eine Quartalsschrift. Erstes und zweites Quartal.* (Edited by *Frdr. K. Forberg.*) 1797. (Amongst other things the Kantian philosophy is dealt with, and particularly its fate in Jena. A comparison between Reinhold and Fichte, as regards their public lecturing, their mental calibre, and their services to philosophy.)

1906) *Klein, Ed. Frdn.: Grundsätze der natürlichen Rechtswissenschaft;*

nebst einer Geschichte derselben. 8vo. Halle. Hemmerde and Schwetschke. pp. 373. (Shows traces of Kant's influence at many points; and especially in the investigations of the Introduction into freedom, practical philosophy, its principles, its relation to the science of right, and so on, — investigations, the indefiniteness of which makes it obvious to the reader that the writer is no trained and professional philosopher. The same remark holds of that part of no. 1907, which is concerned with the bases of morality and social duties.)

1907) *Klein, Ed. Frdn.: Kurze Aufsätze über verschiedene Gegenstände.* 8vo. Halle. 1797. Waisenhausbuchhandlung. pp. 232.

1908) *Klipstein, Ph. Engelh.: Reine Wirthschaftslehre.* Large 8vo. Giessen. Heyer. pp. 143. (Klipstein aims, in the manner of Völlinger [nos. 1788–1790] — whom he esteems very highly, — at getting to the true foundation of economy and to its principal parts by an application of the critical philosophy to it. He desires to have no. 1908 regarded "als eine Logik des Verstandesgebrauchs in Bezug auf Wirthschaft, als Organon aller Wirthschaftswissenschaft." Klipstein, though the table of categories naturally plays a considerable part in his book, manages to keep himself free from many of the extravagances of Völlinger. Still, the reference of his science to the Kantian philosophy does not bring him either anything but harm.)

1909) *Kohlschütter, K. Chn.: Propädeutick, Encyclopädie, und Methodologie der positiven Rechtswissenschaft. Für seine Zuhörer herausgegeben.* 8vo. Leipsic. 1797. Grieshammer. pp. 44. (In his deduction of the concept of right and the principle of right from the moral law, Kohlschütter is in agreement with many of Kant's disciples [but not with Kant himself]. The contents of no. 1909 is regiven in greater detail in no. 1910; where we find also more general philosophical definitions [of sensibility, understanding, reason, knowledge *a priori*, knowledge *a posteriori*, the moral law, etc.] couched quite in the Kantian spirit.)

1910) *Kohlschütter, K. Chn.: Vorlesungen über den Begriff der Rechtswissenschaft.* 8vo. Leipsic. 1797. Grieshammer. pp. 193.

1911) *Köllner, Jh. Ag.: Prüfung der neuesten Bemühungen und Untersuchungen in der Bestimmung der organischen Kräfte nach Grundsätzen der kritischen Philosophie.* In: *Jh. Chp. Reils Archiv für die Physiologie.* Vol. II. Parts ii and iii. pp. 240–350, 351–369. (Definition of organic forces; the law of specification; the doctrine of constitutive and regulative principles; all according to Kant. In his definition of life, however, Köllner differs from Kant. He looks upon life as "das Resultat der Verbindung eines reizerregenden Gegenstandes mit den organischen Kräften.")

1912) *Köppen, Fr.: Versuch zur Bestimmung des Verhältnisses einer Offenbarung zu dem Menschen.* Small 8vo. Göttingen. Rosenbusch. pp. 103. Second edition, revised and enlarged, with the title: *Ueber Offenbarung, in Beziehung auf Kantische und Fichtesche Philosophie.* 8vo. Lübeck and Leipsic. 1802. Bohn. 143. (This no. 1912 is markedly influenced by Fichte, though it also reminds the reader of Jacobi and

Wizenmann. Morality, it states, cannot be based upon religion, since religion can lead no further than to law-abidingness [Legalität]. Just as little can religion be derived from morality, since the moral law commands unconditionedly, and will hear nothing of happiness. The idea of the *summum bonum*, and with it the idea of a higher existence which realizes it, arise therefore not from morality, but from the highest practical idea of mankind, that of the harmonious agreement of everything with everything. This is the supreme ideal of humanity, towards which we are urged by a fundamental impulse, combining all the separate impulses of our minds. The categorical imperative : "Sei einig mit Dir selbst," is derived, as a secondary matter, from this highest idea. The certainty of religion is merely subjective. It predicates certainty, by an *ipse dixit*, of things which cannot be demonstrated. We must consequently have recourse to Jacobi's 'belief'; where too, as a matter of fact, Kant's own moral-theology finally lands us. An influence of religion upon morality is possible ; but, if exercised, robs the latter of something of its purity. So that if a pure morality is to prevail among mankind, the need of religion must be suppressed, — there must be no dealings with any 'certainty' in religion. But a pure morality is only conceivable among purely rational beings. Mankind, whose character comprehends both reason and sensibility, must endeavor after the union of morality with sensibility as its highest goal ; and religion is the only means to the fulfillment of this endeavor. It sensualizes the command of morality, and ennobles the impulses of sensibility. — Its highest practical needs, that is, urge mankind towards religion. But many regard the step towards it as one to be made too much in the dark : they must be shown an authority, and become convinced that there are really objective reasons, beside the subjective, for the adoption of a religion. Here belief in revelation steps in, to act in the manner required. The actual existence of revelation must always remain problematical to philosophers. They have only to inquire into its possibility, the origin of the concept of it, its characteristics, and its influence upon mankind. — In the second edition Jacobi's influence is very much more apparent. In it, Köppen rests everything upon the demonstration that "keine idealistische Philosophie, die sich selbst versteht," can attain to a religion and a revelation ; that any kind of supersensuous existence is an excrescence upon the proper structure of an idealistic system ; and that the belief in something higher and more sublime than is man himself takes root from quite other soil than that of reason. It is concluded, accordingly, that according to the teaching both of Kant and Fichte a religion within the limits of mere reason is a sheer contradiction, a contradiction which cannot in any way be smoothed over.)

1913) *Kosegarten, Ldw. Thbl.: Briefe Eudämons an Psyche.* In: *Eusebia. Eine Jahresschrift zur Beförderung der Religiosität.* Leipsic. Year I. pp. 61–114. (Not concluded. The letters proposed to set forth the principal points of the Kantian moral-theology in popular, poetic, and lively style. The nine letters published treat of morality. The volume is

brought to an end by the poem — also printed in the collections of the poetic works of Kosegarten — "Der Anbeter auf Ancona," in which Kant's categorical imperative plays a certain part.)

1914) *Krug, Wlh. Traug.: Von der Ueberzeugung, nach ihren verschiedenen Arten und Graden.* 8vo. Jena. Voigt. pp. 78. Reprinted in: *Krug's gesammelte Schriften* (cf. no. 1639). Vol. VII. no. I, 8. pp. 116–144. (On knowledge, opinion, and belief — especially the belief of the practical reason: after Kant. Krug, however, differs from Kant in desiring to have attributed to philosophical knowledge [as well as to mathematical] evidence, exhaustive definitions, and demonstration.)

1914*a*) *Krug, Wlh. Traug.:* cf. also no. 1425.

1915) *Kuhnhardt, H.: Ein Beitrag zur Kritik der Theologie im engern Sinn des Worts, und Bemerkungen über die Art, sie der Jugend vorzutragen, als Einladungsschrift zu seinen Vorlesungen herausgegeben.* 8vo. Helmstädt. Fleckeisen. pp. 64. Reprinted in: *Henkes Neues Magazin* (cf. no. 1232). Vol. I. Part i. pp. 1–62. (According to the introduction, the objective reality of the existence of God and of immortality is just as undemonstrable by the Kantian moral-theology as it is from theoretical arguments. Nevertheless, theology has a beneficent influence upon mankind, since it holds before us an ideal of perfection, after which we must endeavor.)

1916) *Künstler, Der ——, oder Compendiöse Bibliothek des Wissenswürdigsten aus dem Gebiete der schönen Künste.* Also under the title: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände.* Division IV. *Der Künstler.* Part i. (No more appeared.) 8vo. Eisenach and Halle. Gebauer. pp. 104. (Many classifications and definitions follow Kant.)

1917) *L.* pp. 101–103: review of the *A. R.*

1918–1919; Wlh. Tob. Lang.

1918) *Lang, Wlh. Tob.: Ueber die Unzulänglichkeit der Vernunftreligion zur völligen Beruhigung des Menschen. Eine gekrönte Preisschrift.* 8vo. Mannheim. Schwan and Götz. pp. 157. (The prize-question had been announced as early as 1793 by the Hague *Gesellschaft zur Vertheidigung der christlichen Religion;* but it was not until 1796 that the prize was adjudged to Lang. Lang makes the Kantian doctrine of religion identical in principle with the religion of reason, and demonstrates from the orthodox standpoint that this must necessarily be supplemented by the religion of revelation. At the same time he disputes many views, as attaching to the religion of reason, which Kant had never expressed, but rather himself opposed: as for instance the old dogmatic solution of the Théodicée problem. He also ascribes to Kant the assertion — which was never made by the Master, and which does not follow from his principles — that the mere idea of divinity suffices, but that belief in the objective

existence of God can be dispensed with. — The following no. 1919 forms a supplement to no. 1918.)

1919) *Lang, Wlh. Tob.: Ueber die Unentbehrlichkeit der christlichen Offenbarungsreligion für Aufgeklärte.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). 1810. Part xv. No. 1. pp. 1–50. Cf. also no. 2535.

1920, 1921; Leerwerden der Kirchen.

1920) *Leerwerden, Ueber das —— der Kirchen in unserm Zeitalter, veranlasst durch das Fragment eines Gesprächs in dem Oktober und November Stücke der Monatsschrift, v. u. f. Mecklenburg.* In the: *Neue Monatsschrift von und für Mecklenburg.* Year VI. Parts xi and xii. pp. 364–367. (The emptying of the churches is ascribed, among other causes, to the employment of the objectionable Kantian moral exegesis by immature and superficial minds. — On the other hand, there is a defense of the application of the Kantian principles to sermons, and a recommendation of the moral exegesis for purposes of edificatory exposition, in the same place: year VII. 1798. Parts vii and viii. pp. 209–215:)

1921) *Simonis, Fr.: Ueber Kants Methode, die Bibel zu erklären, veranlasst durch eine Aeusserung in dem Aufsatze: No. VIII des 11ten und 12ten Stücks dieser Monatsschrift. 1797.*

1922) *Lettre à M. Kant sur l'insuffisance de ses preuves pour établir la Perfectibilité du Genre humain, ainsi que sur la faiblesse de l'étrange paradoxe, qu'il en fait résulter, savoir que, vû les progrès actuels de cette prétendue perfectibilité, de même que l'impossibilité de prouver par des Idées purement métaphysiques, ou abstraites, l'existence de Dieu, la Société pourroit un jour se maintenir sans le frein des opinions religieuses, même sans celui des loix.* 8vo. Brunswick, Blankenburg and Hamburg. pp. 40. (Polemic against Kant's dominant idea in the *Fr.*, which the writer of the letter compares with that of St. Pierre. The complaints of the harmful consequences of the Kantian philosophy appear to be based upon particular instances, in which a real misuse of it was made by incompetent disciples or pseudo-disciples of Kant, but which do not in the least degree justify themselves as against the philosophy itself.)

1923, 1924; H. Fr. Link.

1923) *Link, H. Fr.: Beyträge zur Physik und Chemie.* 8vo. Rostock and Leipsic. Stiller. Part i. *Ueber einige Grundlehren der Physik und Chemie.* 1795. pp. 124. Part ii. *Beobachtungen und Betrachtungen über den Wärmestoff.* 1796. pp. ii, 222. Part iii. *Beyträge zur Philosophie der Physik und Chemie.* 1797. pp. 172. (Link is an adherent of Kant's dynamical theory, and attempts to apply it in physics and chemistry.)

1924) *Link (H. Fr.): Ueber die Anwendung und den Missbrauch der Natur-Wissenschaft in der Physik.* In the: *Nth. Ph. I.* VII. 4.

pp. 315–333. (On the right and wrong application of the Kantian philosophy in natural science.)

1924*a–c*) *Maimon, Slm.:* cf. nos. 777, 809, 810.

1924*d*) *Mehmel, Gli. E. Ag.: Versuch einer compendiarischen Darstellung der Philosophie zur Erleichterung ihres Studiums.* 8vo. Erlangen. Palm. Part i. *Theorie des Vorstellungsvermögens, als elementare Grundlage der Philosophie.* Also with the second title: *Versuch einer vollständigen Theorie des Vorstellungsvermögens, als elementare Grundlage der Philosophie.* pp. xvi, 138, with index of 12 pp. Part ii. *Allgemeine reine Logik.* pp. 138. Kayser's *Bücherlexikon* quotes a third and fourth part also — the *Theorie des Gefühlsvermögens* and the *Kritik des Geschmacks* — as having appeared in 1797. But in the *Allgemeines Repertorium der Literatur* for the years 1796 to 1800, and in Weidmann's *Messkatalogen* for the years 1797 to 1799 (under the title: *Allgemeines Verzeichniss der Bücher, welche in der Frankfurter und Leipziger Messe*, etc.), these two parts (3 and 4) are not quoted as having appeared, or announced as to appear. And I can get no information concerning them. The University Library at Erlangen does not possess them. (In terming the theory of the ideational faculty [= the totality (*Inbegriff*) of all the mental faculties which coöperate in any way in human knowledge] the "elementare Grundlage" of philosophy, Mehmel does not mean to assert that it underlies and renders possible the whole of philosophy, but only that it is with it that the study of philosophy must be begun. Mehmel does not think that an "Elementarphilosophie," in Reinhold's sense, is necessary. The principle of all philosophizing is not a supreme proposition, but the postulate of an original ideation ["des ursprünglichen Vorstellens"; Beck!] Mehmel does not follow any of the critical philosophers upon all points, but endeavors to steer his skiff, with its load of eclectic wares, unharmed, between the many rocks of differences of opinion.)

1925–1928; Ge. Sm. Alb. Mellin.

1925) *Mellin, Ge. Sm. Alb.: Encyklopädisches Wörterbuch der kritischen Philosophie, oder Versuch einer fasslichen und vollständigen Erklärung der in Kants kritischen und dogmatischen Schriften enthaltenen Begriffe und Sätze, mit Nachrichten, Erläuterungen und Vergleichungen aus der Geschichte der Philosophie begleitet und alphabetisch geordnet.* Large 8vo. Züllichau and Leipsic. (From Vol. II on, Jena and Leipsic.) Frommann. Vol. I. Division 1. 1797. pp. xiv, 464. (*A posteriori* to *Axiomen.*) Division 2. 1798. pp. 465–880. (*Bastarderklärung* to *Cultur.*) Vol. II. Divisions 1 and 2. 1799. pp. 1–504, 513–993. (*Dämonologie* to *Extension*, and *Faktum* to *Gewissen.*) Vol. III. Division 1. 1800. pp. 1–430. (*Gewissheit* to *Immortalität.*) Division 2. 1801. pp. 449–890. (*Imperativ* to *Lernen.*) Vol. IV. Division 1. 1801. pp. 1–453. (*Liberalität* to *Noumen.*) Division 2. 1802. pp. 449 (sic!) — 888. (*Oberhaupt* to *Receptivität.*) Vol. V. Division 1. 1802.

pp. 1–454. (*Recht* to *Systematische Methode.*) Division 2. 1803. pp. 455–858. (*Tadelsucht* to *Vernunftwissenschaft.*) Vol. VI. Divisions 1 and 2. 1804. pp. 1–366, 367–606. (*Verrückung* to *Zwittergrundsatz:* this in the first Division ; seven indices, very valuable, make up the second.) (The whole is a very meritorious piece of work, which possesses a considerable value even at the present day, as a collection of materials. As regards the *R.V.*, of course, it is put altogether out of date by Vaihinger's commentary. This rises far above the level of no. 1925, in that it always submits the views of Kant and his opponents to a critical evaluation, whereas Mellin is very often contented with the simple repetition of Kant's words, and only attempts to supplement and explain by the citation of parallel passages from his works. A second marked defect of no. 1925 is its lexicographical form, which is absolutely unnecessary for the literary presentation of the subject-matter. This renders a survey of the whole difficult, and — since it frequently involves the separation of what belongs very closely together — makes itself distinctly felt, as really disturbing, by the reader. — In nos. 1926 and 1927 Mellin performed yeoman's service in the particular matter of the terrible terminology of the Kantian writings.)

1926) *Mellin, Ge. Sm. Alb.: Kunstsprache der kritischen Philosophie, oder Sammlung aller Kunstwörter derselben mit Kants eigenen Erklärungen, Beyspielen und Erläuterungen; aus allen seinen Schriften gesammelt und alphabetisch geordnet von Ge. Sm. Alb. Mellin.* Large 8vo. Jena and Leipsic. 1798. Frommann. pp. ii, 314.

1927) *Mellin, Ge. Sm. Alb.: Anhang zur Kunstsprache der kritischen Philosophie, welcher die, in dieser Sammlung von Erklärungen noch fehlenden, hauptsächlich aber die in Kants Anthropologie und Streit der Fakultäten befindlichen, Erklärungen enthält; gesammelt und geordnet von Ge. Sm. Alb. Mellin.* Large 8vo. Jena. 1800. Frommann. pp. 104. (Mellin issued one dictionary more, which, although not limited to the terms of the Kantian philosophy, and not especially devoted to its exposition, is nevertheless based upon the critical philosophy, which brings an order and system into its accidental alphabetical arrangement. The work is limited in essential to pure philosophy, to the total exclusion of history, literature, and polemics, although it includes as well what is most important in the domain of empirical psychology and paedagogics.)

1928) *Mellin, Ge. Sm. Alb.: Allgemeines Wörterbuch der Philosophie, zum Gebrauch für gebildete Leser, welche sich über einzelne Gegenstände der Philosophie unterrichten wollen.* Large 8vo. Magdeburg. Matthias. Part i. 1806. pp. viii, 405. Part ii. 1807. pp. 386. (It remained unfinished. Part ii contains the letter B.)

1928*a*, *b*) *Metz, Andr.:* cf. nos. 1663, 166.

1928*c*, *d*) *Michaelis, Chn. Frdr.:* cf. nos. 1675, 1676.

1929) *Moral, Was verlor oder gewann die —— durch die kritische Philosophie?* In the : *Litterarisches Magazin für Katholiken und deren*

Freunde. Vol. II. Part ii. 8vo. Coburg. 1797. Ahl. (The author attempts to reconcile the Roman Catholics to Kant's attacks upon the proofs of the existence of God and of immortality formerly current.)

1930) *Müller, Ge. Chn.: Entwurf einer philosophischen Religionslehre.* Part the first. 8vo. Halle. Renger. pp. xxiv, 281. (No second part appeared.) (The contents is composed in essential of the Kantian moral-theology. The author lays down a road to the actual subject of the work by over-detailed preliminary investigations. These prefatory studies treat of the concepts of theology and religion, of their relation to one another, of the relation of religion to morality, of the difference between objective and subjective religion, and so forth. On the lines of the Kantian exposition of the moral-theology the question is raised, and examined in detail, how far the idea of the divine legislation can and may exercise a determining influence upon the will, irrespective of pure morality. There is a polemic against Fichte, who is said to have based his theory of revelation upon the "Princip der Entäusserung oder der Uebertragung der gesetzgebenden Auctorität der Vernunft in den Willen Gottes.")

1931) *Münch, Jh. Gli.: Abriss der Metaphysick nach Kant, zum Behufe seiner Vorlesungen entworfen.* 8vo. Nurenberg and Altdorf. Monath and Kussler. pp. 104. (A brief history of metaphysics, following the hints given by Kant at the end of the *R.V.* The rest of the contents is composed of a summary of Reinhold's theory of the ideational faculty.)

1932) *Murhard, F. Wlh. Aug.: Darf der Entwurf des ewigen Friedens ausgeführt werden?* In the: *Deutsche Monatsschrift.* 1797. Vol. I. January. pp. 3–8. (The question is answered in the affirmative, in accordance with the *Fr.*)

1933) *Murhard, F. Wlh. Aug.: Beitrag zur Geschichte der Entwürfe zum ewigen Frieden oder Entwurf Heinrichs des 4. Königs in Frankreich, zu einer allgemeinen christlichen Republik und zum ewigen Frieden.* In the: *Deutsches Magazin.* March. pp. 240–249. Continued under the title: *Fernere Beiträge zur Geschichte der Entwürfe zum ewigen Frieden.* Same place. April. pp. 330–333. (Deals with the "huit entretiens" of the Genevan tradesman Goudet, 1691.) Continued under the title: *Fortgesetzte Beiträge zur Geschichte der Entwürfe zum ewigen Frieden, oder Entwurf des Abbé St. Pierre.* Same place. May. pp. 493–507. Concluded under the title: *Vierter Beitrag zur Geschichte der Entwürfe zum ewigen Frieden, oder philosophischer Entwurf Immanuel Kants zum ewigen Frieden.* Same place. June. pp. 616–618.

1933*a*) *Musenalmanach, herausgegeben von Schiller:* cf. no. 1688.

1934–1938a; Seb. Mutschelle.

1934) *Mutschelle, Seb.: Bemerkungen über die Evangelien auf die Festtage Mariä und der Apostel für Prediger, Katecheten und Lehrer.* 8vo. München. 1797. Lentner. pp. 427. New edition. 1808. (The attempt

to confine religion within the circle of the Kantian moral-theology, and on the other hand to discover this in the Bible by the aid of moral exegesis, comes more decisively to the front in no. 1934 than it does in the other 'Remarks' on related subjects, — on the gospels for Sundays [two volumes; five editions between 1786 and 1805] and on those for the *Festtage des Herrn* [three editions between 1790 and 1805]. The same endeavor appears in the following nos. 1935 to 1938.)

1935) *Mutschelle, Seb.: Moraltheologie oder theologische Moral, vorzüglich zum Gebrauch für seine Vorlesungen.* Large 8vo. Munich. Lentner. Part i. *Allgemeine Moral.* 1801. pp. 253. (In the work itself the concluding pages are numbered erroneously 141 to 153, instead of 241 to 253.) Part ii. (*Besondere Moral*) has on its title, after the word *Moral*, the addition: *fortgesetzt von einem Verehrer des sel. Sebastian Mutschelle* (*Ign. Thanner*, that is); *zu Vorlesungen bestimmt.* 1803. pp. xvi, 322, with index of pp. 22 for both volumes.

1936) *Mutschelle, Seb.: Predigten und Homilien auf alle Sonn- und Festtage des Jahres.* 8vo. Munich. 1804. Lentner. Vol. I. pp. 416. Vol. II. pp. 391. Second year. Two parts. Same place. 1812. (The sermons were published after the death of Mutschelle, from his literary remains, — which contained over four hundred sermons, — by Weiller and Lechner. There were some Sundays for which he had not provided a sermon. These lacunae were filled up by other popular addresses, of an edificatory nature, previously unprinted; without anything being said by the editors of their interpolation.)

1937) *Mutschelle, Seb.: Vermischte Predigten, welche an verschiedenen Festtagen und bei verschiedenen Veranlassungen gehalten wurden.* (Published after the death of the author.) 8vo. Munich. 1815. Lentner.

1938) *Mutschelle, Seb.: Kirchweihpredigten, aus dessen hinterlassenen Schriften gesammelt und herausgegeben.* 8vo. Munich. 1821. Lentner.

1938*a*) *Mutschelle, Seb.:* with *Mutschelle, 1797*, cf. further no. 488.

1938*b*) *Muth, Placd.:* cf. no. 1681.

1939) *N.* pp. 161–173: review * of the *A. R.*

1940) *N. A. D. B.* Appendix to volumes 1–28. II. pp. 175, 176: review of Kant's earlier writings (no. 10) by *Pz.* (= *Pistorius*).

1940*a*) Cf. also no. 848.

1941) *N. A. D. B.* 30. II. pp. 444–446: review * of the Königsberg French translation of *Fr.*; and in particular of the addition made by Kant in the second edition.

1942) *N. A. D. B.* 32. II. pp. 511, 512: review of *Fr.*, second edition, by *De.* (=? Parthey, in his work "*Mitarbeiter Nicolais*," does not mention the abbreviation for the volumes 29–68).

1942*a*) *Neeb, Jh.:* cf. no. 1442.

1943) *Neide, J. G. Cp.: Ueber die Redetheile. Ein Versuch zur Grundlegung einer allgemeinen Sprachlehre.* 8vo. Züllichau. Frommann. pp. 40. (Neide wishes to base linguistics upon Kant's epistemology. The

parts of speech, their functions, and their possible inflections can be determined *a priori* from the pure forms of sensibility and the pure concepts of the understanding. So Neide brings the dative, accusative, and genitive cases into connection with the categories of relation; likewise the copula 'is,' the active, and the passive.)

1943*a*) *Nicolai, Frdr.:* cf. no. 1689.

1943*b*) *Niemeyer, Ag. Hm.:* cf. no. 1188.

1944–1948; Fr. Imm. Niethammer.

1944) *Niethammer, Fr. Imm.: Doctrinae de revelatione modo rationis praeceptis consentaneo stabiliendae periculum.* 8vo. Jena. 1797. Stahl. pp. 110. Also under the title: *De persuasione pro Revelatione ejusque stabiliendae modo rationis praeceptis consentaneo. I—D.*

1945) *Niethammer, Fr. Imm.: Versuch einer Begründung des vernunftmässigen Offenbarungsglaubens. Nach dem Lateinischen. Mit einem Anhang, der eine Darstellung des Gesichtspunkts enthält, aus dem diese Begründung aufgefasst werden muss.* 8vo. Leipsic and Jena. 1798. Frommann. pp. viii, 180. (No. 1945 is the German translation of no. 1944, which is written in bad Latin, and difficult to understand.)

1946) The *Anhang* (pp. 121–180) is printed from the: *N. Th. J.* II. 1798. pp. 456–507, where it had appeared as a notice of no. 1944. — Niethammer shows himself here to be a disciple of the Fichtean Idealism. In place of the old belief in an undemonstrable revelation, he desires to set up a new, and the only tenable, faith. Revelation is in his opinion necessary, if without it a true morality is impossible. And this is the case with men, who stand at the lowest level of knowledge, and do not recognize any idea as true and valid, which they do not imagine to proceed from an object external to themselves. In their eyes, the moral law — if it is to exercise an influence upon action — must be the revealed law of God. For them, that is, belief in revelation (*Glaube an Offenbarung*) is necessary. — At the second level of knowledge, men ascribe objective validity to the ideas produced by themselves, and regard the objective will of God, who exists outside of and beyond idea, as proceeding from the idea of God and discoverable by reason in it. Here there is necessary simply a belief involving religion and revelation (*Religions- und Offenbarungsglaube*); that is to say, it must be believed that God reveals *his* will, *his* law, to us, by the intermediation of our reason. — At the third and highest level, finally, men look for the ground of all reality in their own original activity, and so find that they themselves are the sole creators of the moral law and of the unconditioned obligation that follows from it.

Offenbarungsglaube is, therefore, a matter of conscience. Every one must make his own decision with himself, in regard to whether he can do without it or not. The moment of time at which it is unnecessary for *any*

man will never arrive. Consequently, it must be conceived of as lasting forever. — The teacher, who is able to live morally without it, may nevertheless act it out in the presence of persons who stand upon lower levels of knowledge than himself, — because it is the most efficient means of arousing the activity of reason in man, of educating him to the idealistic mode of knowledge and to a pure moral self-determination, and thus of raising him to the higher level or levels which he still has to attain. Only, the foundations of the *Offenbarungsglaube* must rest upon the belief in providence, and this again be ideated idealistically in accordance with the principles of the teleological judgment ; that is to say, men must learn to look for the real basis of this belief in their own moral consciousness, and to perceive that they do not *experience* the occurrences, which they ascribe to providence, as *operations of providence*, but that they merely experience *occurrences*, and *refer* them *of their own activity* to providence, without discovering in them any indication of or any incitement to this reference. At the same time, the belief in providence is not on this account an arbitrary appreciation of the universe, but is necessarily founded in the system of human knowledge, and in the unity of consciousness in general. It consists in the assurance that everything which man, from the standpoint of reflection upon his action, opposes to this action as not being in his power to do, is subject to precisely the same law as that to which he himself must unconditionally submit his action. Now while the belief in providence teaches in general that everything which is and which occurs stands under the direction of a higher hand than man's, the *Offenbarungsglaube* deduces the fact — in its special application of this maxim — that we cannot mistake the visible traces of this directing hand in the particular instance of the origin and diffusion of the Christian religion.

It must be admitted that in contradistinction to the method of many christianizing theologians, who endeavored to smuggle in their favorite dogmatic and irrational propositions by the back-door of the practical reason, the method by which Niethammer attains to his results keeps in the main within the limits of Kant's practical postulates and within the domain of a belief which is neither refutable nor demonstrable by any form of science. But fault must be found with the whole hocus-pocus of deductions, first principles, etc., through which Niethammer threads his devious way to his results. And fault must also be found with the ambiguity of his expression of his views as to the employment of the *Offenbarungsglaube* in popular instruction.

Against the pseudo-Kantians among the theologians, of the class mentioned above, Schelling makes a sharp but merited attack, *à propos* of no. 1944, in no. 1947 :

1947) *Schelling, Fr. Wlh. Jos. : Ueber Offenbarung und Volksunterricht.* In the : *Nth. Ph. I.* 1798. VIII. 2. pp. 149–163. Reprinted in *Schellings sämmtliche Werke.* Division I. Vol. I. 1856. pp. 474–482.

1948) *Niethammer, Fr. Imm. : Versuch einer Darstellung des Vernunft-*

mässigen in den materialen Moral-Principien. In the: *Nth. Ph. I.* V. 2. pp. 117–160. (Classifications of the material systems of ethics. Exposition of the empiristic systems among them, — those which either rest upon the principle of education and the civic constitution, or upon that of moral feeling, or upon that of the revealed will of God, as their foundation. Inquiry for the true philosophical germs and the rational element in them. The projected conclusion of the article did not appear.)

1948*a*) *Nth. Ph. I.:* cf. no. 1809.

1949) *Nüsslein, G.: Programma. Disquisitio de humanae voluntatis libertate.* 4to. Bamberg. pp. 34. (Nüsslein represented the Kantian point of view.)

1950) *Obd.* I. pp. 1041–1067: review* of the *A. R.*

1951) *Olshausen, Dtl. Jh. Wlh.: Sollen wir wieder von vorn anfangen?* In the: *Deutsches Magazin.* Vol. XIV. October. pp. 399, 400. (Against the assertion of Kant in no. 73, that no experienced and reflective man would want to live his life again under the most favorable [*i.e.*, the most favorable earthly, of course] circumstances, is quoted a passage from Leibniz's *Theodicee.*)

1951*a*) *Olshausen, Dtl. Jh. Wlh.:* cf. also no. 1445*a*.

1951*b*) *Peutinger, Ulr.:* cf. no. 1451.

1952) *Philosoph, Der ——, oder compendiöse Bibliothek alles Wissenswürdigen über Lebensweisheit.* Section XIII. (Edited by *K. Chn. Andre.*) 8vo. Eisenach and Halle. Gebauer. Part i. 1797. pp. 120. Also under the title: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände.* Section XIII. *Der Philosoph.* Part i. (No Part ii appeared. In this Part i the author speaks in the first place of the concept and the divisions of philosophy, following very closely the lines laid down in Heusinger's *Encyclopädie* [no. 1617]. He then goes on to give a concise summary of the *R.V.*, *Pr.V.*, and *U.*)

1952*a*) *Pölitz, K. H. L.:* cf. no. 1467.

1953) *Philosophie, Kantische —— in England.* 8vo. London. Without mention of the publisher. (Really: Hanover. Hahn.) pp. 46. (Not a historical account, but in the main a collection of excerpts from the following work: *Eine allgemeine, einleitende Darstellung von Professor Kants Grundsätzen über den Menschen, die Welt und die Gottheit, den Gelehrten zur Prüfung vorgelegt von F. A. Nitsch.* London. 1796. [Appeared only in English.] The excerpts are interspersed with valueless, injurious remarks, the principal intention of which is to chide the Kantian philosophy for its supposed tendency towards irreligion.)

1954) *Pörschke, K. L.: Einleitung in die Moral.* Large 8vo. Libau. Friederich. pp. xxix, 460. (The work differs, greatly to its advantage, from many other expositions of the Kantian ethical system, in that it is not crammed — as the others mostly are — into the strait-waistcoat of a systematism which is foreign to its contents. Pörschke, it is true, follows Kant as regards all his fundamental concepts; but in the course of the exposition

takes his own way, with freedom and yet with consistency. His originality consists especially in the anthropological treatment of the doctrine of duty.)

1955) *Predigten, Ueber —— nach Kantischen Grundsätzen.* In: *Augustis Theologische Blätter* (cf. no. 1900). Year I. No. 47. pp. 737–741. (Four frightful examples of this kind of sermon are communicated, — partly from the writer's own experience, partly from that of others [cf. no. 1613].)

1955*a*) *Probst: Réflexions sur la paix perpétuelle conçues sur le projet de Kant.* 8vo. Vienna. pp. 22. (Kant's proposals are not capable of realization in practice.)

1956–1957; Reinhard — Stäudlin.

1956) *Reinhard, Fr. Vkmr.: System der christlichen Moral.* Third edition, revised. Large 8vo. Wittenberg and Zerbst. Zimmermann. Vol. I. 1797. pp. lxvi, 754. Vol. II. 1800. pp. xiv, 586. Vol. III. 1804. pp. xii, 746. Vol. IV. 1810. pp. xvi, 744. Vol. V, with an index to the whole work, was published in 1815, after Reinhard's death; edited by *Pt. K. W. von Hohenthal.* pp. viii, 381 and 480. Fourth edition, revised and enlarged. Vols. I, II, III. 1802–1807. (Additions also purchasable separately.) Fifth edition. Vol. I. 1815. (In the second edition, 1791–92, Reinhard regarded it as still too early for the taking up of a position for or against the critical philosophy. In the preface to Vol. I of each of the subsequent editions, however, he writes at length of the influence of the new philosophy upon Christian ethics and theology. And in the body of the work there is inserted a good deal of polemic against Kant. Everywhere Reinhard shows himself to be a real investigator and thinker; and the views which he expresses are well worth taking account of. Kant's attempt at an accurate determination of the forces of the human mind he considers to be fruitless. A discrimination of the objective from the subjective element in human knowledge would be only possible if things-in-themselves were knowable. — Detailed study of all the philosophical systems had produced in Reinhard a certain attitude of skepticism, of mistrust of speculation and of the human reason in general, and induced him to confine himself exclusively to divine revelation as given in Christianity. Kant's system, he thinks, is irreconcilable with Christian revelation, and indeed with any notion whatsoever of revelation which professes to have its propositions accepted upon authority. Kant's principal errors consist in his having carried the classificatory division of the faculties and forces of the human mind too far, and having been unable to arrive at a correct view of these mental forces in their interconnection and coöperation. These mistakes explain, for instance, his unjustifiable preference of the practical proof of the existence of God over the theoretical proofs, and his exaggerated rigorism in ethics. Reinhard looks upon the injunction:

"Strebe nach Vollkommenheit," as the supreme law of ethics. He states it neither as a formal nor as a material principle; but declares it to be of a mixed nature, — the only type which is utilizable for man, himself composite of reason and sensibility.

Stäudlin subjected these attacks to a very thorough examination, in no. 1957. He rebuts most of them, by the judgment that they do not apply to Kant; and disputes with especial vigor Reinhard's perfection-principle. On some points, however [as regards the neglect of the theoretic proof of the existence of God, for example], he declares his agreement with the writer.)

1957) *Stäudlin, K. F.: Ueber den Werth der kritischen Philosophie vornehmlich in moralischer und religioser Hinsicht, den Gebrauch und Missbrauch derselben in den theologischen Wissenschaften, und den Geist und die Geschichte des Skepticismus.* In: *K. F. Stäudlins Beiträge* (cf. no. 1568). Vol. III. No. 7. 1797. pp. 263–367. Vol. IV. No. 3. 1798. pp. 83–189. Vol. V. No. 11. 1799. pp. 312–378. (From about the middle of these articles onwards, Stäudlin uses Reinhard's work only as a convenient peg upon which to hang a number of various thoughts, which he had long been burning to be rid of. Thus he speaks in what is often a clever, and always a sensible and impartial style, of the effects of the critical philosophy upon friends and foes, upon its right employment in the domain of theology and its reconcilability with revelation, upon Kant's real views and opinions in the *Rel.* and *Str.*, upon the moral exposition, and so on. Originally, he had intended to add a long supplement in defense of no. 1219, upon the spirit and historical development of skepticism; but later, in order to keep the series of articles within reasonable limits of space, he preferred to keep this back for a third volume of no. 1219, which should appear if the philosophical ferment of the time took a more favorable turn: — but which never did appear.)

1958) *Reinhards Urtheil über die kritische Philosophie.* By *Fr.* In: *Augustis Theologische Blätter* (cf. no. 1900). Year II. No. 18. 1797. pp. 273–282. (Synopsis of the preface to no. 1956.)

1959) *Reinhold, K. Lh.: Periculum novae theoriae facultatis repraesentativae humanae; theotisce* [latine] *vertit F. Glo. Born.* Large 8vo. Leipsic. 1797. Schwickert. pp. xlviii, 503. (Translation of no. 252. Intended, like no. 11, to aid in the diffusion of the Kantian philosophy in foreign countries.)

1959*a*, *b*) *Reinhold, K. Lh.:* cf. also nos. 287, 288.

1960, 1961; Spalding on Religion.

1960) *Religion, eine Angelegenheit des Menschen* (by *Jh. Joach. Spalding*). Small 8vo. Leipsic. Voss. pp. 189. The following editions gave the name of the author. Second edition, enlarged. 8vo. Berlin. 1798. Voss. pp. 300. Third edition, with additions. Same place. 1799.

pp. 365. Fourth edition. 1806. Also translated into Swedish. (The book is a protest, in popular but dignified language, against the frivolity of the spirit of the age ; and preaches a return to religion. It shows markedly the influence of Kant's practical philosophy and moral-theology, without however committing itself in any way to his system. A summary of no. 1960 appeared, under the title : *Ueber die geist- und herzvolle Schrift : Religion, eine Angelegenheit des Menschen.* In :)

1961) *Hufnagel, Wlh. Fr. : Für Christenthum, Aufklärung und Menschenwohl.* Vol. II. Part vi. No. 14. 1797.

1962) *Resultate der philosophirenden Vernunft über die Natur der Sittlichkeit zusammengestellt von Ge. Dreves.* 8vo. Leipsic. Crusius. Part i. 1797. pp. 342. Part ii. 1798. pp. 472. (Anthology from the most of the more important philosophical works upon moral philosophy, — not always taken from the original sources. The second volume is occupied with the critical philosophers. The author has taken the responsibility of appreciation very easily. He hardly ever judges for himself, but takes the opinions expressed in the books of the critical philosophers, — occasionally, however, having recourse to other writings : so that his collection has not even the merit of uniformity. At the end of the second Part Dreves meets the objections urged by Garve against the Kantian moral principle.)

1963, 1964; Matrn. Reuss.

1963) *Reuss, Matrn. : Vorlesungen über die theoretische und praktische Philosophie, welche Maternus Reuss seit dem J. 1789 gehalten, und nun zunächst für seine zeitherigen und künftigen Zuhörer, auch für jene Denker, welche das Wesentliche der Lehre der Logik, Metaphysik, Naturrecht und Moralphilosophie nach den Grundsätzen der kritischen Philosophie zu verstehen und beurtheilen zu können wünschen, ohne Vorlesungen darüber zu hören, im Grundrisse zum Druck befördert hat.* 8vo. Würzburg. 1797. Rienner. Part i. *Vorlesungen über die Logik.* pp. xxxii, 112. Part ii. *Vorlesungen über die Metaphysik.* pp. 331. (This work, like nos. 728–733*a*, has no importance intrinsically, but possesses a certain historical value, in that it contributed to the diffusion of the Kantian philosophy in Roman Catholic Germany. There is nothing new in it. The logic begins with a theory of the ideational faculty according to Reinhold ; in the remaining portion Reuss follows Jakob very closely. The lectures on metaphysics reproduce the principal contents of the *R.V.*, though not in a pure form : the exposition is perpetually interrupted by propositions and passages taken from Reinhold's writings. It is obvious that a correct representation of the *R.V.* cannot be obtained by such means. The customary method of the more invertebrate Kantians — to reproduce Kant and his more independent disciples so far as possible word for word — is also followed by Reuss. That they might be introduced into Roman

Catholic monasteries and schools, the lectures were translated into Latin [no. 1964], with but few alterations. The death of the author prevented the completion of the work.)

1964) *Reuss, Matrn.: Initia doctrinae philosophicae solidioris.* Large 8vo. Salzburg. Mayer. *Pars prima. Initia Logicae.* 1798. pp. 127. *Pars secunda. Initia physicae purae una cum prolegomenis ad metaphysicam. Opus posthumum editum a P. Mezger.* 1801. pp. xvi, 122.

1965–1969; Jean Paul Frdr. Richter.

In his philosophical views, Richter belongs to the philosophy of belief, and is strongly influenced in particular by Jacobi. He had intimate personal relations to Jacobi and Herder. He read through Herder's *Metakritik* (no. 2269) before its appearance, and suggested many improvements in the text. Upon most questions Richter is opposed to the critical philosophy. Outbursts against the breed of critical owls, who drain the oil dry from the church lamps in place of filling them, are scattered up and down all his writings, and oftentimes dragged in quite wantonly. He is especially bitter against the extremely rationalistic character and the aprioristic constructions of the critical philosophy, finding grave fault with it for not being willing to recognize any sort of impulse, feeling, instinct, — in a word, anything that cannot be explained. Really, the unintelligible is the kernel and prize of the world-all and of knowledge. If any finite mind were able to resolve the totality of knowledge into mere conceptualities, it would still have gained, Richter thinks, nothing more than a transparency without value or consistence. The Kantians try to attenuate matter, or to solidify words to matter. Their philosophy is a purely conceptual philosophy, out of relation to practical life. Kant's moral proof of immortality is termed an 'electrical cobweb.' Richter himself endeavors to revive the old used-up proofs of immortality (great talents, which point to a continuance of life beyond this present one, etc.), but believes that a *full* conviction can only be secured by appearances of dead persons to the living. With regard to the existence of God, too, Richter returns to the older proofs, and especially to the teleological. He is exceedingly angry at the cold-blooded way, in which the Kantians discuss and weigh evidence about the existence of God. Kant's own attack upon eudaemonism Richter regards as up to a certain point justified. But Kant has misunderstood the object of his attack, and made a bogey out of it. His rigorism is exaggerated : an *absolutely* altruistic virtue simply does not exist among mankind. In contradistinction to Kant, Richter allows the feelings a voice in the determination of moral action. —

Of the various monographs, etc., which deal with Richter, no. 1965 enters in greatest detail into the question of his relation to Kant. It also gives a good table of the principal passages in his writings in which Kant is referred to.

1965) *Müller, Jos.: Jean Paul und seine Bedeutung für die Gegenwart.* Large 8vo. Munich. 1894. Lüneburg. pp. 436. To this belongs, as supplement:

1965*a*) *Müller, Jos.: Die Seelenlehre Jean Pauls. I—D.* Large 8vo. Munich. 1894. Lüneburg. Three sheets. (To these two works I would refer the reader. I enumerate in what follows only those of Richter's works which contain his polemic against Kant and the critical philosophy in greatest detail.)

1966) (*Richter*), *Jean Paul* (*Fr.*): *Das Kampaner Thal, oder über die Unsterblichkeit der Seele; nebst einer Erklärung der Holzschnitte unter den zehn Geboten des Katechismus.* 8vo. Frankfort and Leipsic. (Erfurt. Hennings.) pp. 148 and 212. —*Jean Paul's sämmtliche Werke.* 8vo. Berlin. Reimer. Part xl. Number 8. Vol. V. 1827. pp. x, 197. (The *Kampanerthal* occupies pp. 1–78.) There are many other editions of no. 1966, as of the following numbers also. But I shall not mention them, for brevity's sake. The following no. 1967 is to be regarded as supplementary to no. 1966.)

1967) *Richter, Jean Paul Fr.: Selina, oder über die Unsterblichkeit der Seele.* In: *Jean Paul's literarischer Nachlass.* Vols. I, II. (In the: *Sämmtliche Werke*, Parts lxi, lxii.) 8vo. Berlin. 1836, 1837. Reimer. Vol. I. pp. 1–188.

1968) (*Richter*), *Jean Paul* (*Fr.*): *Vorschule der Aesthetik, nebst einigen Vorlesungen über die Partheien der Zeit.* Three parts. 8vo. Hamburg. 1804. Perthes. Second edition. 8vo. Tübingen. 1812. Cotta. —*Jean Paul's sämmtliche Werke.* 8vo. Berlin. Reimer. Parts xli–xliii. Number 9. Vols. I–III. 1827. pp. 223, 231, 174.

1969) (*Richter*), *Jean Paul* (*Fr.*): *Clavis Fichtiana seu Leibgeberiana.* (Appendix to the first humorous appendix of the *Titan.*) 8vo. Erfurt. 1800. Hennings. pp. 174. — *Jean Paul's sämmtliche Werke.* 8vo. Berlin. Reimer. Part xxx. Number 6. Vol. V. 1827. pp. 1–68. (Fichte is more consequent than Kant. If we regard space, time, and the categories as mere forms, and matter as mere phenomenon, what is the use of troubling about the invisible phoenix-ashes of the thing-in-itself?)

1970) *von Rochow, Frdr. Ebrh.: Ueber das, woran man bey einem Dinge denken kann, oder über Kategorien.* In the: *Deutsche Monatsschrift.* 1797. Vol. II. June. pp. 97–103. (von Rochow desires to replace the Kantian table of categories by another, which admits only seven categories, viz.: possibility, actuality, cause, effect, end, means, nature [*Beschaffenheit*]. With the knowledge of these categories is attained at once the "Grenzlinie des gemeinnützlichen Wissens oder der Philosophie für alle Stände." From this point of view, von Rochow put the "Materialien" of no. 1971 together.)

1971) *von Rochow, Frdr. Ebrh.: Materialien zum frühen Unterricht in Bürger- und Industrieschulen.* 8vo. Berlin and Stettin. 1797. Nicolai. pp. 47.

1971*a*) *von Rochow, Frdr. Ebrh.:* cf. also nos. 1726, 1727.

1972, 1973a, J. Salat.

1972) *Salat, J.: Geht die Moral aus der Religion, oder diese aus jener hervor? Einige Winke zur neuern Geschichte und Kritik der Religion.* In the: *Nth. Ph. I.* V. 3. pp. 197–240. (The essay is in all essential matters in agreement with Kant's moral-theology. The theoretical reason cannot serve as the foundation of a religion, because it — even in connection with the consideration of external nature — cannot produce the idea of a holy, beneficent and just divine will. Religion arises from morality; but morality must, if it is to be a complete morality, take up religion into its domain; that is to say, ethics leads necessarily to the Kantian moral-theology, — to the view that the moral-law is the command of God, and to piety, as equal to reverence of the holiness of God. — Similar in contents to, and just as diffuse and unimportant as no. 1972, is the following no. :)

1973) *Salat, J.: Noch ein Beitrag über die moralische Begründung der Religion.* In the: *Nth. Ph. I.* VIII. 3. 1798. pp. 191–279.

1973*a*) *Salat, J.* (*Ueber Aufklärung*): cf. *Salat* under *1801.*

1974–2004c, Schelling.

(Cf. nos. 1500–1504; especially as regards the way in which Schelling's works are here quoted.)

1974) *Schelling: Ideen zu einer Philosophie der Natur.* First and second books. Large 8vo. Leipsic. 1797. Breitkopf and Härtel. pp. lxiv, 262. The second edition, revised throughout and enlarged by additions and corrections (8vo. Landshut. 1803. Krüll, University bookseller. pp. xvi, 492) bore upon its title, after the word *Natur*, the following: *als Einleitung in das Studium dieser Wissenschaft. Erster Theil.* This addition passed over to the title-page in the collected edition of Schelling's works. *Sch. S. WW.* I. 2. pp. 1–343.

1975) *Schelling: Von der Weltseele, eine Hypothese der höhern Physik zur Erklärung des allgemeinen Organismus.* Large 8vo. Hamburg. 1798. Perthes. pp. xiv, 327. The later editions, which appeared in the same place, 1806 and 1809 (third and improved edition, pp. liv, 328), had prefixed to them a special essay (in the third edition, pp. xvii–liv). The title of the work accordingly received the following addition: *Nebst einer Abhandlung über das Verhältniss des Realen und Idealen in der Natur oder Entwickelung der ersten Grundsätze der Naturphilosophie an den Principien der Schwere und des Lichts.* This essay also appeared independently. Large 8vo. Hamburg. 1806. Perthes. pp. 38. And also: Landshut. 8vo. 1807. Weber. —: *Sch. S. WW.* I. 2. pp. 345–583. (The essay occupies the pages 357–378. Pp. 354–356 contain a table of contents, inserted by the editor.)

1976) *Schelling: Erster Entwurf eines Systems der Naturphilosophie. Zum Behuf seiner Vorlesungen.* 8vo. Jena and Leipsic. 1799. Gabler.

pp. x, 321. — *Sch. S. WW.* I. 3. pp. 1–268. (With additions by the editor, after a marked copy of the author's.)

1977) *Schelling: Einleitung zu seinem Entwurf eines Systems der Naturphilosophie. Oder: über den Begriff der speculativen Physik und die innere Organisation eines Systems dieser Wissenschaft.* 8vo. Jena and Leipsic. 1799. Gabler. pp. 84. — *Sch. S. WW.* I. 3. pp. 269–326. (Also with additions, after a marked copy of the author's.)

1978) *Schelling: Allgemeine Deduktion des dynamischen Processes oder der Categorien der Physik.* In the: *Zeitschrift für die speculative Physik, herausgegeben von Schelling.* 8vo. Jena and Leipsic. 1800. Vol. I. Part i. pp. 100–136. Part ii. pp. 3–87. — *Sch. S. WW.* I. 4. pp. 1–78. (With additions, after a marked copy of the author's.)

I. Schelling's works upon natural philosophy lead him upon many important points beyond the scope and contents of Fichte's *Wissenschaftslehre*, with the result that he leaves this farther and farther behind him. I speak of these nos. 1974–1978 all together, although they evince several differences of detail. But the real philosophical principles, and the fundamental thought that produced the whole system of the *Naturphilosophie*, always remained the same, — not only in nos. 1974–1978, but in all the later publications by Schelling upon natural philosophy. The following remarks upon the significance of the *Naturphilosophie*, and its relation to the Kantian philosophy [under V and II below], hold therefore not only for this particular series of works [nos. 1974–1978], but for the whole natural-philosophy side of Schelling's literary activity.

II. Schelling's Natural Philosophy gives evidence of the influence of both Kant and Fichte. It sets out from Kant's *Dynamik* in the *M.A.*, and adopts in principle the Kantian views of the organism. But just as Fichte had laid a deeper foundation for the results of Kant's theoretical and practical philosophy, so Schelling attempts for his part to refer the results of the *M.A.* and *U.* to more certain first principles than the Kantian. It is well known that Kant originally had no intention of ending his contributions to natural philosophy with the *M.A.*, but had promised further a *Metaphysik der Natur* (cf. *R.Vb.* XLIII; *U.* end of the Preface), and that, even in the last years of his life, he was still working at a book upon the transition from the metaphysical first principles of the natural sciences to physics (cf. nos. 149, 150). It looks, therefore, at first sight, as though Schelling's undertaking were to be regarded as an essay in accordance with the Kantian views and in the Kantian spirit. But we must remember that Kant had meant to begin with the *M.A.* and to work from it in the direction of the concrete, while Schelling presses beyond the *M.A.* farther and farther into the realm of the abstract. The judgment mentioned above, therefore must be given up for the greater part of Schelling's performance. Kant thought that the results of the *M.A.* neither required nor were capable of any further substantiation, — like those of the *R.V.* or the *Pr.V.*; but Fichte on the one hand, and Schelling under his influence

on the other, are convinced that they must delve deeper, although in their attempt to do so they leave the safe ground of experience and its knowable conditions to enter upon the unknown territory of the transcendent, and — judged from the Kantian standpoint — fall into the very dogmatism which they unite in condemning so severely. Great, then, as the final difference may be between the *Naturphilosophie* and the *Wissenschaftslehre*, the idea of the former, to underpin the foundations laid by Kant, is obviously suggested to it by the latter, and the *Wissenschaftslehre* further gave Schelling the method of his earlier writings upon natural philosophy: no. 1976, in particular, follows very closely the expository manner and the terminology of Fichte's works published in the previous century. Schelling's attitude to the Kantian natural philosophy, therefore, is determined from the outset by his attitude to the *Wissenschaftslehre*.

III. Schelling makes it a reproach to Kant that he investigated the concept of matter in the *M.A.* simply from the empirical standpoint and analytically. It followed from this that his results made the impression of mere hypotheses, and his concept of matter, that of an arbitrary and individual construction. In contradistinction to this, Schelling declares that he can "*konstruieren*" matter 'itself,' and (in his first two works, nos. 1974 and 1975) like Kant from *two* forces only. For the benefit of this construction, Schelling, following the lines of the *Wissenschaftslehre*, adduces a proof that every product of perception (*Anschauung*) must be considered as resulting from two opposed, mutually limiting and limited activities. Matter, therefore, does not possess these two forces as properties, is not their substrate, but can only exist by them and in them, and is nothing apart from them. Later, the divergence from Kant becomes greater, — when Schelling regards *three* forces as necessary for the construction of matter: when to accelerating (*Repulsivkraft*, *Expansivkraft*) and retarding (*Attraktivkraft*) force is added *Schwerkraft*, which gives stability to the opposition and produces something permanent, a product as contradistinguished from the activities of production. (For Schelling's earlier view cf.: *Sch. S. WW.* I. 2. pp. 214–223, 227–239; for the later view cf.: *Sch. S. WW.* I. 2. p. 241; I. 3. pp. 101–104, 264–268; I. 4. pp. 27–29, 39, 40.)

This alteration in Schelling's views was brought about by a book of Baader's. The principal problem treated in it, and in Schelling's opinion brilliantly solved by it, was the restoration of the hitherto neglected *Schwerkraft* to its full rights.

1979) *Baader, Franz: Ueber das pythagoräische Quadrat in der Natur oder die vier Weltgegenden.* 8vo. Sine loco. (Tübingen. Cotta.) 1798. With preface pp. 52. Reprinted in: *Fr. Baader: Beiträge zur dinamischen Philosophie im Gegensaze der mechanischen.* Large 8vo. Berlin. 1809. Realschulbuchhandlung. No. III. pp. 80–105. Also in: *Fr. v. Baader's sämmtliche Werke.* First principal Part. Vol. III. 1852. pp. 247–268.

IV. As regards the rest of the contents of Schelling's Natural Philosophy, his aim is to construct *a priori* the chief natural phenomena

(like matter), to render their necessity intelligible, and in this way to make them take shape, as it were, before the reader's eyes, in fact, to create them. To attain to this goal, it was obviously inevitable to pass beyond the Kantian view that the qualities of bodies are neither constructable, nor knowable *a priori*, and that chemistry must, consequently, be regarded as a purely empirical science. Schelling takes this step even in the first edition of the *Ideen* (*Sch. S. WW.* I. 2. pp. 241–252, 257–272, 316 ff.. 323), but still more decidedly in his later works (for instance, *Sch. S. WW.* I. 2. pp. 253, 254; I. 4. p. 51). As follows from the previous paragraph, Schelling makes in all this an attack upon the atomists, who endeavored to reduce all material differences to differences in the number of material particles. The reason of difference in Schelling's view is to be discovered rather in the different degree of implication of the fundamental forces and in the difference of their relation to one another. It follows from the concept of 'Nature' that in it, just as in the ego, there are to be distinguished two opposed activities, an infinite and a finite. Natural products are simply the results of these two opposed forces, temporary breathing spaces in their conflict with one another, attempts at an equilibrium of them. These attempts, which are called 'categories of nature,' constitute a successive series which is called the 'dynamic process.' In the exposition of this process, Schelling sets himself with great acuteness, though not always with complete self-consistency, to draw parallels between the dimensions of space, and inorganic and organic nature. Thus he brings together in nos. 1976 and 1978 the repellent force, length, magnetism, and sensibility, on the one hand, and the attractive force, breadth, electricity, and irritability, on the other, putting in the third place gravitation, depth, the chemical process, and the "*Bildungskraft*" (force of reproduction) side by side.

Since Schelling looked upon natural products as attempts at the reconciliation of opposed forces, he was necessarily led to attempt everywhere the demonstration of unity in apparent opposites, and, at the same time, to consider unity as a synthesis of thesis and antithesis. If we add to this, that the natural-philosophy theories of his day appeared in many points to be diametrically opposed to one another, while each side believed that it could point to convincing experiments, — that in consequence of this state of things it was an obvious thing for Schelling to try to reconcile them in a third, higher, and truer view: if we put all this together, we can understand how it is that Schelling regarded the law of polarity, of opposition in unity, as the highest law of nature, — that he endeavored on every occasion to reduce the different natural phenomena to some one or two laws, and then to bring these into connection with one another by deriving them, it may be, from still higher principles, with the ultimate aim of reaching a single and supreme law, — and that he tried to understand the whole of nature under the guise of a single organism, proceeding from the union and strife of opposing forces, by setting up in the world-spirit — the "gemeinschaftliches Medium" of the "allgemeine Continuität aller Naturursachen," the "*eine*

Naturprincip, das wir als Ursache des Lebens annehmen müssen" — the "Idee eines organisirenden, die Welt zum System bildenden Princips" (*Sch. S. WW.* I. 2. pp. 569, 565, 381; cf. I. 3. p. 144). This principle, as the cause of life, is not visible to any eye, but conceals itself in its own work, and can only be known in the particular phenomena in which it is manifested (same place; p. 568). And since the whole of nature is thus combined to an universal organism, organism (as regards the definition of the concept Schelling makes special mention, same place, p. 520, to the *U.*) is not the attribute of particular natural things: but these particular natural things are simply just so many limitations or special perception-modes of the universal organism. "Das *Wesentliche* aller Dinge ist *Leben*, das *Accidentelle* ist nur die *Art* ihres Lebens, und auch das Tote in der Natur ist nicht *an sich* tot — ist nur das *erloschene Leben*" (same place; p. 500). Being a universal organism of this kind, it is possible for nature not only implicitly to express the laws of our mind, but also to realize them spontaneously, that nature *is* visible mind, just as mind is invisible nature (same place; p. 56). Only in this way can organism and mechanism be conceived together: only in this way, that is, can purposiveness be explained, without recourse being necessarily had to supersensible, or, at least, not physical principles (like God or chance).

V. A detailed judgment upon the importance of Schelling's Natural Philosophy can only be passed by a man who himself possesses wide and minute knowledge in all branches of natural science, and knowledge not only of their present condition, but also of their condition in Schelling's day, and their development since his time, — by a man, who unites to this minute knowledge great breadth of view, and the power of surveying at a glance the whole realm of the natural sciences. The philosopher, from his own philosophic standpoint, can, it seems to me, say no more than this: — if we find in Schelling's works upon natural philosophy, as is said to be the case by professional scientists, many brilliant aperçus and many prophetic anticipations of later invention and experience, these are not to be ascribed to any particular philosophy (say, the idealistic, as contradistinguished from the dogmatism that had hitherto prevailed), nor to any particular and especially philosophic method (say, the antithetic method of Fichte), but simply and solely to the prophetic insight of genius, and to a rich and multifarious knowledge in combination with a marvelous faculty of coördination. There is no special philosophy or philosophic method which of itself could take the philosopher beyond the results which the investigator of natural phenomena can attain by his own natural-science method. The philosopher has at his disposal no other means of scientific inquiry (say, an 'intellectual intuition,' or 'transcendental investigations') than those which are at the command of the natural scientist. Only, of course, the scientist must not confine himself to the observations which nature of her own accord gives him the opportunity of making. He must rather force observations from her, put questions to her, wring answers from her by experimentation, con-

struct hypotheses, test them by experience and experiment, and attempt to elevate them into certainties. The natural inquirer must not only investigate his facts in detail, — he must also furnish a survey of his whole science, and unroll a panorama of the totality of all actual and observable natural relations, and of their uniform interplay, as it is expressed in what we call 'natural law.' If he does not satisfy these requirements he is not a natural inquirer, but only a water or a plant or even a lichen inquirer. The theories of combustion or of electricity or physiological theories, are, consequently, purely matters of natural science, not of natural philosophy, and still less of philosophy. If, at any period, they are called by either of the last two names, that is a severe criticism upon the natural science of the period in question. For we must infer from their denomination that natural science had confined itself to the investigation of details and had degenerated in it, and that philosophy was needed to remind it of its higher duties, by attempting — and passing beyond its own proper limits in the attempt — to take those higher duties upon itself. It is quite another matter when the question is not one of actual relations and of their regular recurrence (expressed in natural laws), but (1) one of the really active principle in the facts, of what the world is in the last resort, and (2) of the reason why the world is as it is. We must inquire, on the first point, whether the best answer is given by Atomism or Dynamism, by Materialism or Dualism or Idealistic Monism. The second question will be held unanswerable by many, even if it is split up into separate problems, and these singly propounded ; as, for instance, that of the reason and significance of the sexual difference. If we do regard such questions as unanswerable, we must be consequent, and throw overboard any idea of a philosophy of history. Schelling raised them, and thought he could answer them ; and there will be many who, though not content with his answer, still think it worth their while to work upon a solution. In any case, to answer the questions asked above both by (1) and (2), there is need of more than natural science and natural knowledge, namely, of epistemology. So that the question, 'Dynamism or Atomism,' must certainly be regarded as a question for natural philosophy, as must the questions asked by (2), if they are admitted at all as reasonable questions. But the former problem is of such a kind that a definite attitude to it must be expected from every natural inquirer ; and, further, in behoof of this definite attitude, a thorough study of epistemology, which may be hoped to banish materialism forever from natural science : whereas, a definite attitude to questions of the second kind cannot be demanded either from every philosopher or from every natural inquirer. To find a solution for them, and to make this solution probable, we should need either a natural inquirer, not only versed but trained in philosophy, or a philosopher not only acquainted with natural science but trained in its methods. It is decidedly desirable that questions of this kind, which must force themselves now and again upon a thinking man, should, from time to time, be propounded, even though the results of their

proposition may only be doubly to intensify the feeling of ignorance and to revive in double strength the consciousness of the limitations set to our knowledge. At the same time, if they are propounded, we must remember that we shall never have to do with anything but hypotheses and attempts at solution, which in the nature of the case are very uncertain, and that, therefore, the ground must be kept entirely and absolutely clear of 'certainty,' of 'demonstration,' of 'construction,' of 'aprioristic derivation,' etc., and that the philosopher can bring to his investigations *nothing* beside his epistemology but is altogether dependent upon the natural inquirer and so upon experience for the material of those investigations.

VI. As regards the relation of the *Naturphilosophie* to the *Wissenschaftslehre:* Fichte could, of course, raise no objection upon principle to the fundamental thoughts of the *Ideen* (no. 1974). They simply continued his own attempt to lay a deeper foundation for the Kantian views, extending it to a new sphere, the metaphysics of nature, — and at the same time subordinating this metaphysics to the (theoretical) *Wissenschaftslehre*, just as he himself had derived ethics and the philosophy of right from the (practical) *Wissenschaftslehre.* But things are rather different when we come to the dynamical process. Here again, it is true, Fichte could urge no objection on principle, as long as matter was regarded merely as the limitation of the individual ego, and the dynamic series referred only to the — not to be understood as temporal — development of this limitation. So that, however much Fichte might object personally to the idea of the dynamic process, as an idea which in spite of all that could be said credited matter at least with a kind of independence, or, at any rate, seemed so to credit it, — and was there anything that Fichte at the bottom of his heart loathed more heartily than any kind of independence of matter? — however much, I say, Fichte might be led for personal reasons to dislike Schelling's attempt to construct this dynamic series, he was entirely unable to allege arguments of principle against it from his *Wissenschaftslehre.* The consequence was that he tried to keep up the appearance of agreement between his system and Schelling's for as long a time as possible. Nevertheless, Schelling was necessarily estranged from Fichte by the very fact of his desire to construct a dynamic process. For there can be no doubt that this desire itself tended to work towards and to lead up to a quite different view of nature from that held by Fichte and originally shared by Schelling also, — the view, that is, that matter and nature are something relatively independent, at least as independent as individuals. According to Fichte, there are only individual, personal egos and their individual limitations (matter, nature, the surrounding world) ; these limitations being in agreement with one another (moral order of the universe, absolute ego). According to the new theory, to which the thought of the dynamic process must lead, nature will, on the contrary, have the same justification and independence as the separate individuals, will proceed like these directly from the Absolute and will have to be constructed from it, and will have to be understood like the ego as a

self-limiting, infinite productivity, — the dynamic series will form a parallel to the history of self-consciousness, nature and ego, objective and subjective series will be coördinated, and the *Naturphilosophie* will stand to the *Wissenschaftslehre* not in the old relation of a daughter-science, but in that of a sister-science. These changes did not, of course, happen all at once, but made their appearance gradually. Thus we find in nos. 1976 and 1977 traces of the original standpoint side by side with indications of the new. But in the system of transcendental Idealism the paralleling of the two series is carried logically through. In it there are said to be two sciences which must constitute the basis of philosophy: (1) *Naturphilosophie*, which makes the objective the primary thing, and asks how a subjective, that corresponds to it, comes to be added to it; and (2) a *Transscendentalphilosophie*, which starts out from the subjective as the primary and absolute thing, and shows how the objective arises from it. No. 1980 gives us this latter philosophy, in a form that on all points of principle and all principal points agrees almost entirely with Fichte's *Wissenschaftslehre*, except that in his practical philosophy Schelling holds less closely to the practical *Wissenschaftslehre* than to the ethics and philosophy of right. Style, method, and mode of presentment of the argument, are very similar to those of the mode of Fichte. At the conclusion, however, Schelling goes beyond Fichte in introducing teleology and philosophy of art, — attempting in this way to lay better foundations for the view expressed by Kant in the *U.*, and to derive them from the principles of transcendental Idealism.

1980) *Schelling: System des transscendentalen Idealismus*. Large 8vo. Tübingen. 1800. Cotta. pp. xvi, 486. — *Sch. S. WW.* I. 3. pp. 327–634 (with notes by the editor, after a marked copy of the author's: and pp. 335–338 a table of contents, added by the editor).

In the last forty pages an important part is played by the concept of the absolute identity, the unity of subjective and objective, which forms the starting point of the two series dealt with in the *Naturphilosophie* and the *Transscendentalphilosophie* (cf. the quite similar conclusion of Fichte's practical *Wissenschaftslehre*). Schelling had only one further step to take. He had now to make this absolute identity itself the principal object of his philosophical inquiries, and he had reached philosophy in the strict sense, the philosophy without opposites, which grasps the indifference of the supreme philosophical opposites of Idealism and Realism, — in a word, he had reached the standpoint of the "Identitätsphilosophie." Narrowly regarded, this proves to be a fusion of Platonism and Spinozism. Schelling's mental indebtedness is evidenced even by the form of his exposition: nos. 1983, 1990, 1993, and 1995, remind one forcibly of the literary method of Spinoza, and the *Bruno* (no. 1984) equally forcibly of that of Plato.

VII. The principal propositions of this "Identitätsphilosophie" are as follows. It starts out from the absolute, the absolute identity, the total indifference of subjective and objective, of the affirming and the affirmed, of the finite and the infinite, — from the all, the eternal, the infinity of reason [Vernunft-

Unendlichkeit]. In no. 1983 this is termed 'reason'; in later works, 'God': so that, in no. 1989 for instance, reason is thought of merely as a reflection of God, standing to God as copy to original, as indifference to identity. (In other passages the terminology is again different. Thus, sometimes in no. 1984, and always in no. 1985, only the ideal world is designated by the concept 'God.') The absolute is the only really existent; beyond it is nothing; it does not go outside of itself; everything that is, is this absolute. So that, regarded absolutely or in itself, that is, as it is in reason, there is nothing finite, nothing that has been produced, nothing different. The supreme law of the existence of the absolute, and, therefore, of all existence, is the law of identity. With absolute identity is posited at the same time an original knowledge of it. Knowledge of the absolute, which is the subject of philosophy, is thus really self-knowledge of the absolute; and only that man can be a true philosopher who is entirely merged in the absolute, who himself becomes the absolute. But absolute identity cannot know itself without positing itself as subject and object. So there arise the two series of subjective and objective, the difference between which is, however, simply quantitative. For every subjective, although the preponderance is on the side of the subjective, is still at the same time objective, and every objective is at the same time subjective. There is, therefore, nothing in the universe that is soulless (*unbeseelt*). The two series can never enter into causal connection with one another. Thought, therefore, can never be the cause of a determination in existence, and existence can never be the cause of a determination in thought (*Sch. S. WW.* I. 6. pp. 217, 500, 501). Absolute identity itself is not affected by these quantitative differences, since it is, at the same time, absolute totality (there is nothing, that is, outside of it) and may be denominated the quantitative indifference of subjectivity and objectivity. There is quantitative difference only in *particular* existence, that is to say, in things when they are conceived (by reflection) as situated outside of totality. Every particular existence is, as such, a determinate form of the existence of absolute identity, but not this existence itself, since that is only in totality. Every particular is in its kind infinite, and in reference to itself a totality. These particular things, the determinate forms in which absolute identity expresses itself, now with preponderance of subjectivity (mind), now with preponderance of objectivity (nature), are termed by Schelling powers (*Potenzen*) of the absolute. From them the two branches of philosophy must be developed, — one setting forth the powers of the objective side, of the real all (the first of which is matter, the *primum existens*), the other, the powers of the subjective side, of the ideal all. On both sides alike there is a trinity of powers. Schelling attempts to bring the two series into close connection with each other, and to demonstrate their parallelism in detail. They are made one in reason to which the soul of man rises, — man as organism being a totality in the wider sense, and not only with reference to himself. Human reason stands to the absolute as a copy to the original picture (*Sch. S. WW.* I. 4. pp. 205; I. 6.

p. 494). The development of the real side, despite many deviations of detail, follows very closely in its fundamental thoughts the earlier works upon natural philosophy. In the construction of the ideal series Schelling continues the attempts of Reinhold and Fichte to lay a deeper foundation for Kant's epistemological views and schemata, and to deduce them from higher unitary points of view; but also, following the lines of *U.*, adds an entirely new chapter to post-Kantian idealism, — the philosophy of art; which is the crowning point of all philosophy, inasmuch as in art "das Princip aller absoluten Erkenntniss, aber nicht blos als Princip des Erkennens, sondern zugleich als Princip des Handelns objektiv [wird]," and inasmuch as "die absolute Identität des Unendlichen mit dem Endlichen, objektiv und gegenbildlich angeschaut, Schönheit [ist]" (*Sch. S. WW.* I. 6. p. 573).

VIII. The crowning point of this identity-philosophy, the absolute indifference of subjective and objective, does not appear in Schelling for the first time in the development of post-Kantian idealism. We saw above that Fichte's *Wissenschaftslehre* sets out from this highest point and makes toward it again in the practical philosophy. But, of course, it is impossible for Fichte to attain to a real identity, since in him 'absolute' becomes 'idea,' because he does not recognize a nature, a really objective series. Ideal and real worlds are not both subordinated to the absolute, contained in it, but themselves coördinated: the real world is rather subordinated to the ideal, nature to mind. Schelling, therefore, is right in objecting to Fichte that his idealism is opposed to realism, and does not take up realism into itself as one side of things (*Sch. S. WW.* I. 4. p. 327). It is Schelling's merit to have assisted nature to regain her rights. Indeed, one might go further and term his whole philosophy "Naturphilosophie" (as he has occasionally done himself; cf., for instance, *Sch. S. WW.* I. 6. p. 494), inasmuch as the real world is itself the total, infinite all, and differences between the real and the ideal all belong to the domain of mere phenomena, so that the ideal world is not a second world, but only a second phenomenal mode, a higher power of the real world. — Schelling denominates his system an idealism in objective significance, and brings it together in the proposition: Everything is = ego, and nothing exists but what is = ego; while Fichte, he says, represents a subjective idealism, which makes the ego everything and the subject the absolute. Fichte retorts very justly to this criticism that he has distinguished from the outset the individual, the finite empirical ego, which is subject to the opposition of subject and object, from the absolute ego, which has not yet divided itself in terms of this opposition. But on the other hand Schelling's criticism contains a kernel of truth, since Fichte's highest unity does not fulfill its promise, — being unable to take up into itself and to resolve in itself the objective, the realism.

IX. I proceed to enumerate the works which in the main agree in standpoint (cf., however, the beginning of VII and the beginning of X), this standpoint being that of the *Identitätsphilosophie.* I pass over some of the slighter unimportant essays.

1981) *Schelling: Anhang zu dem Aufsatz des Herrn Eschenmayer betreffend den wahren Begriff der Naturphilosophie, und die richtige Art, ihre Probleme aufzulösen.* In the: *Zeitschrift für speculative Physik.* Vol. II. Part i. 1801. pp. 109–146. — *Sch. S. WW.* I. 4. pp. 78–103. Here the title begins with the words: *Ueber den wahren Begriff*, and then proceeds as above. No. 1981 was directed against an article of Eschenmayer's in the same number of the *Zeitschrift*, pp. 1–68:

1982) *Eschenmayer, K. A.: Spontaneität = Weltseele oder das höchste Princip der Naturphilosophie.* (Eschenmayer had represented views, which differed from those of Schelling's *Erster Entwurf* (no. 1976) upon certain points, — especially as regards the relation of the *Naturphilosophie* to Idealism.)

1983) *Schelling: Darstellung meines Systems der Philosophie.* Same place. Vol. II. Part ii. 1801. pp. xiv, 127. — *Sch. S. WW.* I. 4. pp. 105–212. (With additions, after a marked copy of the author's.)

1984) *Schelling: Bruno oder über das göttliche und natürliche Princip der Dinge. Ein Gespräch.* 8vo. Berlin. 1802. Unger. pp. 230. Second edition, unchanged. 8vo. Berlin. 1842. Reimer. — *Sch. S. WW.* I. 4. pp. 213–332. (Pp. 215, 216 give a table of contents compiled by the editor.)

1985) *Schelling: Fernere Darstellungen aus dem System der Philosophie.* In the: *Neue Zeitschrift für speculative Physik, herausgegeben von Schelling.* Large 8vo. Tübingen. Cotta. Vol. I. Part i. 1802. pp. 1–77. Continued, under the title: *Der Ferneren Darstellungen aus dem System der Philosophie Anderer Theil.* Part ii. 1803. pp. 1–174. — *Sch. S. WW.* I. 4. pp. 333–508. (Pp. 335–338 contain a synopsis of contents, put together by the editor. There are also additions, after a marked copy of the author's.)

1986) *Schelling: Die vier edlen Metalle.* Same place. Vol. I. Part iii. 1802. pp. 92–109. — *Sch. S. WW.* I. 4. pp. 511–523.

1987) *Schelling: Ueber das Verhältniss der Naturphilosophie zur Philosophie überhaupt.* In the: *Kritisches Journal der Philosophie, herausgegeben von Schelling und Hegel.* 8vo. Tübingen. Cotta. Vol. I. Part iii. 1802. pp. 1–25. — *Sch. S. WW.* I. 5. pp. 106–124. This paper was included by Michelet in the first volume of the collected edition of Hegel's works (1832. pp. 297–319), since it had been ascribed to Hegel. But cf. *Sch. S. WW.* I. 5. pp. vi, vii.

1988) *Schelling: Vorlesungen über die Methode des akademischen Studiums.* 8vo. Stuttgart and Tübingen. 1803. Cotta. pp. iv, 324. Second and third editions, unchanged. 1813. 1830. — *Sch. S. WW.* I. 5. pp. 207–352. Here belong also the additions and corrections in the second edition of no. 1974.

1989) *Schelling: Philosophie der Kunst.* From the author's literary remains. Lectures, first delivered at Jena, in the winter of 1802–1803; repeated in 1804 and 1805 at Würzburg. Published for the first time in: *Sch. S. WW.* I. 5. pp. 353–736.

1990) *Schelling: System der gesammten Philosophie und der Naturphilosophie insbesondere.* From the author's literary remains. 1804. First published in: *Sch. S. WW.* I. 6. pp. 131–576.

1991) *Schelling: Darlegung des wahren Verhältniss der Naturphilosophie zu der verbesserten Fichteschen Lehre. Eine Erläuterungsschrift der ersten.* 8vo. Tübingen. 1806. Cotta. pp. ii, 164. — *Sch. S. WW.* I. 7. pp. 1–126. Pp. 4–20 are occupied by the reprint of a review of Fichte's *Wesen des Gelehrten*, from the Jena *A. L. Z.* 1806. Vol. II. Nos. 150, 151. pp. 585–598. Subscribed: *F. W. J. S.* Here too — to the year 1806, *i.e.* — belongs the essay added to the second edition of the *Weltseele.* Cf. no. 1975.

1992) *Schelling: Vorrede zu den "Jahrbüchern der Medicin als Wissenschaft. Verfasst von einer Gesellschaft von Gelehrten und herausgegeben durch A. F. Marcus und Schelling."* 8vo. Tübingen. Cotta. Vol. I. Part i. 1805. pp. v–xx. — *Sch. S. WW.* I. 7. pp. 131–139.

1993) *Schelling: Aphorismen zur Einleitung in die Naturphilosophie.* Same place. Vol. I. Part i. 1805. pp. 3–88. — *Sch. S. WW.* I. 7. pp. 140–197.

1994) *Schelling: Vorläufige Bezeichnung des Standpunktes der Medicin nach Grundsätzen der Naturphilosophie.* Same place. Vol. I. Part i. 1805. pp. 165–206. — *Sch. S. WW.* I. 7. pp. 260–288.

1995) *Schelling: Aphorismen über die Naturphilosophie.* Same place. Vol. I. Part ii. 1806. pp. 3–36. Vol. II. Part ii. 1807. pp. 121–158. — *Sch. S. WW.* I. 7. pp. 198–244. These aphorisms connect closely with no. 1990. They constitute the text, — oftentimes difficult enough to understand; while Schelling's lectures are the explanatory notes.

1996) *Schelling: Kritische Fragmente.* Same place. Vol. II. Part ii. 1807. pp. 283–304. — *Sch. S. WW.* I. 7. pp. 245–259. No. 1360 (correspondence between Fichte and Schelling) also gives explanations of parts of the *Identitätsphilosophie.*

The following numbers are more particularly and minutely concerned with Kant:

1997) *Schelling: Ueber die Construktion in der Philosophie.* (Review of the work of Hoyer upon this topic; cf. *Hoyer, 1801.*) In the: *Kritisches Journal der Philosophie, herausgegeben von Schelling und Hegel.* Vol. I. Part iii. 1802. pp. 26–61. — *Sch. S. WW.* I. 5. pp. 125–151. (This article also is ascribed by some, though probably incorrectly, to Hegel. Cf. *Jh. Ed. Erdmann: Versuch einer wissenschaftlichen Darstellung der Geschichte der neuern Philosophie.* Vol. III. Section 2. 1853. p. 695. On the opposite side cf. *Haym: Hegel und seine Zeit.* 8vo. Berlin. 1857. Gaertner. pp. 213, 503, note 1; and *Sch. S. WW.* I. 5. pp. xi, xii.)

1998) *Schelling: Notiz von Herrn Villers Versuchen, die Kantische Philosophie in Frankreich einzuführen.* Same place. Vol. I. Part iii. 1802. Notizenblatt. pp. 69–93. — *Sch. S. WW.* I. 5. pp. 184–202.

1999) *Schelling: Immanuel Kant.* In the: *Fränkische Staats- und Gelehrtenzeitung.* March. 1804. Nos. 49, 50. — *Sch. S. WW.* I. 6. pp. 3–10.

2000) *Schelling: Propädeutik der Philosophie.* From the author's literary remains. Written about the year 1804. *Sch. S. WW.* I. 6. pp. 71–130. (Exposition and critique of the different standpoints, above which philosophy must gradually rise, if it is to attain to the absolute standpoint.)

I go on to mention here two other articles, of later date, which are more particularly concerned with Kant:

2001) *Schelling: Zur Geschichte der neuern Philosophie. Münchener Vorlesungen.* From the author's literary remains. *Sch. S. WW.* I. 10. pp. 1–200.

2002) *Schelling: Ueber Kants Ideal der reinen Vernunft, gelesen in der Klassensitzung der Akademie am 15. März 1847 und in der Gesammtsitzung am 29. April desselben Jahrs.* Cf. the: *Bericht über die zur Bekanntmachung geeigneten Verhandlungen der königl. preuss. Akademie der Wissenschaften zu Berlin.* Year 1847. 8vo. Berlin. 1847. Press of the Royal Academy of Sciences. pp. 88, 144. First printed in: *Sch. S. WW.* II. 1. pp. 255–294, as the eleventh and twelfth lectures of the: *Einleitung in die Philosophie der Mythologie.*

X. The following work cannot be placed within the above series, nos. 1981–2000:

2003) *Schelling: Philosophie und Religion.* Large 8vo. Tübingen. 1804. Cotta. pp. vi, 80. — *Sch. S. WW.* I. 6. pp. 11–70.

In no. 2003 we have the first salient indication of the influence of Jakob Böhme, which occasioned an essential alteration in Schelling's views. It is true that the influence is distinctly traceable in nos. 1991 and 1995. But there it shows itself only in secondary matters and does not bring with it any contradiction to the fundamental thoughts, which still manifest that Schelling is essentially influenced by Spinoza. The new contribution made to philosophy under Böhme's predominant influence by the final period of Schelling's philosophic development (the period which begins with the: *Philosophische Untersuchungen über das Wesen der menschlichen Freyheit und die damit zusammenhängenden Gegenstände.* 1809. *Ph. Schr.* pp. 397–511. — *Sch. S. WW.* I. 7. pp. 331–416) consists in theosophy and mysticism. The *Identitätsphilosophie* which previously had been everything is degraded to a part of general philosophy, — to negative general philosophy. Though it can discover the concept of God, it must stop there as at something unknown and for it unknowable. It therefore requires to be supplemented by positive philosophy, which is for Schelling a philosophy of religion, with its two parts: philosophy of mythology and philosophy of revelation. Positive philosophy has to overcome pantheism by monotheism, and to reconstruct the development of the different powers and persons in the free personal God, that is, the theogonic process by

which God becomes God. This final phase is too remotely connected with the Kantian philosophy for me to be able to examine it in detail in this Bibliography. I shall cite from the Schelling literature, just as I did from the Fichte literature, only those writings (under their particular dates) which are more particularly concerned with Kant. At the same time, I may here in conclusion refer to Schelling's correspondence which forms an important supplement to his works. It was edited by *G. L. Plitt*, under the title :

2004) *Schellings, Aus —— Leben. In Briefen.* Large 8vo. Leipsic. Hirzel. Vol. I. (1775–1803.) 1869. pp. xii, 484. Vol. II. (1803–1820.) 1870. pp. x, 446. Vol. III. (1821–1854.) 1870. pp. x, 254.

2004*a–c*) With *Schelling 1797* cf. further nos. 1503, 1504, 1763.

2005) *Scherer, J. L. W.: Antrittsrede über die Idee der Religionslehrer als reiner Tugendlehrer.* 8vo. Darmstadt. Stahl. pp. 24. (Application of the Kantian views upon purely moral religion.)

2006) *Schlegel, Gli.: Der Grundsaz der Vernunftmoral: Handle nach dem Ausspruch der Vernunft zufolge einer lautern Betrachtung der Dinge, erwiesen und angewandt.* 8vo. Leipsic. Gräff. pp. xvi, 256. (As early as 1763 Schlegel had taught an ethics which was based upon foundations of reason, and resembled that of the intuitionalists ; combating the then prevalent principles of perfection and happiness. He had, that is, in a certain way anticipated the Kantian reform, although with but little effect. All the objections urged against Kant's formal moral principle hold still more firmly as against the principle defended by Schlegel, — a principle of much greater obscurity and ambiguity than can be charged against Kant.)

2006*a*) *Schlettwein's zweiter Brief an Kant:* cf. no. 1817.

2006*b*) *Schlosser, Jh. Ge.:* cf. no. 1511

2007) *Schmidt, J. E. Ch.: Ueber den Einfluss der Kantischen Unterscheidung der Geschäfte des historischen und des moralischen Auslegers auf die historische Schrifterklärung. Ein Fragment, in J. E. Ch. Schmidts Bibliothek für Kritik und Exegese des neuen Testamentes und älteste Christengeschichte.* Vol. I. Part iv. pp. 588–601. (Historical exposition must establish the original meaning of the writers ; while practical-moral exegesis must sift out the local, temporary, and national elements in their ideas from the elements which are capable of application to more advanced stages of civilization, if the approximation of mankind to the purely rational religion is not to be delayed by exclusively historical interpretation.)

2007*a*, *b*) *Schmid, Jh. Wlh.:* cf. nos. 616, 617.

2008) *Schmid, K. Chr. Erh.: Grundriss der Logik.* 8vo. Jena, Leipsic, and Marburg. New University Press. pp. 396. (Schmid includes a portion of epistemology in logic. Thus he accords to logic a general introduction to philosophy, and the pure theory of the faculties of ideation and cognition. For the rest, the *Logik*, like all of Schmid's text-books, is

characterized by thoroughness, accuracy, and a certain measure of independence.)

2009) *Schmid, K. Chr. Erh.: Predigten.* Large 8vo. Jena. Stahl. pp. xxv, 391. (Schmid's philosophical position can be gathered from these sermons. They are themselves no better than moderately good, and give no indication of any real eloquence. Indeed, Schmid looks upon eloquence as something to be avoided, since it leads to unreasoned persuasion.)

2010) *Schmidt, Wlh.: Ueber das sinnliche Erkenntnissvermögen. Eine Vorlesung als Beytrag zu einer fasslichen Darstellung der Kantischen Begriffe von Raum und Zeit.* 8vo. Hildburghausen. Hanisch. pp. 72. (Schmidt's exposition is not very happy; — free from serious mistakes, but inaccurate on many points of detail. It renders the author's aim of popularity and general intelligibility difficult of achievement, being diffuse and unnecessarily repetitious.)

2011) *von Schmidt-Phiseldeck, Knr. F.: Briefe ästhetischen Inhalts mit vorzüglicher Hinsicht auf die Kantische Theorie.* 8vo. Altona. Hammerich. Collection I. *Ueber die allgemeinen Grundsätze der Aesthetik und die Dichtkunst insbesondere.* pp. viii, 430. (In the first part, von Schmidt gives a diluted, ornate, and not always accurate exposition of propositions taken from Kant's critique of the aesthetic judgment. In the second part — a theory of poetic modes — there is no evident trace at all of the influence of the more general principles enunciated in the previous part.)

2011*a*, *b*) *Schönberger, Andr.:* cf. nos. 1521, 1522.

2012–2017, Inth. Schuderoff.

2012) *Schuderoff, Inth.: Von dem Einfluss unserer Begriffe von der Bestimmung des Menschen auf unsere Beruhigungen.* In: *Jh. Sm. Fests Beyträge*, etc. Vol. V. Part ii. No. 3.

2013) *Schuderoff, Inth.: Giebt es unerschütterliche Beruhigung im Leiden, ohne den auf Moralität gegründeten Glauben an Unsterblichkeit?* Same place. No. 6. (In both articles a popular practical application of the Kantian moral-theology.)

2014) *Schuderoff, Inth.: Ueber augenblickliche Besserung und späte Busse* (against Herr Prediger von Gehren of Copenhagen). In the: *Homiletisch-kritische Blätter für Candidaten des Predigtamtes und für angehende Prediger.* Part vii. 1797. pp. 249–253. (Schuderoff defends [against an essay by *von Gehren* in the: *Neues Journal für Prediger.* Vol. IX] the use in the pulpit of the expressions given in the title. On Kantian principles they are well chosen, psychologically correct, and universally applicable.)

2015) *Schuderoff, Inth.: Beyträge zur Berichtigung der Urtheile über den Inhalt, den Ursprung und das Bekenntniss einer Religionslehre überhaupt, und der christlichen insbesondere.* 8vo. Jena and Leipsic. 1797.

Gabler. pp. xxiv, 175. (Twelve papers, upon heterodoxy and orthodoxy, revelation, inspiration, miracles, rational religion from the standpoint of the Kantian moral-theology, — just as unimportant as no. 2016. In this it is declared that before the appearance of the critical philosophy there was no true theory of homiletics, and only a more or less deficient practice, — that preachers laid less stress upon conviction than upon eloquent persuasion, or [to say the best for them] upon legality, — that they did not emphasize morality, etc.)

2016) *Schuderoff, Inth.: Versuch einer Kritik der Homiletik, nebst einem beurtheilenden Verzeichniss der seit Mosheim erschienenen Homiletiken.* 8vo. Gotha. 1797. Perthes. pp. 170. (No. 2017 may be regarded as supplementary to this.)

2017) *Schuderoff, Inth.: Etwas über die bisherige und künftige Gestalt der Homiletik.* In the: *Homiletisch-kritische Blätter für Candidaten des Predigtamtes und für angehende Prediger.* Part ix. 1798. pp. 313–323.

2018–2024, Jh. Chp. Schwab.

2018) (*Schwab, Jh. Chp.:*) *Bemerkungen über den Kantischen Begriff von dem gerichtlichen Eyd in der metaphysischen Rechtslehre, von* ***. 8vo. Frankfort and Leipsic. pp. 24. [Cf. Schwab's *Gespräche*, 1798.] (Schwab endeavors to discover inconsistencies and contradictions in § 40 of the *A.R.* Nevertheless his own theory is exceedingly questionable. The oath does not depend upon mere superstition. The judge simply assumes, and is right in assuming, that every one who appears in a court of law has a religion; and demands that those who do so appear shall fortify their statements by an oath, without thereby committing the opposing side to the judicial belief, that a religion may be presupposed. Kant's theory was defended against this pamphlet, in the following no.:)

2019) *T.* 1797. pp. 553–556. (And in no.:)

2020) *Gth.* 1799. II. pp. 489–491. (To the first review Schwab replied in no.:)

2021) (*Schwab, Jh. Chp.:*) *Noch Etwas über den Kantischen Begriff vom gerichtlichen Eyde, von* ***. 8vo. Frankfort and Leipsic. 1797. pp. 29. (The *Gth.* review was replied to in no.:)

2022) (*Schwab, Jh. Chp.:*) *Sendschreiben an einen Recensenten in der Gothaischen gelehrten Zeitung über den gerichtlichen Eyd. Von* ***. 8vo. Frankfort and Leipsic. 1800. pp. 40. (Against the renewed attacks of the:)

2023) *Gth.* 1800. I. pp. 345–351, 353–356. (Schwab defended himself in no.:)

2024) (*Schwab, Jh. Chp.:*) *Zweytes und kurzes Sendschreiben an einen Recensenten in den Gothaischen gelehrten Zeitungen über den gerichtlichen Eyd. Von* ***. 8vo. Frankfort and Leipsic. 1800. pp. 16.

2024*a*) *Schwarz, F. H. Chn.:* cf. no. 1139*a*.

2024*b*) *Schwarz, Ildf.:* cf. no. 1119*e*.

2024*c*) *Seiler, Ge. Fr.:* cf. no. 1742.

2024*d*) *Sesostris, Pharao von Mizraim:* cf. no. 1744.

2024*e*) *Sickler, Fr. K. L.:* cf. no. 1307.

2025) *Simonis, Fr.: Vermischte Schriften belehrenden und unterhaltenden Inhalts.* 8vo. Neustrelitz. With Michaelis, in commission. pp. xxiv, 208. (On the supreme principle in ethics, on the existence of God, and on the relation between religion and morality, — all strictly in accordance with the Kantian views.)

2025*a–c*) *Snell, Chr. Wlh.:* cf. nos. 853–855.

2025*d, e*) *Snell, Jh. Pt. Ldw.:* cf. nos. 1123, 1124.

2026–2028, Ph. Alb. Stapfer.

2026) *Stapfer, Ph. Alb.: Versuch eines Beweises der göttlichen Sendung und Würde Jesu aus seinem Charakter. Eine Predigt über Joh. 14:9, im grossen Münster zu Bern vorgetragen.* 8vo. Berne. Haller. Four and a half sheets. (Influenced by Kant's moral-theology. In an appendix the author attempts, following the *Rel.*, philosophically to justify the ecclesiastical doctrine of satisfaction, in a somewhat modified form.)

2027) *Stapfer, (Ph.) Alb.: De natura, conditore et incrementis reipublicae ethicae.* 8vo. Berne. pp. 107. (Kant's notion of the church as an ethical state is carried out in detail. The author speaks at great length of the beneficent practical influence on morality, which can be deduced from this notion. — A more precise exposition of Stapfer's theological opinions is given in no. :)

2028) *Schneckenburger, Mtth.: P. A. Stapferi theologi Bernensis, christologia, cum appendice cognationem philosophiae Kantianae cum ecclesiae reformatae doctrina sistente.* In the: *Index Lectionum in Universitate litterarum Bernensi . . . habendarum.* 4to. Berne. 1842. Weingart. pp. 22.

2028*a*) *Stäudlin, K. Fr.:* cf. no. 1957.

2029–2032, Hnr. Stephani.

2029) *Stephani, Hnr.: Anmerkungen zu Kants metaphysischen Anfangsgründen der Rechtslehre.* 8vo. Erlangen. Palm. pp. 125. (Stephani criticises Kant from the standpoint of his *Rechtswissenschaft*, which was published subsequently to no. 2029. The criticism is often pretty superficial, and written in an impertinently arrogant tone. Stephani believes that Kant in many cases has given up his own principles, for the sake of existing positive civil laws, or the Königsberg garrison, or the government! In no. 2030 he goes on to expound his own system. He sets out from the principles of the critical philosophy, but follows a path of his own — preferring always the novel and striking — in his deduction of the supreme

principle, in the definition and classificatory arrangement of a *Rechtslehre*, and in many particular definitions.)

2030) *Stephani, Hnr.: Grundlinien der Rechtswissenschaft, oder des sogenannten Naturrechts. Mit einer Vorrede: über die dem Menschengeschlechte ertheilte Aufgabe, den Begriff von Recht zur deutlichen Erkenntniss zu bringen und ihn in der Sinnenwelt geltend zu machen.* 8vo. Erlangen. 1797. pp. lxxxviii, 144. Part ii. Also under the title: *Grundlinien des Gesellschaftsrechts.* 8vo. Frankfort and Leipsic. Sine anno (1798). pp. 88.

2031) *Stephani, Hnr.: Grundriss der Staatserziehungswissenschaft.* 8vo. Weissenfels and Leipsic. 1797. Severin. pp. 168.

2032) *Stephani, Hnr.: System der öffentlichen Erziehung.* 8vo. Berlin. 1805. Frölich. pp. 415. Second and improved edition. 8vo. Erlangen. 1813. Palm. (Stephani's views of the final end of mankind, and of man's moral-religious education are based upon the Kantian moral philosophy.)

2032*a*) *Stöger, Brd.: Kantische Kritik der reinen Vernunft, in einem gedrängten Auszuge nebst angehängtem Prüfungsstoffe aus Logik, Metaphysik, Anthropologie und Philosophie der Religion, vorgelegt von Bernard Stöger. Beantwortet von I. A. Sauter. 7. August 1797.* 8vo. Salzburg. Printed with works by Duyle. pp. vi, 58.

2033, 2034, Jhs. Stoll.

2033) *Stoll, Jhs.: Versuch einer medicinischen Beobachtungskunst* Large 8vo. Zürich. 1802. Orell. pp. xxx, 482. (The underlying epistemology and metaphysic are the Kantian. For instance: Stoll follows Kant closely in his views of experience, imagination, understanding, etc.; takes bodily from Kant the analogies of experience; and even adopts the distinction between judgments of perception and judgments of experience, which Kant himself draws only in the *Prl.*, and which stands in contradiction alike to his earlier and later teaching. The outlines of this work had been given to the world already, in an essay published by Stoll in the year 1797, bearing the title:)

2034) *Stoll, Jhs.: Beantwortung der Frage, wie soll der Arzt am Krankenbett beobachten?* In the: *Museum der Heilkunde. Herausgegeben von der Helvetischen Gesellschaft correspondirender Aerzte und Wundärzte.* 8vo. Zürich. Vol. IV. 1797. No. 15. pp. 125–153.

2034*a*, *b*) *Süskind, F. G.:* cf. nos. 1488, 1489.

2035) *T.* pp. 305–310, 316–320: review * of the *A.R.*

2036) *T.* pp. 722–728, 733–735: review * of the *A.T.*

2036*a*) *T.:* cf. also no. 2019.

2037) *Taschenbuch für Freunde des Scherzes und der Satyre. Herausgegeben von I. D. Falk. Nebst einem saubern Conterfey auf die Kantische Philosophie.* 12mo. Leipsic. Sommer. pp. 336. (This year's issue,

like those of subsequent years, contains a number of satires upon the Kantian philosophy and the abuses made of it. Thus in 1797 we have a copperplate engraving with a song on the history of the newest philosophical fashion, and the *Versuch einer neuen Art von Dedication nach kritischen Principien von Casparus Dominicus an Ebendenselben*, in the terminology of the ego and the non-ego. In 1798, pp. 55–112 ; and 1800, pp. 281–389 : *Reisen zu Wasser und zu Lande, vom Skaramuz* [with outbursts against the Kantian philosophy, and in particular against the categorical imperative]. In 1799, pp. 219–224 : *Epistolae amatoriae Magistri cujusdam ex Schola Cantiana cum Responsione Filiae suae* [in the taste of the *obscuri viri*]. In 1802 [also under the title : *I. D. Falks neueste kleine Schriften.* 12mo. Weimar. Industrie-Comptoir], no. v. pp. 205–234 : *Die drey Köpfe des Cerberus. Bruchstück aus dem Prometheus.* Reprinted in : *I: D. Falk : Prometheus. Ein dramatisches Gedicht in 5 Aufzügen.* Large 8vo. Tübingen. 1803. Cotta. pp. 169–186. [The three heads are Dogmatism, Spinozism, and Idealism.])

2038) *Th. A.* pp. 563, 564 : review * of the *A.R.*

2038*a–c*) *Tieftrunk, J. H.:* cf. nos. 1754, 1759, 1761.

2039) *Tittmann, J. A. H.: Num ratio humana sua vi et indole morali ad Deum credendum cogi recte dicatur.* 4to. Leipsic. (The moral proof stands and falls with the physico-theological, since the function of the theoretic reason is the same in both cases.)

2039*a*) *Tittmann, J. A. H.:* cf. also no. 1763.

2040) *Unterricht, Ueber den —— der Jugend nach reinen Grundsätzen. Ein Fragment. Von H—r.* In : *Jh. Chr. Wlh. Augustis Theologische Blätter* (cf. no. 1900). Year I. No. 31. pp. 481–487. (We must begin with moral instruction, and end with instruction in positive religion. A number of popular, for the most part not very valuable books upon the Kantian philosophy are cited as aids to a first study of it.)

2040*a*) *Venturini, K. H. G.:* cf. no. 1769.

2041) *Versuch einer ausführlicheren Erörterung der Frage: In wie weit ist der Successor singularis ex pacto et providentia majorum, zur Anerkennung der Verträge und Handlungen des Vorfahren verpflichtet? Nach kritischen Principien (und mit Anwendung auf das kais. Reichspostregal).* 8vo. Sine loco. pp. 158. (In the first part of the work the author attempts to show by philosophical deduction that the Thurn and Taxis house must necessarily continue the existing postal arrangements in the lands ceded to France on the far side of the Rhine. In the second, he promised "von dem kaiserlichen Reichspostregal zu handeln, und die Rechte des hochfürstlichen Hauses von Thurn und Taxis, in Bezug auf die Reichspostlehen vorzüglich nach den Grundsätzen der kritischen Philosophie darzustellen." — I take these facts from no. 1693, p. 76, footnote. Nicolai, however, is himself not speaking of no. 2041 from his own reading, but only from the account of *Obd.*, 1798, I., pp. 1009 ff.)

2042) *Versuch einer neuen Theorie der Religionsphilosophie, nebst einer*

kritischen Darstellung des Verhältnisses, in welchem der Judaism und der auf ihn gegründete Christianism, zum wahren Interesse der Religion stehen. (By *A. H. M. Kochen.*) Large 8vo. Germanien. pp. xxxii, 320. (The author polemizes against Kant's derivation of religion from ethics and practical reason, himself making the faculty of sensation the source of all religion, morally modified sensibility its material principle, and the consciousness of moral meritoriousness its formal principle. Practical reason knows nothing of a desire after and need for happiness. Sensibility, on the other hand, while in itself it is desirous of nothing else than satiety, strives, when morally affected, after a harmony between meritoriousness and happiness. — And then the work proceeds, quite in the Kantian style.)

2043) *Versuch einer reinen und allgemeinen Logik nach Kantischen Grundsätzen für akademische Vorlesungen entworfen.* 8vo. Frankfort on the Main. Pech. Nine sheets.

2043*a*) *Völlinger, Jh. Adm.:* cf. no. 1789.

2044) *Volksmetaphysik für alle Stände* (by *J. K. Wetzel*). 8vo. Leipsic. Höfer. pp. xxii, 548. (The author had meant at first to write a book for philosophers *von Fach.* But he determined in the course of its preparation to make it a popular metaphysics. The consequence is, that the work has two distinct aspects. It sets forth the *Logik*, *R. V.*, and *Pr. V.*; in many places it is really popularly written; but it absolutely fails of its intention, to be useful for any and every 'educated' man, to say nothing of the "alle Stände." This intention can, as a matter of fact, never be carried out: epistemological inquiries will never become common property.)

2044) *Vorstellung, Die neueste —— von dem Ursprunge einer göttlichen Offenbarung:* cf. no. 1810.

2045) *Wahrheit, Ueber —— und Wahrhaftigkeit. Ein Gespräch, in Bezug auf Hrn. Prof. Kants Aufsatz, Sept. Blatt 10, No. 2* (no. 92 of this Bibliography). In the: *Berlinische Blätter*, 1797. Vol. II. pp. 1–13. (A lie is not permissible. But one can and may keep silence, and may buy this silence even at the cost of one's life. The case in which those in authority compel one to speak must be excluded.)

2046) *Wegscheider, Il. Ag. Ldw.: Ethices Stoicorum recentiorum fundamenta ex ipsorum scriptis eruta, atque cum principiis ethices, quae critica rationis practicae secundum Kantium exhibet, comparata.* Large 8vo. Hamburg. Bohn. pp. xii, 100. Editio vilioris pretii. Large 8vo. Leipsic. 1818. Vogel. pp. xii, 100. (The author discusses the Kantian moral principles, and seeks to make them more generally intelligible, in the light of the comparison formulated in the title. But he does not succeed in his intention. The Latinity stands a good deal in his way.)

2047) *Weise, Fd. Chp.: Die Grundwissenschaft des Rechts; nebst einer Darstellung und Prüfung aller durch die kritische Philosophie veranlassten Philosopheme über den Ursprung und das Wesen des Rechts.* 8vo. Tübingen. Heerbrandt, in commission. pp. viii, 356. (The major portion of the work is taken up with a critique of contemporary systems of the

philosophy of right. Weise is especially concerned to repel the attempts made to prove practical reason the source of the principles of right. In his own opinion, they must be natural laws, and must be developed from the general nature of reason in the same way as, according to Kant in the transcendental deduction of the categories and principles, the most general natural laws are derived. Weise goes about his work only too thoroughly: the reader is not spared even the transcendental schematism, in this deduction of the supreme synthetic proposition of right *a priori*. The result of its altogether unsuitable application in the philosophy of right is simply the greater unintelligibility of the inquiry, and the attainment of results which — despite the subtleties of abstraction in which Weise delights, and to which he perpetually recurs — could have been much more easily reached by a much more simple method: by a nominal definition of right; since beyond that Weise, after all, never goes. In accordance with his conception of the principle of right as a natural law, Weise regards the philosophy of right as a part of the universal metaphysics of nature, and consequently believes that he can demonstrate that Kant, in the classification of the immanent physiology in the *R.V.* [*Architektonik*], has overlooked the existence of a lacuna, which must be filled up by the metaphysics of right. — The most important and valuable thing in the book is the synopsis, with critical commentary, of works upon natural right influenced by the Kantian doctrine up to the year 1797. This synopsis occupies over 300 pages, and is characterized by completeness and historic accuracy.)

2048) *Weiss, Chn.: Fragmente über Seyn, Werden und Handeln, nebst einigen Beylagen.* 8vo. Leipsic. . Martini. pp. 235. (The supreme proposition should not be phrased: "I am," but: "It is." Weiss finally adopts a scepticism, which declines to formulate a decision upon the final reasons of the world-all, because they can be deduced neither from the ego nor from the non-ego.)

2048*a*) *Werner, Geo. Fr.:* cf. no. 1137.

2049) *Westphal, I. D.: Neue Ideen zur Begränzung der einzelnen Gebiethe des Naturrechts sowie zur genauern Bestimmung der wichtigen Lehre von dem Eigenthumsrecht überhaupt.* 8vo. (Rostock.) Printed by Adler's heirs. pp. 31. (Westphal proposes, following the first principles of practical reason, to fill a gap indicated by Kant in the *A.R.*, — to answer the question of the exact determination of the external acquirable object by quantity and quality. Everything is acquirable "in so fern sie [die Sachen] kein ausschliesslicher Gegenstand des bürgerlichen Erwerbs, der bürgerlichen gemeinschaftlichen Verwaltung und der bürgerlichen Polizei sind" [p. 20]. — The work is entirely valueless: or at least the only value that attaches to it is that it furnishes a few drastic illustrations for a chapter upon the folly of mankind. Thus, hair-powder is declared to be "ein Missbrauch gegen die unveräusserlichen Rechte der Menschheit" [p. 16]. One may only keep horses of one's own if one has actual need of them for the purposes of one's profession. If this is not the case,

one must hire them : for it is a most anxious thought, says Westphal, that any one who had enough money should be allowed to keep horses of his own, — that would necessarily mean a general rise of prices upon all kinds of food-stuffs.)

2049*a*) *Wichtigkeit, Ueber die —— des Studiums der kritischen Philosophie :* cf. no. 1798.

2049*b*) *Wildt, Jh. Chn. Dn.:* cf. no. 1548.

2050) *Wilmanns, K. Arn.: De similitudine inter mysticismum purum et Kantianam religionis doctrinam.* 8vo. Halle. The younger Grunert. pp. vi, 56. (This work was occasioned by Ammon's article upon the same topic [no. 1565]. Wilmanns thinks that he can prove the existence of a certain similarity between the Kantian philosophy and mysticism. In his *Streit der Fakultäten* [last appendix to the dispute of the philosophical faculty with the theological] Kant prints a letter of Wilmanns, in which the writer professes to have learned of the existence of a separatistic sect, whose adherents term themselves 'mystics,' and who practice the Kantian preaching almost to the letter. These people would be real Kantians, Wilmanns writes, if they were philosophers. Kant remarks in a footnote that he is not inclined unreservedly to admit the resemblance between his own mode of thinking and that of Wilmanns. Then, in 1800, Jachm. undertook the detailed defense of Kant's doctrine against the charge that it contained a certain mysticism.)

2050*a*) *Winke, Einige psychologische —— für die Erziehung:* cf. no. 1738.

2050*b*, *c*) *Woltmann, K. Ldw.:* cf. nos. 1553, 1554.

2051–2060, K. Salm. Zachariä von Lingenthal.

2051) *Zachariä von Lingenthal, K. Slm.: Biographie und juristischer Nachlass. Herausgegeben von dessen Sohne K. E. Zachariä von Lingenthal.* Large 8vo. Stuttgart and Tübingen. 1843. Cotta. (Contains, pp. 3–53 : *Autobiographie.* Here Zachariä himself says, p. 33 : "Der philosophische Theil der Rechtswissenschaft, die Philosophie überhaupt, zog mich fortdauernd besonders an. [This passage refers particularly to his Privatdocent years in Wittenberg ; 1794–1802.] Die Kantische Philosophie hat *das* Eigenthümliche, dass sie den Gehalt unsers Denkens mit der Form des Denkens [die Metaphysik mit der Logik] in eine so genaue Verbindung setzt, jenen aus dieser abzuleiten scheint. Ich schritt auf diesem Wege weiter vorwärts ; ich glaubte grosse Entdeckungen zu machen. Die Welt hat von diesen Entdeckungen nichts in Erfahrung gebracht ; die Papiere, welche den rohen Entwurf enthielten, sind mir verloren gegangen." After this confession it cannot excite our surprise to find that Zachariä is dependent upon Kant for all his fundamental thoughts in the philosophy of right and all its departments. Of the hundred and fifty books and articles by Zachariä — of which no. 2051 gives an index, pp. 64–77 ; and that not

quite a complete one — I enumerate the following, as of principal moment for this Bibliography :)

2052) (*Zachariä von Lingenthal, K. Slm.:*) *Die Einheit des Staats und der Kirche. Mit Rücksicht auf die deutsche Reichsverfassung.* 8vo. Sine loco. (Leipsic. Fleischer.) 1797. pp. 334. (Supplementary to this is the following no. :)

2053) (*Zachariä von Lingenthal, K. Slm.:*) *Ueber die evangelische Brüdergemeinde. Ein Nachtrag zu dem Werke: Die Einheit des Staats und der Kirche mit Rücksicht auf die deutsche Reichsverfassung.* 8vo. Sine loco. (Leipsic. Fleischer.) 1798. pp. 173.

2054) *Zachariä von Lingenthal, K. Slm.: Ueber die vollkommenste Staatsverfassung.* 8vo. Leipsic. 1800. The younger Fleischer. pp. 316.

2055) *Zachariä von Lingenthal, K. Slm.: Ueber die Erziehung des Menschengeschlechts durch den Staat.* 8vo. Leipsic. 1802. The younger Fleischer. pp. 310.

2056) *Zachariä von Lingenthal, K. Slm.: Janus.* 8vo. Leipsic. 1802. The younger Fleischer. pp. 254.

2057) *Zachariä von Lingenthal, K. Slm.: Anfangsgründe des philosophischen Privatrechts. Nebst einer Einleitung in die philosophische Rechtswissenschaft überhaupt.* 8vo. Leipsic. 1804. Sommer. pp. 246.

2058) *Zachariä von Lingenthal, K. Slm.: Anfangsgründe des philosophischen Criminal-Rechtes. Mit einem Anhange über die juristische Vertheidigungskunst.* Large 8vo. Leipsic. 1805. Sommer. pp. viii, 96.

2059) *Zachariä von Lingenthal, K. Slm.: Die Wissenschaft der Gesetzgebung. Als Einleitung zu einem allgemeinen Gesetzbuch.* 8vo. Leipsic. 1806. The younger Fleischer. pp. x, 358.

2060) *Zachariä von Lingenthal, K. Slm.: Vierzig Bücher vom Staate.* 8vo. Stuttgart and Tübingen. Cotta. From Vol. III on : Heidelberg. Osswald. Vol. I. *Einleitung in die Staatswissenschaft.* 1820. pp. 507. Vol. II. *Die Lehre von der Verfassung des Staates.* 1820. pp. 478. Vol. III. *Regierungslehre.* Vol. i. 1826. pp. 390. Vol. IV. Section 1. *Regierungslehre.* Vol. ii. Section 1. 1829. pp. 276. Vol. IV. Section 2. *Regierungslehre.* Vol. ii. Section 2. 1830. pp. 345. Vol. V. Sections 1 and 2. *Regierungslehre.* Vol. iii. Sections 1 and 2. *Staatswissenschaftslehre.* Sections 1 and 2. 1832. pp. 472. The second edition appeared under the title : *Vierzig Bücher vom Staate. Umarbeitung des früher von demselben Verfasser unter demselben Titel herausgegebenen Werkes.* Large 8vo. Heidelberg. Winter. Vol. I. Also under the special title : *Vorschule der Staatswissenschaft.* 1839. pp. 188. Vol. II. Also under the special title : *Allgemeine politische Naturlehre.* 1839. pp. 263. Vol. III. Also under the special title : *Staatsverfassungslehre.* 1839. pp. 304. Vol. IV. *Der Regierungslehre erster Theil.* 1840. pp. 396. Vol. V. *Der Regierungslehre zweiter Theil.* 1841. pp. viii, 292. Vol. VI. *Der Regierungslehre dritter Theil.* 1842. pp. viii, 292. Vol. VII. *Der Regierungslehre vierter Theil.* 1843. pp. viii, 180 and 16. (The view of

Kant and Rousseau, according to which the state is to be considered as having taken shape from a contract, has been given up here by Zachariä. He appeals rather to a law of right, and to a duty of right arising from it.)

2061) *Zirkularschreiben an die Salzburgischen Prediger. Ein Beytrag zur Geschichte der Schicksale der Philosophie in der Religion.* In the: *N. Th. I.* x. 4. pp. 1055–1057. (The circular forbids the introduction of practical [that is, of course, Kantian] philosophy into the pulpit, in place of the "wahren christlichen Religions- und ächten christlichen Sittenlehre." It is a proof of the magnitude and extent of the influence of the Kantian philosophy, even in Roman Catholic countries, especially upon the younger clergy.)

2061*a*) *Zwanziger, Jh. Chr.:* cf. no. 1022.

2062) *Zweifel und Fragen den moralischen Glaubensgrund der kritischen Philosophie betreffend, in Beziehung auf Heydenreichs Briefe über den Atheismus, von S.* (*Schlegel, Gli.:* cf. *A. L. Z. Ergänzungsblätter.* VI. 1. p. 337.) First letter, in: *Stäudlins Beiträge* (cf. no. 1568). Vol. III. No. 2. pp. 65–112. (The Kantian moral philosophy does not of necessity lead to moral-theology; indeed, this latter flaws the purity of it, depending itself rather upon the interest of the theoretic reason than upon that of the practical reason. No continuation appeared.)

1798.

2062*a*) *Abicht, J. H.:* cf. no. 411.

2062*b*) *Abriss der Metaphysik der innern Natur:* cf. no. 1653.

2063) *Adelheit von Wildenstein, oder die Folgen mütterlicher Eitelkeit. Vom Verfasser der Amtmannstochter zu Lüde.* 8vo. Bremen. Wilmans. pp. 288. (A tasteless and bungling piece of work; full of exaggerations. Critical philosophers are mercilessly exposed to ridicule.)

2063*a–c*) *Ammon, Cp. F.:* cf. nos. 1247, 1253, 1812.

2064) *Andachtsbuch für gebildete Katholiken, zum Gebrauch für Freunde des praktischen Christenthums. Zum Druck befördert von einem vornehmen Weltpriester in Franken.* 8vo. Bamberg and Würzburg. Göbhard's widow. pp. 368. (The motive to morality must not be happiness, but unconditional reverence for the moral law. At the same time, the good and bad consequences of action are noticed.)

2064*a*) *Andre, K. Chn.:* cf. no. 1709.

2065) *Anfrage an Kenner der kritischen Philosophie.* In: *Augustis Theologische Blätter.* Year 2. No. 35. pp. 558–559. (Question as to the reconciliation of two seemingly contradictory passages in the *Pr. V.* and *A. T.*)

2066) *Anfragen von Drrn.* In: *Augustis Neue Theologische Blätter.* Vol. I. Part i. pp. 89–91. (The correspondent asks for an explanation of certain points in Kant's moral philosophy, which he has not understood.)

2067) *Antipseudo-Kantiade, oder der Leinweber und sein Sohn, ein satyrisch-kritischer Roman, mit imaginirten Kupfern, ohne Vorrede von Kant, aber mit einer üblen Nachrede der Pseudo-Kantianer, herausgegeben von Ernst Bonsens.* 8vo. Gnidos. Amosoroso Severesto. pp. 218. (A rather dull satire upon the intellectual capacity of the *servum imitatorum pecus* which affected Kantianism and wrought havoc with the Kantian terminology.)

2068) *Anzeiger, Allgemeiner Litterarischer* —. No. 28. pp. 273, 274. *Ueber Kant'sche Philosophie in Frankreich.* Same place. pp. 1451–1453. *Einige Nachrichten von dem Zustande der Kant'schen Philosophie in Schweden im Jahre 1798.* Same place. pp. 1453, 1454. *Verzeichniss der Dissertationen, welche unter dem Vorsitze des M. Daniel Boëthius, Professors der praktischen Philosophie in Upsala, zur Verbreitung der Kant'schen Philosophie verteidigt werden.*

2068*a*) *Augustis Theologische Blätter:* cf. no. 1807.

2069) *Auslegung, Ueber die neuerlich empfohlene moralische —— der Bibel, mit Hinsicht auf ihren Gebrauch für den populären Religionsunterricht.* In: *Henkes Neues Magazin* (cf. no. 1232). Vol. I. Part iii. No. 10. pp. 377–427. (Polemic against Kant's moral exegesis — which the writer has not understood. A moral utilitarian evaluation of biblical passages, which makes no claim to be exegesis, is, in the author's opinion, the ultimate religious end of all occupation with the Bible.)

2069*a*) *Aussprüche der philosophirenden Vernunft:* cf. no. 1820.

2069*b*) *Baader, Fr.:* cf. no. 1979.

2069*c*) *Bardili, Chr. Gfr.:* cf. no. 2094.

2069*d*) *Bauer, K. Gfr.:* cf. no. 1258.

2069*e*) *Bauerschubert, Jh.:* cf. no. 1259.

2070) *Beck, Chr. Dn.: Observationes critico-exegeticae. Specimen I.* 4to. Leipsic. Löper. pp. 28. *Observatio II: De finibus interpretationis locorum et criseos subtilioris regundis.* (Against the misuse, by many of those adopting Kant's practical exegesis, of giving out this exegesis as real interpretation.)

2070*a*) *Beck, Jk. Sgsm.:* cf. no. 1035.

2071) *Belsham, James: Versuche über Gegenstände der Philosophie, Theologie, Literatur, und Politik. Aus dem Englischen, mit einigen Zusätzen* (by *Hm. A. Pistorius*). 8vo. Berlin and Stralsund. Lange. pp. vi, 517. (In the Notes is given a comparison of the works of English philosophers since Locke with those of the critical school. Polemic against this latter.)

2071*a*) *Bendavid, Laz.:* cf. no. 1267.

2072) *Berg, Fr.: Programma. Quas in religionis christianae cultu mutationes effecerit criticae philosophiae studium?* 4to. Würzburg.

2073) *Bergen, H. C.: Religionsbuch für junge und erwachsene Christen, zur Erlernung und Wiederholung der vornehmsten Glaubenslehren und Lebenspflichten.* 8vo. Frankfort and Leipsic. Author's edition. Second

edition. 8vo. Marburg. 1799. Krieger. pp. 400. (In the second part is given a popular, and oftentimes diffuse, exposition of the critical moral philosophy.)

2073*a*, *b*) *Berger, Jh. Gfr. Imm.:* cf. nos. 1570, 1830.

2074) *Bergk, J. Adm.: Reflexionen über Kant's metaphysische Anfangsgründe der Tugendlehre.* Large 8vo. Gera and Leipsic. Heinsius. pp. xiv, 267. (Sixty-two brief, detached papers; which, the preface states, were suggested during the perusal of the *A. T.* They carry many subjects, just touched on by Kant, into fuller detail; attempt to resolve his casuistical problems; and even, at times, venture to make objections to certain of his statements.)

2074*a*) *Bergold, G.:* cf. no. 2102.

2074*b*) *Beyträge zum republikanischen Gesetzbuche, enthalten in Anmerkungen zum allgemeinen Landrechte und zur allgemeinen Gerichtsordnung für die Preussischen Staaten.* 8vo. Königsberg. 1798. Nicolovius. pp. 144. New edition. Same place. 1800. pp. 165. (The author proceeds from the principle, that every law in the republican *codex*, and every method of government in a republic, must be derived from the moral law in accordance with the law of logic. The moral law, for instance, demands an exact regulation of the use of gunpowder by the police. Every one may hunt upon his own estate, but no one must employ a firearm for that purpose. Starvation will, in a republic, be one of the impossible things; and so forth.)

2075) *Beweis, Ministerieller —— der Nichtigkeit der philosophischen Moral!* In: *Augustis Theologische Blätter.* Second year. No. 47. pp. 746–748. (Hillmer, the understrapper of Wöllner, who had notoriously a keen nose and a heavy hand for heretics, declares that any philosophical ethics, and any number of categorical imperatives are useless and ineffectual for practical life.)

2075*a*) *Bibliothek, Compendiöse ——, etc.:* cf. no. 1709.

2076) *Bibliothek, Göttingische —— der neuesten Literatur, herausgegeben von C. Fr. Staüdlin.* Vol. IV. Part ii. pp. 159–189. Summary* of Kant's *A. R.* Part iii. pp. 317–367. Summary * of Kant's *A. T.* Same place. pp. 195–207. *Was ist denn eigentlich unter dem praktischen Glauben an Gott und ein künftiges Leben, welchen die Kantische Moraltheologie begründet, gemeint?* (The possibility considered, and proved by aid of passages from the Kantian writings, that Kant had no intention at all of teaching a practical belief in the objective reality of God and a future life, but simply understood by the expression "belief in God" the "so *handeln, als ob* ein Gott und ein künftiges Leben wäre.")

2076*a*) *Blumenbach, Jh. Fr.:* cf. no. 1273.

2077–2094, Frdr. Bouterwek.

2077) (*Bouterwek, Frdr.:*) *Morriston, oder: Wer hat zu befehlen? Ein Dialog.* In the: *Göttingisches philosophisches Museum, herausgegeben von Buhle und Bouterwek.* Vol. I. Part i. No. 3. 1798. Reprinted in: *Bouterwek, Fr.: Dialoge.* First collection. 8vo. Halle, 1798. Renger. No. 4. (Polemic against Kant's theory of the state, which looks upon the idea of the supreme power as an *a priori* idea, and bases upon it the legality and even the judicial necessity of states. In the author's view civil order, which cannot be given a juristic foundation, can originally have only a moral basis. Civil obedience — except in the case of officials, who by virtue of their oath have made themselves in justice servants — is originally a matter of conscience; and the real state is a conscience-state.)

2078) (*Bouterwek, Frdr.:*) *Populäre Prüfung der Möglichkeit einer Glückseligkeitsmoral in fünf Dilemmen.* In the: *Göttingisches philosophisches Museum, herausgegeben von Buhle und Bouterwek.* Vol. I. Part ii. No. 4. 1798. (The happiness-ethics involves itself in five irresolvable dilemmas.)

2079) (*Bouterwek, Frdr.:*) *Neueste Geschichte der Philosophie in Deutschland. In Briefen an einen Freund in London.* In the: *Göttingisches philosophisches Museum, herausgegeben von Buhle und Bouterwek.* Vol. I. Part i. No. 5. Part ii. No. 6. 1798. Vol. II. Part ii. No. 3. 1799. (Incomplete. In the first part, on the Kantian philosophy. A natural exposition of this leads to Realism [the assumption of things in themselves]. But there are also passages which seem to speak for a Fichtean Idealism. The obvious psychological solution of this contradiction is not discovered by Bouterwek. Only Dogmatism, not the thorough Skepticism which will hear nothing of a thing-in-itself, can be refuted by the Kantian system. The greater part of the space filled is occupied with a criticism of the *Wissenschaftslehre*, written from the standpoint of the *Apodiktik*. — In 2080, Bouterwek had, in the meantime, made his own system known in part to the philosophical public.)

2080) *Bouterwek, Frdr.: Idee einer allgemeinen Apodiktik.* In the: *Göttingisches philosophisches Museum, herausgegeben von Buhle und Bouterwek.* Vol. I. Part ii. 1798. No 2: *Vorrede und Einleitung zu einem System der Philosophie des Absoluten.* Vol. II. Part i. 1799. No. 2: *Logische Apodiktik.* (No. 2080 was, with the exception of the preface, which was replaced by a new one, reprinted in:)

2081) *Bouterwek, Frdr.: Idee einer Apodiktik. Ein Beytrag zur menschlichen Selbstverständigung und zur Entscheidung des Streites über Methaphysik, kritische Philosophie und Skepticismus.* Large 8vo. Halle. 1799. Renger. Vol. I. pp. xxviii, 402. Vol. II. pp. x, 334.

2082) *Bouterwek, Frdr.: Kleine Schriften philosophischen, aesthetischen und litterarischen Inhalts.* Vol. I. [No second volume appeared.] Large 8vo. Göttingen. 1818. Röwer. pp. viii, 383. Contains:

pp. 1–50. No. 1. *Der Verfasser. Eine litterarische Biographie.* (According to pp. x, xi of no. 2081, Bouterwek had been, in his earlier writings [cf. nos. 945, 1047, 1274, and — at least in part — 1839, 1840, 1841], a "*katholischer Kantianer*"; that is to say, he had thought that there had been no philosophy before Kant, and that Kant's system presented a complete and final philosophy. P. 41 of no. 2082 tells us that he was forced to this opinion — like many of his contemporaries — because he "dem gewaltigen Scharfsinn des kühnen Reformators der Philosophie zu wenig aus eigenen Mitteln entgegen zu setzen hatte." In no. 2081 he professes [see pp. x, xi] to have become a "*protestantischer*" adherent of the critical school, denying that the dispute about principles can ever be finally settled by any kind of system. A continued study of true Skepticism [and in particular of that of Aenesidemus, who — in Bouterwek's opinion — is not yet refuted], and of Jacobi's philosophy, has led to an alteration of his views [same place, p. xiv ; no. 2082, p. 46]. Under the influence of Jacobi, and in opposition to Fichte's hyper-Idealism [though not to the Idealism of Schelling, which has for Bouterwek a tinge of realistic flavor], the *Apodiktik* endeavors to establish a practical Realism, but emphasizes the fact that even in Kant [in things-in-themselves] we have really present, though [Bouterwek thinks] only isolatedly and unconnectedly occurring, realistic elements. Apart from this element of reality, the Kantian system is simply a formal philosophy ; correct enough in its own sphere [Bouterwek accepts the Kantian doctrines of the forms of knowledge, although in a somewhat modified way], but not the final and best that the human mind can accomplish. In particular, it lacks any real solidity of foundation. This can be given it only by the Realism of the *Apodiktik.*

For Bouterwek, as for the post-Kantian Idealism in general, the basis of all philosophy is epistemology. Bouterwek's aim is, to discover and by reason to justify the ground of expefience. This ground cannot be established by proofs. It lies beyond proof of any kind ; being, for its own part, the final ground of all proof, and the first principle of all apodeictic judgments [and therefore of the so-called supreme principles : cf. Reinhold, Abicht, etc.]. The science of this final apodeictic ground of all certainty and conviction is termed by Bouterwek *Apodiktik* [see no. 2081, pp. 6, 17]. The title — in bad taste, on account of its affectedness — was plainly chosen as a pendant to the *Wissenschaftslehre.* Just as this latter, as the science of knowledge in general, lays the foundation of the particular sciences, so is the *Apodiktik* the science of the certainly known, the safe and necessary [the science 'vom Gewissen,' as opposed to the science 'vom Wissen'].

The fundamental error which Bouterwek ascribes to Kant, Fichte, and the whole critical school, is this : that they either are entirely unaware of the difference between thought and knowledge, or at least have not paid proper attention to and held fast by that difference. The confusion of the two things is the root of all the evil : it reduced the transcendental philosophy,

which should have treated of the principles of knowledge, to a logic, which treats of the principles of thought; it leads to the illusion that a demonstrative foundation of philosophy — a foundation which begins and ends with the formulation of principles — is possible. The absolutely objective principle of all philosophy cannot be a proposition, and cannot be found by thought. Logic, it is true, is a system complete in itself, a system which is necessarily coherent with itself: if one point is valid, validity may be predicated of the whole. But then the validity of each such special point, like the validity of the whole, is merely hypothetical. The understanding is obliged to carry out its conceptual syntheses in accordance with a determinate law, and for it laws of this kind necessarily possess validity. But whether an objective significance and validity can be ascribed to its syntheses, concepts, and characteristics, outside of thought, as a known existence, — that is a question to which logic cannot possibly return any answer. It cannot of itself, that is, prove itself; and its proof can just as little be given by any kind of formal philosophy, such as the Kantian. It is rather true that all of these, in order to attain to certainty, to apodeicticity, must be brought into relation with something absolutely objective, an absolute real-principle. — This negative portion of Bouterwek's philosophy is not without merit: merit must be granted to any doctrine of the sort, which, in opposition to the empty conceptual hair-splitting of the post-Kantian Idealism, emphatically insisted on the fact that it was impossible, an impracticable Danaid-task, to extract from mere thought an existence, — or, in Bouterwek's language, a knowledge [= known existence]. But in proportion as we commend this negative tendency must we condemn as defective Bouterwek's positive solution of the problem. The *Apodiktik* is a very immature work, hurriedly conceived, almost as hurriedly written, — a pendant, or rather a rival enterprise to Fichte's *Wissenschaftslehre*, although in many points parallel with and dependent on that work [a fact which Bouterwek attempts to conceal as far as possible]; an attempt to combine Jacobi's principle of belief with Spinozistic pantheism. — Schelling's *Ideen* [no. 1974] became really known to Bouterwek [according to the preface of no. 2081, pp. xxii, xxiii] only after the manuscript of no. 2081 was in the printer's hands.

Just as Fichte and Schelling claimed as their special organ of philosophical inquiry an intellectual intuition which is not vouchsafed to ordinary mortals, Bouterwek declares the faculty of absolute judgment to be the sole source of philosophic conviction and certainty. It is the principle of all knowledge; on it reason depends; from it arises, simultaneously with the absolute recognition of an entirely inexplicable existence, with immediacy and apodeictic certainty, the idea of the absolute. It is of itself more convincing than any concept, proposition or inferred conclusion; it lies at the root of all thought and feeling, of every judgment and conceptual synthesis. All relative judgments add a predicate to a subject; the absolute judgment — which may only be incorrectly so named, since it is not a pro-

position, and cannot be expressed in any formula — furnishes the subject to all relative logical judgments, and thus gives them what they otherwise do not possess, apodeicticity and objectivity.

But the faculty of absolute judgment is not only the principle of all knowledge, not only as such comprehends apodeictically the reality in us and with us, — it is also the absolute real-principle, the absolute itself ; so that we can, nay ! must say : absolute reality recognizes itself in us. This absolute reality proceeds at once to divide, into subject and object. Or, put more accurately : in our recognition of it, it duplicates itself, and we recognize subject and object apodeictically, with equal validity, and simultaneously. "Die absolute Realität, die nicht auf einer Entgegensetzung beruht, sondern aller Entgegensetzung zum Grunde liegt, ist das Subjekt *mit* dem Objekte. Beyde sind Eine Realität, die sich selbst anerkennt. Die absolute Reflexion ist die *Natur* der absoluten Realität" [No. 2081, I, p. 380. The reader will remember Fichte].

Behind this mutual determination of subject and object it is impossible to go ; neither can be derived from the other, as has been customary in most of the previous systems of philosophy. In our nature as speculative beings we cannot, it is true, understand this mutual determination ; but we may not on that account separate or divide up that which only as a whole constitutes the absolute reality. [References : I, pp. 179, 180 ; 193, 194 ; 201 ; 221–228 ; 267 ; 377–382.]

There is no possibility of a multiplicity in the absolute reality, whether of a multiplicity of subjects or of a multiplicity of objects. From the standpoint of this reality we have simply *the* object and *the* subject. Now this absolute reality, while it makes science in general possible, is not itself the contents or subject-matter of any science. Science exists only in the sphere of relative knowledge, which has to do with the relatively real, with ideas or facts. These two concepts are at bottom identical ; they are an expression of the link, of the connection between subject and object ; — only that in the one case the relation is subjectively conceived, in the other objectively. In saying this, Bouterwek was of course referring simply to ideas of objects, not to imaginative ideas, mere creations of fancy. The former may be distinguished from the others by the fact that the relative reality which attaches to them may be referred back to the absolute reality. Where that is possible, ideas and facts, together with their interrelations, are just as little dubitable as is existence in general, or the absolute reality. [I, pp. 235, 236 ; 247–250 ; 261–263 ; 397, 398.] The totality of our ideation is a manifold ; we do not know either its "Wodurch ?" or its "Warum ?" Our knowledge begins with sense-perceptions. Differences among these perceptions appear to us as differences between objects. Thus there arises, along with the sense idea, an infinite *sensible* plurality of objects ; and we transfer these objects to the absolute reality. There is no such thing as a *metaphysical* plurality of objects ; there is no multiplicity of subjects. An ideal infinite multiplication of the apodeictic subject is, however, necessary,

as an objective principle of all rational knowledge: since on the hypothesis of an ideal plurality of subjects depends thought, the idea of intelligence, the idea of a being that knows that it knows something. [I, pp. 264–268; 310–314; 384–390.]

The result of this first, theoretic part of his positive doctrine is termed by Bouterwek himself [I, pp. 392–401] Spinozism, and a *negative* Spinozism, since it is not the last word of the *Apodiktik*, but requires to be supplemented by practical philosophy. We may give our assent to this view, though only with regard to the final outcome of the previous section, which denies with Spinoza all independent individuality. But on the other hand it must be stated that the influence of Fichte and Jacobi has been at least as strong as that of Spinoza. To give but a single illustration, — the faculty of absolute judgment is nothing else than Jacobi's Belief, arrayed in purple and fine linen, with the view of concealment of its nakedness. But with the introduction of such a principle of knowledge, the detour through Spinozism became altogether superfluous. For if there exists anything like Jacobi's Belief or Bouterwek's Absolute Judgment, there is no question of the absolute reality by its means knowing itself in the subject *as such* as object *as such:* rather must it be that I, this *definite* subject, know myself in connection with and in contradistinction to these *definite* objects. Or, in other words: from the point of view of absolute judgment there is given a direct plurality of objects and subjects, just as certainly as from that of Jacobi's belief in the reality of an external world. The *Apodiktik*, however, could not follow a path so simple as this: the influence of Kant and Fichte was too great. Bouterwek takes from Kant and Fichte the distinction between the theoretical and practical reason, as something necessary and self-evident. He makes it a great service of Fichte's to have proved that, nevertheless, the theoretical and practical reason are ultimately *one and the same* philosophy [II. pp. 17, 18]. Fichte, of course, had combined the two sciences, and attempted "vernünftig zu entwickeln" the "Verbindung des Wissens mit dem Wollen," by taking the priority of the practical over the theoretical reason seriously, and in the practical philosophy deducing the *Anstoss* upon which the theoretical is wholly dependent. Bouterwek wishes to imitate him in this matter; and we accordingly find his practical philosophy also furnishing the true solution, the complement of the Spinozism of the theoretical.

The central point of the practical philosophy is occupied by the concept of vital force ["lebendige Kraft"]; a concept which is given at once with the fact of will. Vital force is the category of causality; no longer, however, as a formal classificatory concept, simply *thought*, but *recognized* as *identical* with life. But vital force, with the effort which arises from it, and the result of this effort, activity, — in a word, "Praxis" in general, — is not possible without individuality, unless, *i.e.*, "das Subjekt als lebend, als in sich selbst reell und so als der *Grund* der Bestrebung gedacht, und den Objekten, von denen allen die Bestrebung *nicht* ausgeht, entgegengesetzt wird" [II. p. 39].

Philosophy as treated from the merely practical standpoint thus results in an arbitrary idealism: just as the result of philosophy as treated from the merely theoretical point of view was Spinozism. The two can only be combined by the coincidence, in the absolute virtuality, of the absolute reality of the theoretical with the individuality of the practical, and of the antithesis between subject and object with the antithesis between force and resistance. By means of force and resistance we discover in ourselves, practically, *our own* virtuality, and name it individuality; inasmuch as we are on the theoretical side subjects, on the practical vital force, standing in opposition to other vital forces, the natural forces (*resistance*). Force within us and without us (*resistance*) is always *relative* reality or virtuality; the two conjoined are *absolute* virtuality. This latter "entdeckt sich in ihrer unendlichen Thätigkeit als ein Inbegriff *relativer* Kräfte dem Menschen als einem absolut zu ihr gehörigen Wesen" [II. p. 208]. "Die Kraft, die unser Daseyn selbst ausmacht, entdeckt in unserer vernünftigen Natur sich selbst und beweist sich selbst" [II. p. 207]. Bouterwek consequently designates his system an absolute virtualism. [References: II. pp. 28–35; 39–43; 49, 50; 60–69; 206–208.] The same virtuality which renders possible the coexistence of *our* individuality with the absolute reality makes it further possible that *other* individualities coexist with it. Practical philosophy passes beyond the pluralisation of subjects in theoretical philosophy, to the recognition of individuals with equal rights, to which our practical self stands in a necessary relation. These relations can be "bezeichnet" a subjective mutuality. The idea of this mutuality makes us moral beings; sets ideal limits to conduct in consciousness before there has been any actual realization of a common life; raises consciousness itself to conscience; and finally is enunciated by the understanding in the formula of the following law: "Behandle deines Gleichen, wie du als vernünftiges Wesen dich selbst behandelst" [II. pp. 160–162]. The reader will think of Kant's categorical imperative, and of Fichte's deduction of individuality, of the empirical ego, in his practical philosophy.

Such is the principal content of the *Apodiktik*, of the exposition of our scientific convictions. True self-satisfaction, Bouterwek tells us, cannot be achieved by their means. It needs the ideal conviction, belief, the contents of which is the infinite and its own relation to the infinite. This belief can be discussed only by way of an appendix in the *Apodiktik;* its real place of exposition is in the doctrine of religion. The theme of the infinite is a single theme: but for purposes of conceptual exposition it may be divided into the three ideas of soul, world, and God [Kant's *Vernunftideen*]. The last word of Bouterwek's system is, therefore, this: "Die ganze Erkenntnisswelt ist, *was* sie ist, durch eine *absolut-idealische Kraft*, die als idealisches Virtualprinzip durch den reinen Gedanken zu den endlichen Virtualitäten als ihren Geschöpfen redet." This ideal-absolute virtuality can also be designated a mental-absolute reality; it is "als *Intelligenz wirklich*, d. i. unendlich, und in ihrer Unendlichkeit der wahre

Real-Grund aller *endlichen*, d. i. nur durch Kraft und Widerstand wirklichen, Wesen." "An diese unendliche Realität . . . . . glauben wir als *vernünftige Wesen*, das heisst: nicht kraft einer logischen Synthesis von Begriffen, sondern kraft des reinen Gedankens. Es spricht *selbst* zu uns durch den reinen Gedanken. Die Vernunft ist sein *Wort*. Das moralische Gesetz ist sein *Wille*" [II. pp. 276; 278, 279; cf. pp. 256–266; 298].

So that Bouterwek's final word and final appeal, even in the *Apodiktik*, turn out to be Jacobi's Belief. The close relationship between the two men, which began as early as 1799, is seen far more clearly here, in the ideal portion of the work, than in the absolute judgment and the indubitable facts of the theoretical philosophy. Pure thought, reason, is for both the organ by which we feel or experience God.

In conclusion, we may once more cast a glance back over the whole system of the *Apodiktik*. We see that we have before us no firmly welded and organic whole, within which each part presupposes, supplements and supports each other part; but a shifting aggregation of elements of the most diverse kinds, externally conjoined, but with no intrinsic reason for their interconnection, and showing no trace of internal cohesion. Nor is that all. In many places we note the presence of gaping lacunae, which no ingenuity can adequately fill out. The sudden emergence of Jacobi's God and of theism from Spinozistic virtuality is only possible by a *salto mortale*. Moreover, it must be remembered that many of the doctrines of the *Apodiktik* are to be looked upon as pendants, and very bad pendants, to the teachings of the *Wissenschaftslehre;* that their origin is to be explained by Bouterwek's desire to be able to parallel Fichte's teachings by something similar of his own. In a word, the *Apodiktik* must be adjudged to be an altogether immature production. We have no alternative but to agree with Bouterwek, when he writes: "Im Eifer gegen den Fichte'schen Idealismus machte er sich . . . einer grossen Uebereilung schuldig. Er schrieb fast so schnell, als er dachte, die Idee einer Apodiktik. Wäre dieses Buch im Verstande des Verfassers reif geworden, ehe es dem Publikum vorgelegt wurde, hätte es vielleicht einigen bleibenden Werth erhalten können. Aber kaum war es gedruckt, als selbst der Verfasser in dieser Apodiktik, den logischen Theil abgerechnet, nichts weiter mehr, als ein missrathenes Seitenstück zu der Fichte'schen Wissenschaftslehre erkannte" [no. 2082, p. 47]. Similarly in the *Lehrbuch der philosophischen Wissenschaften*, 1813 [volume I, p. vii.]: "Ich erkläre sie noch ein Mal hier vor dem Publikum für einen misslungenen Versuch, Wahrheiten systematisch aufzuklären, die damals mir selbst noch in einer gewissen Ferne vorschwebten, die mich hätten misstrauisch machen sollen." It is in curious contradiction to these admissions that Bouterwek attempted for several years to save and defend the *Apodiktik:* in order, as we may suppose, that he might be able ultimately to retreat with honor. At the same time it is quite possible to trace the change of standpoint, effected under the growing influence of Jacobi's philosophy, even in the later portions of the *Museum*. — To the

earlier period belong also many reviews in the *G. g. A.*, which I shall not enumerate in detail. Those for the new century can be found in :)

2082*a*) *Wüstenfeld, F.: Die Mitarbeiter an den Göttingischen gelehrten Anzeigen in den Jahren 1801–1830. Beilage zu den Nachrichten von der Königl. Gesellschaft der Wissenschaften.* Large 8vo. Göttingen. 1887. Dieterich. pp. 87. — Besides those reviews, the following books and articles call for mention, as still representing the author's standpoint in the *Apodiktik*.

2083) *Bouterwek, Frdr.: Anfangsgründe der speculativen Philosophie. Versuch eines Lehrbuchs.* Large 8vo. Göttingen. 1800. Dieterich. pp. 242.

2084) *Bouterwek, Frdr.: Die Epochen der Vernunft nach der Idee einer Apodiktik. Eine gemeinnützige Anmerkung zum Quodlibet der neuesten Philosophie.* 8vo. Göttingen. 1802. Dieterich. pp. 64.

2085) *Bouterwek, Frdr.: Anleitung zur Philosophie der Naturwissenschaft.* 8vo. Göttingen. 1803. Vandenhöck-Ruprecht. pp. 292.

2086) *Bouterwek, Frdr.: Ankündigung, nebst einer Nachschrift.* In the: *Neues Museum der Philosophie und Literatur. Herausgegeben von Frdr. Bouterwek.* 8vo. Leipzig. Martini. Vol. I. Part i. No. 1. 1802.

2087) *Bouterwek, Frdr.: Der Mathematiker, der Dichter und der Philosoph. Drey Selbstgespräche.* Same place. Vol. I. Part i. No. 2. 1802.

2088) *Bouterwek, Frdr.: Was heisst Denken?* Same place. Vol. I. Part i. No. 3. 1802. Reprinted in revised form in no. 2082, pp. 51–72, under the title: *Der Philosoph. Ein Selbstgespräch.*

2089) *Bouterwek, Frdr.: Von der Naturphilosophie nach dem System der Apodiktik.* Same place. Vol. I. Part i. No. 5. 1802. Vol. II. Part ii. No. 2. 1804. (Here, as well as in the further development of the same ideas in no. 2085, Bouterwek is very largely dependent upon Schelling. "Das System der Apodiktik führt in der Hauptsache genau zu derselben Naturphilosophie, deren erste Entdeckung das grosse Verdienst des Herrn Schelling ist." The place of Schelling's absolute is taken in Bouterwek by the concept of Objective Virtuality. There is no such thing as an inanimate nature: only a virtual, *i.e.*, a dynamically vital existence of things.)

2090) *Bouterwek, Frdr.: Vom Ideal-Objekte des vernünftigen Verlangens.* Same place. Vol. I. Part ii. No. 1. 1803. (The absolute is here defined as a purely rational desideration which is identical with reason itself, and disdains any further demonstration. This desideration is, in fact, impenetrable. Hence the idea of a scientific satisfaction of reason is self-contradictory; and the necessary *dernier ressort* is belief, the true, indeed, the only ground of conviction. It is plain that the influence of Jacobi is growing.)

2091) (*Bouterwek, Frdr.* [*?*]:) *Poetisch-prophetische Construktion der Geschichte der Kantischen Philosophie* (*aus Bürgers Lenore*) *nebst einem geschwänzten Sonnete und einer neuesten Epoche in der deutschen Poesie.*

Under the rubric: *Literarische Scherze.* Same place. Vol. II. Part ii. No. 8. 1804.

2092) *Bouterwek, Frdr.: Von der Wiederherstellung der Moralphilosophie.* Same place. Vol. II. Heft i. No. 3. 1804. Heft ii. No. 3. 1804. Reprinted under the same title, but with essential alterations and additions, in no. 2082, in fourth place *oder:* as paper IV, pp. 97–142.

2093) *Bouterwek, Frdr.: Praktische Aphorismen. Grundsätze zu einem neuen System der moralischen Wissenschaften.* 8vo. Leipzig. 1808. Martini. pp. x, 374. (In the two last nos., Bouterwek turns his back finally upon Kant's ethical views, and declares his intention of taking up the thread of moral philosophy where Plato, Aristotle and the Stoics had dropped it. Following Jacobi, he finds fault with the Kantian ethics for its opposition between sensibility and morality [*Sinnlichkeit* and *Sittlichkeit*], for the abstractness of its doctrine, and for its suppression of the individual. Therefore he will recognise no other supreme principle of ethics than the following altogether indefinite one, *viz.*, the "act in accordance with the idea of the good."

In 1810 Bouterwek, in the most cheerful way, declared the position taken up in the *Apodiktik* to be untenable, and issued a new *Lehrbuch* to take the place of no. 2083.)

2094) *Bouterwek, Frdr.: Lehrbuch der philosophischen Vorkenntnisse.* Large 8vo. Göttingen. 1810. Röwer. Second edition, improved. Same place. 1820. pp. xvi, 196. (Here and in his later works [*Lehrbuch der philosophischen Wissenschaften.* 1813, 1820; etc.] Bouterwek has become so entirely dependent upon Jacobi that a Kantian Bibliography does not require any further exposition of his system. What was timidly propounded in no. 2081 as the contents of ideal conviction, — brought to the light of day in a modest appendix, — fills the foreground of these later writings and forms the real nucleus of the whole investigation, the introduction to which consists in the *Apodiktik*, radically changed to accord with Jacobi's teachings.

Nor is there any necessity to enter here upon a consideration of Bouterwek's Aesthetics. The larger work [1806] tells us in the very Preface [pp. iv, v] "dass die Aesthetik gar kein Theil der eigentlichen Philosophie ist, und dass man ihr sowohl, als der eigentlichen Philosophie selbst, keinen schlimmern Dienst thun kann, als im Geiste der modischen Kunstmetaphysiker transscendentale und aesthetische Grundsätze zu mischen, um, wie man es nennt, die Aesthetik zur Würde einer Wissenschaft zu erheben." The *Ideen zur Metaphysik des Schönen* go a little more deeply into things [1807]. In opposition to Kant, Bouterwek explains the "Schöne an sich" as perfection itself, regarded from the particular point of view which we term the aesthetic.

With Bouterwek, 1798, cf. also nos. 1840 and 1841.)

2094*a*) *Breyer, Jh. Fr.:* cf. no. 1574.

2095) *Briefe über den Ursprung einer Metaphysik überhaupt* (by *Chr. Gfr. Bardili*). 8vo. Altona. 1798. Hammerich. pp. 117. (Bardili did

not long adhere to the views expressed in no. 2095. In *K. L. Reinholds Leben* [cf. no. 118], p. 326, he himself terms the work the true reflex of a passing humor ; and on p. 114 of the *Briefe* he gives it as his opinion that every general metaphysics originates "durch Situationen und Gemütszustände," — a statement which is grossly exaggerated, but which has this much of the truth in it, that every system of metaphysics contains a large proportion of belief, imported into it by the will and character of its author. — Fichte's influence is unmistakable. Bardili's standpoint is pantheistic, though his pantheism is rather hinted at than actually expounded. Fichte too, he thinks, must be called a pantheist, on account of his absolute ego. Bardili follows Kant as regards the aprioristic forms of intuition and knowledge, and the resultant doctrine of the subjectivity of all human knowledge. He looks for the origin of metaphysics in the faculty of imagination, a twin-sister of reason ; this imagination is the source of all [in reality, only apparent] objectivity. It alone, and not either the understanding or reason, as Kant wrongly maintains, is concerned with objectification and hypostasising. These activities are aroused by a feeling of want, which in its turn is evoked by the subjectivity and incompleteness of our knowledge. The imagination creates all objectivity in order to satisfy this want. The feeling of want is, in the first place, purely instinctive ; it is "eine unbestimmte und doch sich selbst bestimmende, eine gränzenlose und doch unzähliger Einschränkungen fähige Kraft, die allem, was Leben heisst, zum Grunde liegt" [p. 93]. Ultimately the whole system of pure philosophy may be referred to feeling. The similarity between this affective force [*Gefühlskraft*] and Fichte's absolute ego is obvious. And Fichte's influence is perfectly plain, too, on p. 83, where Bardili asserts that the most penetrating inquiry is compelled in the last resort to bring its result into agreement with the declaration of feeling ; *i.e.*, to admit, from its own point of view, that the objective is the same [*zusammenfällt*] with the subjective. Bardili's claim [*Reinholds Leben*, p. 326] that he has in this passage anticipated Schelling in the statement that the point of indifference is the highest point in philosophy is not borne out by the facts.)

2095*a*) *Brüdergemeinde, Ueber die evangelische* ——*:* cf. no. 2053.

2096–2098; Jh. Gli. Buhle.

2096) *Buhle, Jh. Gli.: Entwurf einer Transscendental-Philosophie in 3 Hauptstücken.* 8vo. Göttingen. Schröder. 1798. *Hauptstück 1.* pp. 1–24. 1799. *Hauptstück 2 und 3.* pp. 213–347. (Buhle had intended to use this work primarily as a handbook to his lectures. It contains an exposition of the contents of the *R. V.*, *M. A.*, *Pr. V.* and *U.*, characterized, if by anything at all, by nothing better than a consistent indefiniteness of expression.)

2097) *Buhle, Jh. Gli.: Lehrbuch des Naturrechts.* 8vo. Göttingen. Rosenbusch. pp. viii, 392. (A confused medley of all kinds of principles and points of view. The most obvious influence is that of Kant and

Fichte ; but Buhle has reached no clear idea of the differences between their doctrines. Soon after the publication of the work, the author changed "manche seiner Meinungen über einzelne Punkte" ; as is stated in the conclusion of the advertisement in the *G. g. A.* [1799. I. pp. 849–852], — written, in all probability, by Buhle himself, this being a frequent rule of the *G. g. A.* in the case of works by Göttingen professors. The change consisted in an approximation to Fichte : this is proved by no. 2098.)

2098) *Buhle, Jh. Gli. : Ideen der Rechtswissenschaft, Moral und Politik.* Erste Sammlung. [No second collection appeared.] 8vo. Göttingen. 1799. Schröder. pp. 234. (Buhle here sets himself to correct the ideas of Kant and his disciples upon many points. Thus in his first essay, *Ueber das Verhältniss des Rechtsprincips zum Sittengesetze*, reprinted from *Buhles und Bouterweks göttingisches philosophisches Museum* [vol. I, Part i, No. 2. 1798], he denies that the former principle can be derived from the latter. He rather deduces it, as Fichte does, — and with the same arbitrariness, — from the concept of rational freedom ; and thus makes the concept of right independent of the concept of duty.

In the second essay *Von dem Grundtriebe der Vernunft nach Harmonie* [also reprinted from the *Museum.* Vol. I. Part ii. No. 1. 1798], Buhle traces the law [first formulated by Fichte in no. 1337] "Sei einig mit dir selbst" through all the activities of the human mind ; and among other things derives the moral law from it.

The third essay *Ueber den Unterschied des Naturrechts und der Philosophie des positiven Rechts* contains a classification of the juristic disciplines which differs from that of Kant.

The fourth, *Etwas über die Lehre von Gott*, was called out by Fichte's atheism-controversy. It shows that the predicates which are combined in the concept of God, — existence, substantiality, etc., — can never be theoretically known and defined, but must necessarily come into conflict with one another in the course of an attempt to theorise about them : but that the practical reason constrains us to believe in God and in all these attributes of God.)

2099) *Cäsar, K. Ad. : Gedanken über die menschliche Glückseligkeit, auf welchem Wege sie nicht zu suchen, und auf welchem sie zu suchen sey. Allen denkenden Tugendfreunden gewidmet.* Large 8vo. Leipzig. Supprian. pp. 34. (Attempts to reconcile Kantianism and eudaemonism. An excessive endeavor after happiness leads to unhappiness, alike for the individual and for the state. This endeavor must accordingly be subordinated to the categorical imperative.)

2100) *Causal-Nexus, Ueber den —— zwischen Tugend und Glückseligkeit.* By *Drrn.* In : *Augustis Neue theologische Blätter* (cf. no. 1900). Vol. I. Part i. pp. 78–83. (Virtue can never corrupt true happiness. Even the Kantian pure moral philosophy is compelled to pay regard to the consequences of actions, in order to decide whether a maxim can be a universal law.)

2101) *Dedekind, Gst. E. Wlh.: Grundlinien der Rechtslehre, mit einer kritischen Beziehung auf den Kantischen Rechtsbegriff.* 8vo. Hildesheim and St. Petersburg. Gerstenberg and Dittmar. pp. 72. (No universally valid concept of law can be derived from the practical reason; none can spring from an ethical soil. The practical reason simply orders us to *do* what is right; it does not offer any definition of what *is* right. This is the exclusive province of the theoretical reason, which discovers by the help of experience that a deed is right if it "dem komparativ grössten der in Relation stehenden Bedürfnisse mehrerer Wesen am angemessensten ist und abhilft.")

2101*a*) *Dietz, Jh. Chr. Fr.:* cf. no. 1227.

2102) *Dissertatio. Quos criticae philosophiae studium effectus habuerit in christianae religionis expositione spectata (I) Exegesi S. Scripturae, (II) Dogmatica generatim, (III) vel in catholico systemate, (IV) morali doctrina, (V) re homiletica et catechetica. Auct. G. Bergold, Ambr. Ehlen,* etc. 4to. Wirzburg.

2102*a*, *b*) *Dolz, Jh. Chr.:* cf. nos. 1283, 1286.

2103) *Dori, Jh. Ad.: Ueber das höchste Gut und dessen Verbindung mit dem Staate. Ein Versuch.* 8vo. Leipzig. Martini. pp. 246. (Influenced by Kant; but still more strongly by Fichte. The same is true of nos. 2104, 2105.)

2104) *Dori, Jh. Ad.: Materialien zur Aufstellung einer vernunftmässigen Theorie der Staatswirthschaft.* 8vo. Leipzig. 1799. Kramer. pp. viii, 443.

2105) *Dori, Jh. Ad.: Briefe über die philosophische Rechts- und Staatswirthschaftslehre.* 8vo. Görlitz. 1805. Anton. pp. 254.

2105*a*) *Dreves, Ge.:* cf. no. 1962.

2105*b*) *Eck.:* cf. no. 1851.

2106) *Ehestands-Codex der Neufranken, nebst Im. Kants Gedanken über die Ehe, und einem Anhange über die Ehescheidung, mit einer Einleitung des Herausgebers. Ein Beytrag zur Philosophie über die Ehe.* 8vo. Leipzig. Leupold. pp. 64. (Kant's thoughts on marriage are reprinted, without any additions, from the *A. R.*)

2106*a*) *Ehlen, Ambr.:* cf. no. 2102.

2106*b*) *Elisa, oder das Weib, wie es seyn sollte:* cf. no. 1288.

2107) *Ende, Von dem nahen —— der kritischen Philosophie.* (*Eine Homilie an die Freunde derselben.*) In the: *Nth. Ph. I.* ix. 2. 1798. pp. 187–197. (Unimportant and dull satire upon Herder's *Metakritik.* The Part of the Journal in which it appeared is antedated.)

2107*a*) *Erhard, Jh. Bnj.:* cf. no. 1692.

2108) *Fernow, L.: Ueber den Begriff der Schönheit.* In the: *Deutsches Magazin.* Vol. XVI. July. pp. 120–128. (Fernow supplements Kant just as Schiller does, by extending the sphere of the beautiful to ethics. Kant, in his definition of beauty, has paid exclusive regard to the free harmony of the imagination and understanding. Fernow looks upon the

beautiful as a product of the free harmony of the sensuous and rational primal impulse : in the former, we have to distinguish between faculty of desire and imagination ; in the latter, between the theoretical and practical reason. Thus mankind has a twofold sense of beauty, taste and the beauty of character or moral beauty. The existence of one of these factors is no argument for the existence of the other.)

2108*a–c*) *Feuerbach, P. Jh. Ans.:* cf. nos. 1587–1589.

2108*d–g*) *Fichte, Jh. Gli.:* cf. nos. 1323, 1332*a*, 1333, and 1367.

2108*h*) *Flatt, K. Chr.:* cf. no. 1864.

2108*i*) *Flügge, Chn. Wlh.:* cf. no. 1770.

2109) *Fragmente aus einem Briefwechsel über ein Paar der neuesten Versuche, die Ausleger der religiösen Urkunden zu vereinbaren oder doch zur Verträglichkeit zu stimmen.* In the : *Beyträge zur Verbesserung*, etc. (cf. no. 1829). Vol. II. Part ii. No. 6. pp. 173–205. (Polemic against the proposals made towards this end in no. 1486, and more particularly those in no. 1711. These latter have left out of account the third of the three parties to be reconciled : the naturalistic-Christian [*i.e.*, the usual current rationalism], the critical-Christian and the supernaturalistic-Christian. The author's idea is to combine these three parties in one invisible church, by making a summary of the Bible, which *all* Christians may, as he says, be able to accept and constitute the foundation of their faith. As a matter of fact, however, the supernaturalists would undoubtedly object to the absence from it of many things which they ordinarily account of primary importance.)

2110) *Fürstenau, K. Gfr.: Ideen zu einer gemeinfasslichen Metaphysik der Sitten.* 4to. Leipzig. With Barth, in commission. pp. 48. (The basal reasons for morality cannot be discovered *a priori*, but must be taken from experience. A merely formal principle is insufficient. — Defence of eudaemonism against Kant's attacks.)

2110*a*) Cf. also no. 859.

2110*b*) *Garve, Chr.:* cf. no. 181.

2111, 2112 ; Fr. Hnr. Gebhard.

2111) *Gebhard, Fr. Hnr.: Predigten über die Evangelien aller Sonn-, Fest- und Aposteltage. Nebst einer Vorrede über den Geist des Protestantismus.* Vol. I. Erfurt. 1798. Keyser. pp. xlii, 670.

2112) *Gebhard, Fr. Hnr.: Predigten über den ganzen Umfang der Religion.* 8vo. Gotha. 1799. Perthes. Vol. I. pp. liv, 456. Vol. II. pp. xii, 448. (Follows the principles of the Kantian moral-theology. At the same time, Gebhard argues against Kant's moral interpretation.)

2112*a*) *Gedanken, Philosophische* ——, etc. (By *Seb. Mutschelle.*) Cf. no. 489.

2112*b*) *Geister, Ist's auch wohl wahrscheinlich, dass die —— der Verstorbenen den Lebendigen wahrsagen können?* etc. Cf. no 1848.

2112*c*) *Geschichte, Neueste —— der Philosophie.* Cf. no. 2077.

2112*d*) *Gespräche, Neun —— zwischen Wolff und einem Kantianer,* etc. Cf. no. 2173.

2112*e*) *Glauben, Was ist von dem —— der Menschen an Wunder zu halten?* etc. Cf. no 1807.

2113) *Goess, Geo. Fr. Dn.: Blicke in das Gebiet der Geschichte und Philosophie.* 8vo. Leipzig. Von Kleefeld. Vol. I. pp. vi, 153. No. 2: *Ueber den Endzweck des Menschen.* No. 3: *Versuch einer Deduktion und Entwicklung der Urrechte des Menschen.* No. 4: *Ueber die wissenschaftliche Kultur Deutschlands.* (Kantian thoughts popularized and diluted. In no. 4 we have a verbose eulogy of the critical philosophy and its principal exponents.)

2114) *Gräffe, Jh. Fr. Ch.: Commentar über eine der schwersten Stellen in Kant's metaphysischen Anfangsgründen der Naturwissenschaft, das mechanische Gesetz der Stetigkeit betreffend.* Large 8vo. Zelle. The younger Schulze. pp. 119. (Gräffe discusses every single word of the passage in question, which can by any possibility be conceived of as requiring explanation; and in doing so naturally finds occasion to refer to the rest of the *M. A.*)

2114*a*) Cf. also no. 664.

2115) *Gräffe's katechetisches Journal.* Fifth year. Part I. pp. 1–36. Review * of the second edition of the *A. R.*

2116) *Greiling, Jh. Cp.: Neue praktische Materialien zu Kanzelvorträgen über die Sonn- und Festtagsevangelien aus Im. Kant's moralischen und religiösen Schriften gezogen und bearbeitet.* 8vo. Magdeburg. Keil. Vol. I. Part i. 1798. pp. viii, 187. Part ii. 1799. pp. 191. Vol. II. Part i. 1799. pp. 182. Part ii. 1800. pp. 191. Vol. III. Part i. 1800. pp. 206. Part ii. 1801. pp. 198. Vols. IV–VI have a title which runs like that of the preceding volumes up to the word *Festtagsevangelien;* then follow the words: *Ein Beytrag zur reinen Tugend- und Religionslehre.* Vol. IV. Part i. 1802. pp. iv, 170. Part ii. 1802. pp. 182. Vol. V. Parts i and ii. 1803. In twelve sheets. Vol. VI, with index, 1804. Thirteen sheets. (Fr. Volkm. Reinhard had based two sermons upon two of Kant's remarks. This suggested to Greiling the thought of selecting from Kant's works a series of passages appropriate for sermon themes, and of arranging [or perhaps fully discussing] them in the spirit of the Kantian moral philosophy and moral-theology under the heading of appropriate Bible texts. In the fourth, fifth, and sixth volumes Greiling gave up the idea of taking themes from Kant's works, though he still adhered strictly to the path laid down by the Kantian moral-theology.)

2116*a*) *Grillo, Fr.:* cf. no. 1608.

2117) *Grfw.*, pp. 113–116, 123–126. Review *† of the *A. T.*

2118) *Grohmann, Jh. Chr. Ag.: Versuch einer Angabe der vorzüglichsten unterscheidenden Hauptpunkte der Kantischen und Fichtischen Philosophie.* In the: *Neue Beyträge zur kritischen Philosophie,* etc. (cf.

no. 1468). No. 3. (Grohmann regards Kant as being simply the forerunner of Fichte; and his exposition of the Kantian system is accordingly quite one-sided.)

2118*a–d*) Cf. also nos. 1873, 1875, 1876, 1879.

2119) *Gründe, Ueber die ——, welche uns berechtigen, eine Offenbarung anzunehmen.* In: *Henke's Neues Magazin.* (Cf. no. 1232.) Vol. II. Part ii. No. 13. pp. 391–406. (Attempts to warm up and serve afresh the arguments of by-gone dogmatism. Declares, and rightly, that Fichte's deduction in no. 949 is inadequate.)

2120) *Gth.* II, p. 807. Review * of Kant's *Buchmacherey* (no. 97).

2120*a*) *Gth.:* cf. no. 1694*c*.

2121) *Hennings, Ag.: Schriften, die Kantische Philosophie betreffend.* In the: *Genius der Zeit.* 1798. Vol. XV. September. pp. 95–98. (Against Kant [no. 97] and for Nicolai [nos. 1690, 1691].)

2121*a*) *Herder, J. G.:* cf. *Herder, 1799.*

2122) *Heusinger, Jh. H. Gli.: Aphorismen über die Freyheit des Willens. Zur Beleuchtung einer neuerlich hierüber entstandenen Streitigkeit.* In the: *Deutsche Monatsschrift. Von den bisherigen Herausgebern derselben fortgesetzt.* 1798. Vol. III. September. pp. 36–52. (A brief summary of the special points in which Reinhold diverges from current linguistic usage and from Kant as regards the concepts: *Begehrungsvermögen, Wollen, Wille, Willkür, Praktische Vernunft,* and *Freiheit des Willens.*

2122*a*) Cf. also no 973.

2123) *Heydenreich, K. H.: Sinngedichte.* In the: *Deutsche Monatsschrift. Von den bisherigen Herausgebern derselben fortgesetzt.* 1798. Vol. III. November. pp. 270, 271. (One of them is *An Kant,* and two are on the *Kritische Demonstration der Offenbarung.*)

2123*a–c*) Cf. also nos. 686*a*, 692, 693.

2124–2126; Jh. Glo. Heynig.

2124) *Heynig, Jh. Glo.: Herausforderung an Herrn Prof. Kant in Königsberg, die Hauptsätze seiner Transscendentalphilosophie entweder von neuem zu begründen oder sie als unstatthaft zurückzunehmen.* 8vo. Leipzig. Kummer. pp. 268. (Heynig polemises, from the standpoint of empiricism, against the distinction between formal and material rational knowledge, against the possibility of synthetic knowledge *a priori,* and generally against the assumption of synthetic judgments. All judgments are analytic.)

2125) Against the review in the *A. L. Z.* (1799. III. pp. 425–428), in which no. 2124 was very severely criticised, Heynig defended himself in:

2126) *Heynig, Jh. Glo.: Abgepresste Erklärung an die Philosophen und Kritiker in der weltberühmten Wissenschaftsstadt Jena, die angegriffene Kantische Philosophie entweder zu vertheidigen, oder als ungültig*

zu verdammen. 8vo. Berlin. 1799. pp. 60. (The Kantian philosophy is spoken of as an 'unintelligible tangle of brain cobwebs,' 'a piece of metaphysical and mystical jugglery,' 'an empty framework of words and phrases,' etc.)

2126*a*, *b*) *Hoffbauer, Jh. Cp.:* cf. nos. 1398, 1402.

2127) *Hugo, Gst.: Lehrbuch des Naturrechts als einer Philosophie des positiven Rechts. Auch unter dem Titel: Lehrbuch eines civilistischen Cursus.* Vol. II: containing 'natural law as a philosophy of positive law.' 8vo. Berlin. Mylius. pp. x, 220. Second *Versuch*, revised throughout. 1799. Same place. pp. xv, 405. Third edition. 1809. pp. xii, 486. Fourth edition. pp. xxxvi, 564. ("In allem, was Metaphysik heisst, und selbst in vielen Anwendungen davon, aber freylich nicht in allen, erklärt sich der Verfasser für einen Schüler von Kant, und er legt den weiteren Fortschritten der Ultra-Kantianer nicht so vielen Werth bey, als diese wohl selbst thun." Hugo, in the *G. g. A.* 1799. I. p. 730. Cf. also: *Beyträge zur civilistischen Bücher-Kenntniss der letzten 40 Jahre, aus den Göttingischen gelehrten Anzeigen und den Vorreden, besonders zu den Theilen des civilistischen Cursus, zusammen abgedruckt und mit Zusätzen begleitet von Hugo. Beylage zum civilistischen Cursus und dem civilistischen Magazin.* Vol. I. 8vo. Berlin. 1828. Mylius. pp. 433, 434.)

2128–2130; Fr. Hülsemann.

2128) *Hülsemann, Fr.: Ueber die Principien jeder gesunden Bibelinterpretation; und über die Mittel, sich darüber zu vereinigen.* In: *Jh. Chp. Wlh. Augusti's Neue theologische Blätter* (cf. no. 1900). Vol. I. Part i. pp. 7–18. (Kant's moral exegesis has no claim to stand for actual interpretation; it may simply be employed to subserve the ends of a practical moral use of the Bible. — Same place. Part iii. pp. 63–71. Hülsemann criticises what Kant has to say upon the point in the *Str.*, and again warns his reader against a confusion of philosophical with historical exposition:)

2129) *Kritik der philosophischen Grundsätze der Schriftauslegung, die erst neulich von Kant wieder aufgestellt worden sind.* By *Hn.* (Against this: same place. 1800. III. i. pp. 42–60:)

2130) *Beurtheilung der Kritik der philosophischen Grundsätze der Schriftauslegung, die erst neulich von Kant wieder aufgestellt worden sind.* (See the: *Neue theologische Blätter.* Vol. I. Part iii. pp. 63 ff.) By *B—r* of *W—g.*

2130*a*) *Jakob, L. Hnr.:* cf. no. 352.

2131) *Ich und meines Ichs körperliches Leben, Thorheiten und dumme Streiche, dargestellt von meinem Ich, dem Exfähndrich Ferdinand Theriack, dermalen Provisor bey der neuen Kantisch-Fichteschen Seelenapotheke.* 8vo. Leipzig. Weygand. pp. 350. (The title-page, with the engraving upon it, represents "ein blosses Aushängeschild, um einer mit

trivialen Bemerkungen und faden Spässen durchwebten Alltagsgeschichte eines gemeinen Erdensohnes Leser und Käufer zu verschaffen." *N. A. D. B.* Vol. XLI. 1798. p. 315.)

2132) *Jesus, Haben —— und seine Apostel das reine Moral- oder das sogenannte Glückseligkeitsprincip in ihren Schriften aufgestellt?* In: *Augustis Neue theologische Blätter.* Vol. I. Part. ii. pp. 110, 111. (Answer: neither, — because they possessed neither a system nor a supreme principle. At the same time, expressions can be cited from the New Testament in accordance with either of the two moral principles.)

2132*a*) *Ith, Jh.:* cf. no. 1899.

2132*b*) *Kants Theorie der reinmoralischen Religion.* (By *G. L. Reiner.*) Cf. no. 1629.

2133) *Kellner, G. F.: Alles erwogen, lässt sich an übersinnliche Freiheit nicht glauben. Ein Dialog.* In the: *Deutsches Magazin.* Vol. XV. June. pp. 589–623. (In the first place, refutes the notion that we can ever *know* anything of supersensible freedom, from the Kantian standpoint, and then proceeds to demolish the standpoint itself, by the consideration that the categorical imperative could only be given as supersensible fact by a supersensible consciousness, and that supersensible facts are inconceivable for human nature as it is. Nevertheless, this consideration is altogether inadequate to prove determinism, — apart from its evidence of a misunderstanding of the Kantian doctrines of the categorical imperative and of freedom. Better is the demonstration adduced in no. 2134, that all the phenomena upon which Kant bases his concept of supersensible indeterminism, and above all the categorical imperative, can be perfectly well explained from the point of view of a consistent determinism.)

2134) *Kellner, G. F.: Auch die Gesetzgebung der menschlichen Vernunft ist Mechanismus. Dialog.* (*Fortsetzung des Dialogs über metaphysische Freiheit im Menschen; im Juniushefte dieser Zeitschrift.*) In the: *Deutsches Magazin.* Vol. XVI. July. pp. 11–48.

2134*a*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. no. 467.

2134*b*) *Kritik der christlichen Offenbarung*, etc. Cf. no 1876.

2134*c*) *Kritik der philosophischen Grundsätze der Schriftauslegung.* Cf. no. 2129.

2135) *Kritik des Jahres 1797. Ein Taschenbuch für 1798.* Small 8vo. Altona. 1798. Hammerich. pp. 350. (No. xiii in this is "Kant," a good essay, in eulogy of the reformer of philosophy.)

2136) *Krug, Wlh. Trgt.: Ueber das Verhältniss der kritischen Philosophie zur moralischen, politischen und religiösen Kultur des Menschen; zur Beantwortung der Frage: Ob man nach den Grundsätzen jener Philosophie ein guter Mensch, ein guter Bürger, und ein guter Christ seyn könne?* Large 8vo. Jena. Voigt. pp. viii, 267. (The 'critical' philosophy is here still equivalent, in Krug's mind, to the 'Kantian.' The questions asked in the title are naturally answered in the affirmative. Kant's teachings as regards the morality and destiny of mankind, the nature of the

state and of civil society, religion and religiosity, are clearly set forth, and their influence upon practical life put in the most favorable light. A good Christian believes, Krug declares, in a supernatural revelation of the Christian religion; but this revelation is quite well reconcilable with the critical philosophy. Many of the ideas of no. 1275 are retracted, as immature.)

2137, 2138; Wlh. Frdr. Lehne.

2137) *Lehne, Wlh. Frdr.: Dissertatio systematis disciplinae paedagogicae conspectum exhibens.* 8vo. Göttingen. 1798. Brose. pp. 30.

2138) *Lehne, Wlh. Frdr.: Handbuch der Pädagogik nach einem systematischen Entwurf.* Two parts. 8vo. Göttingen. 1799–1801. Brose. (The nos. 2137, 2138 stand under the influence of the Kantian doctrines.)

2138*a*) *Leben und Meinungen Sempr. Gundiberts.* Cf. no. 1690.

2139) *Lehrbegriff, Ueber den christlichen —— nach allgemein praktischen Bestimmungen als Einleitung in den Lehrbegriff selbst.* In: *H. Ph. Chr. Henkes Eusebia.* Vol. II. Part ii. pp. 295–331. (The importance of the various Christian doctrines is to be measured by reference to the principles of the pure practical rational religion. Theoretical knowledge of the existence and nature of the objects of theology is impossible.)

2140) *Magazin für die Philosophie des Rechts und der Gesetzgebung, angelegt von K. Grolmann.* 8vo. Giessen. Stamm. Vol. I. Part i. 1798. Part ii. 1799. pp. 208. (In many places polemises against Kant's *Rechtslehre.* Eulogy of Fichte as the founder and architect of natural law. Cf., *e.g.*, the essays: *Ueber Ehre und guten Namen*, and *Ueber die Rechtsgültigkeit der Verträge.*)

2140*a*, *b*) *Maimon, Slm.:* cf. nos. 776, 782.

2141, 2142; K. Wlh. Markus.

2141) *Markus, K. Wlh.: Katechesen über sittlich-religiöse Wahrheiten, gehalten in den sonntäglichen Versammlungen in der Schulanstalt im Arbeitshause für Freiwillige zu Leipzig. Mit einer Nachrede von* [*K. Gli.*] *Plato.* 8vo. Leipzig. Bornschein and Company. pp. 247. (Continued under the title:)

2142) *Markus, K. Wlh.: Neue Katechesen über sittlich-religiöse Wahrheiten, gehalten in den sonntäglichen Versammlungen in der Schulanstalt im Arbeitshause für Freiwillige zu Leipzig.* 8vo. Lübben. 1800. Erbstein and Son. pp. xii, 226. (These nos. 2141, 2142 attempt to turn the Kantian moral-theology to practical account. They are, however, of no value for the end proposed, as they are too difficult, and — worst fault of all — employ Kant's terminology.)

2143, 2144; Mauchart — Brastberger.

2143) *Mauchart, Imm. Dv.: Ueber die Selbstschätzung, als Princip der Sittlichkeit. Ein Versuch zu einer philosophischen Glaubensunion.* In: *Maucharts Allgemeines Repertorium für empirische Psychologie und verwandte Wissenschaften.* 8vo. Nürnberg. 1798. Felsecker. Vol. IV. Also under the title: *Repertorium und Bibliothek für empirische Psychologie und verwandte Wissenschaften.* Vol. I. (Mauchart accepts Kant's moral principle, with all its consequences, as the right one; but thinks that in its purity it is suited for rational beings only. *We* are cast down by it, terrified at it; we look upon it with aversion and dislike; — it sets its face too strongly against the interest of all our inclinations. Mauchart proposes to set up in its place another principle, which does not stand in any contradiction to it, viz., the principle: "Handle so, dass Du nicht vor Dir selbst erröthen darfst" [!!]. A very convincing criticism of this was published by:)

2144) *Brastberger, Gbh. Ulr.: An den Herausgeber des allgemeinen Repert. für emp. Psych. über seinen Versuch zu einer philosophischen Glaubensunion oder über Selbstschätzung als Princip der Sittlichkeit.* Same place. Vol. V (or II). 1799. (Mauchart appends some paragraphs, in which he tries to save the honor of his principle. He has no desire, he asserts, to oust the Kantian principle; he only intended to include his own in it, or to express it in a new way by his formula.)

2144*a, b*) *Mellin, Ge. Sm. Alb.*: cf. nos. 1925, 1926.

2144*c*) *Metz, Andr.*: cf. no. 1665.

2144*d*) *Michaelis, Chr. Frdr.*: cf. no. 1676.

2145–2147; Miotti — Kreil.

2145) *Miotti, Pt.: Ueber die Nichtigkeit der Kantischen Grundsätze in der Philosophie, nebst einer kurzen Recension der nach Kant geschriebenen Logik von Professor Kreil.* 8vo. Vienna. Printed by Schmidt. Sold by Hartel. pp. 155. (Miotti tries to show, by distortions of meaning and the deduction of forced conclusions, that Kreil and Kant are "Reichsaufklärer," revolutionaries, and dangerous enemies to the cause of religion. On the other hand, he estimates Leibniz and Locke very highly. In no. 2146 Kreil makes short work, as is meet and right, of Miotti's attacks. He shows that the passages from his *Logik* [no. 722] which Miotti criticises, and the purporting 'Kantian' principles are really to be traced back to Locke and Leibniz. Kreil is no more a Kantian than he is a disciple of Locke and Leibniz. He hopes that men will arise in the future who will be to Kant what Leibniz was to Locke.)

2146) *Kreil, A.: Bemerkungen über die jüngste Schrift des Herrn Miotti, nebst einer Vergleichung der Lockischen, Leibnitzischen und*

Kantischen Philosophie. Large 8vo. Vienna. 1799. Schmidt. pp. 92. (Account of the controversy in the *Allgemeiner litterarischer Anzeiger.* 1799. No. 126. pp. 1241–1245. Under the title:)

2147) *Nachricht von einem neuen Angriffe auf die Philosophie.*

2148) *Missionsgeschichte des Dalai-Lama, oder Penzenkuffers neue Beyträge zur transscendental-idealistisch-symbolisch-palaelogisch-philosophisch-moralisch-kritisch-theologisch-talmudischen Erklärung der wichtigsten biblischen Stellen, mit hypermetaphysisch-didaktisch-misanthropischen progressiven und retrogressiven Spekulationen und Abstraktionen, nach Kantischen Principien untersucht und dargestellt von E. aus S.* 8vo. Sine loco. pp. 334. (Unsuccessful satire, coarse and vulgar in tone; pretended refutation of Penzenkuffer's moral exegesis. Cf. nos. 1447, 1719.)

2148*a*) *Morriston*: cf. no. 2077.

2149) *Möser, Just.: Vermischte Schriften. Herausgegeben von Fr. Nicolai.* Large 8vo. Berlin and Stettin. Nicolai. Part ii. pp. 86–105: *Ueber Theorie und Praxis.* Reprinted in: *J. Möser's sämmtliche Werke. Neu geordnet und aus dem Nachlasse desselben gemehrt durch B. R. Abeken.* Part x. 8vo. Berlin. 1843. Nicolai. pp. 158–175. (A fragment, containing many good and thoughtful remarks, directed against no. 78. Möser is not by any means opposed to the theories; only, he thinks, they must not be too high-flown, must not transcend the grasp of the ordinary man's intelligence, while they must be based upon experience. As an illustration of an inadequate theory, running counter to experiential facts, Möser cites Kant's assertion in no. 78, that a nation cannot possibly confer the privileges of hereditary rank upon a particular class of lieges. The statement is combated and refuted.)

2150–2152; Jh. Gli. Münch.

2150) *Münch, Jh. Gli.: Werden wir uns wiedersehen nach dem Tode? in Hinsicht auf Kants Unsterblichkeitslehre beantwortet. Briefe an Emma.* 8vo. Baireuth. Lübeck's heirs. pp. 136.

2151) *Münch, Jh. Gli.: Der Genius am Grabe, oder Wir finden uns wieder nach dem Tode. Briefe an Georg.* 8vo. Nürnberg. 1800. Stein. pp. 116. Second edition. Same place. 1803.

2152) *Münch, Jh. Gli.: Ueber Wiedersehen und Wiederfinden zur Begründung der Schrift: Werden wir uns wiedersehen?* 8vo. Nürnberg. 1803. Stein. (The belief in a *Wiedersehen* after death is not to be derived from arguments of the theoretical or from arguments of the practical reason: it is even contrary to the pure [Kantian] ideas of immortality and the purity of the moral motives. The proofs alleged are based for the most part upon extremely inadequate foundations. Nevertheless, there will be a *Wiederfinden: i.e.*, we shall take our place in the long series of spirits, wherein all that is spiritual is conjoined by the common spirit to all else that is spiritual, in the other world. This *Wiederfinden* is termed 'moral.'

It will consist in our enjoyment of the fruits of the influence of our friends upon our morality and happiness, the friendship of all uniting in the single result of 'spiritual happiness.')

2153) *Muratori, L. A.: Anfangsgründe der Regierungskunst für junge Fürsten, welche einst ihr Volk glücklich zu machen wünschen. Mit nötigen Abkürzungen übersetzt und mit einigen Anmerkungen und Zusätzen versehen von K. A. Cäsar.* 8vo. Leipzig. 1798 (1797). Supprian. pp. 325. (In the additions Cäsar attempts to prove the reconcilability of the happiness principle, rightly understood, with the Kantian principle, to defend Kant against Reinhard's attacks in no. 1956, etc. Of no particular value.)

2153*a*) *Mutschelle, Seb.:* cf. no. 489.

2154) *N.* pp. 521–527: review * of Kant's *Macht des Gemüths* (no. 96).

2155) *N. A. D. B.* Vol. 40. II. pp. 379–383: review † of Kant's *Naturgeschichte* (no. 20), in the pirated edition of 1797, by *Kh.* (= Klügel of Halle).

2156) *Nehr, Jh. Geo.: Kritik über die metaphysischen Anfangsgründe der Rechtslehre des Hrn. Im. Kant.* Large 8vo. Nürnberg. Stein. pp. 96. (A critique "unter aller Kritik." Nehr is principally occupied with carping at particular expressions and definitions.)

2156*a*) *Nicolai, Frdr.:* cf. no. 1690.

2156*b*) *Niethammer, Fr. Imm.:* cf. no. 1945.

2157) *N. Th. A.* pp. 273–281: review * of Kant's *A. T.*

2157*a*) *N. Th. I.:* cf. no. 1946.

2158) *Obd.* I. pp. 659–662: review * of Kant's *Verkündigung* (no. 88).

2158*a*) *Pistorius, Hm. A.:* cf. no. 2071.

2158*b, c*) *Pölitz, K. H. L.:* cf. nos. 1457, 1468.

2159) *Predigten über die ganze christliche Pflichtlehre von Nkl. Funk, C. Venturini und Dtl. J. W. Olshausen.* Large 8vo. Altona. Hammerich. Vol. I. 1798. pp. xviii, 392. Also under the title: *Predigten über die ersten nothwendigen Vorbegriffe der christlichen Pflichtenlehre.* Vol. II. 1799. pp. xvi, 380. Also under the title: *Predigten über die Pflichten gegen Gott.* Vol. III, and following volumes, only by *Funk* and *Olshausen.* Vol. III. 1799. pp. ii, 321. Also under the title: *Predigten über die Pflichten des Menschen gegen sich selbst, so fern sie sich auf die Erhaltung seiner Anlagen und Vorzüge beziehen.* Vol. IV. 1800. pp. xxii, 346. Vol. V. 1801. pp. iv, 346. Also under the title: *Predigten über die Pflichten des Menschen gegen Andere, so fern sie sich auf die Erhaltung ihrer Anlagen und Vorzüge beziehen.* Vol. VI. 1802. pp. x, 325. Also under the title: *Predigten über die Pflichten des Menschen gegen Andere, so fern sie sich auf die Vervollkommnung ihrer Anlagen und Vorzüge beziehen.* Vol. VII. 1804. pp. viii, 456. Also under the title: *Predigten über die Pflichten des Menschen, in Rücksicht auf die vorzüglichsten besonderen Verhältnisse und Umstände derselben.* Vol. VIII and last, with an index to the whole work. 1805. pp. x, 502. Also under the title:

Predigten über die vorzüglichsten Beförderungsmittel der Tugend. (The whole system of Christian ethics is expounded in popular fashion on the basis of the Kantian moral-theology and moral philosophy, in what are not so much sermons as scientific articles, thrown into the outward form of sermons.)

2160) *Predigten, Ueber unächte Kantische —— und Reden.* In the: *Journal für Prediger.* Vol. XXXIV. Or: *Neues Journal für Prediger.* Vol. XIV. Part iii. pp. 250–254. (Summary of no. 692*e*.)

2161) *von Promnitz, Charlotte Friedr.: Vertheidigung der Vernunft und Religion wider die Kritik des Herrn Kant, in 5 Abhandlungen.* 8vo. Berlin. With Maurer, in commission. pp. 424. (Full of grammatical errors. The authoress argues against Kant from the Leibnizian point of view.)

2161*a*) *Propädeutik einer allgemeinen empirischen Psychologie.* Cf. no. 1651.

2161*b*) *Prüfung, Populäre —— der Glückseligkeitsmoral.* Cf. no. 2078.

2161*c*) *Resultate der philosophirenden Vernunft*, etc. Cf. no. 1962.

2161*d*) *Reuss, Mat.:* cf. no. 1964.

2162) *Ritter, Glo. Sml.: Kritische Darstellung der Hindernisse des Glaubens an Moraltheologie.* In: *Henkes Neues Magazin* (cf. no. 1232). Vol. II. Part ii. No. 11. pp. 277–336. (Nothing but knowledge can constitute an obstacle to the acquisition of knowledge [! as if character did not exert a very important influence upon a man's opinions!]. The dogmatist has no belief in moral-theology, because he thinks that he can acquire theological knowledge better from other sources; the sceptic has none, because he doubts the certainty of moral-theology. Ritter refutes both these views, with a naïve assurance that the victory is on his side. Moral-theology, as he declares further, has not to prove the objective existence of God and of immortality at all — that would imply a contradiction. It has only to show the necessity of our belief in both.)

2162*a*) *Röschlaub, Andr.: Untersuchungen über Pathogenie oder Einleitung in die medicinische Theorie.* Large 8vo. Frankfort-on-the-Main. Andreä. Part i. 1798. pp. xxxii, 349. Part ii. 1798. pp. xl, 664. Part iii. 1800. pp. xl, 528. Second edition, with alterations. Has in title *Heilkunde* for the words *medicinische Theorie.* Part i. 1800. pp. xxxiv, 574. Part ii. 1801. pp. xxx, 464. Part iii. 1803. pp. xlii, 534. (Röschlaub attempts to base his modified Brownianism upon Kant's epistemology. Only in this way, he thinks, can there be obtained for the theory of medicine a system of aprioristic propositions, all finding their ultimate reason in one supreme principle, and thereby raising medicine to the dignity of a science.)

2163) *Rüdiger, J. C. C.: Lehrbegriff des Vernunftrechts und der Gesetzgebung.* 8vo. Halle. Renger. pp. xlix, 488. (Influenced by Kant in its fundamental principles.)

2164) *Salat, J.: Ueber den Beifall, den die Kantische Philosophie bei Schwärmern und Mönchen gefunden haben soll.* In the: *Nth. Ph. J.*

Vol. IX. Part i. (Year 1798. Part v.) pp. 43–98. (Salat shows what measure of truth there is in a remark upon this topic in the *N. A. D. B.* [XIV. p. 548], and gives a psychological and historical explanation of the facts upon which it is based.)

2164*a*) Cf. also no. 1973.

2165) *Sartorius, F.: Allegorische Geschichte der Kantischen Philosophie.* In the: *Deutsches Magazin.* Vol. XV. June. pp. 674–679.

2166–2168; Jh. Bptst. Schad.

2166) *Schad, Jh. Bptst.: Ob Kants Kritik Metaphysik sey?* In the: *Nth. Ph. J.* X. i. 1798. pp. 66–79. X. iv. 1800. pp. 261–366. (The essay abounds in impudent and unmeasured attacks upon Kant and the Kantians. Schad gives a free paraphrase of Fichte's *Wissenschaftslehre*, which he believes to be the true and final philosophy, capable of improvement only as regards the form of exposition. He tries to show, by a comparison of the Kantian system with the *Wissenschaftslehre*, that the former is not the true philosophy, and that it has not even any claim to the title of 'metaphysics,' inasmuch as it is unable to meet the principal requirements of a metaphysics, viz., to indicate the ultimate and absolute ground of all knowledge, and treat of this in a complete and systematic way. Schad thinks that the Kantian philosophy is at once sceptical, idealistic, and materialistic; and that it leads logically to atheism and fatalism. Similar outbursts against Kant and his followers, intermixed with enthusiastic eulogies of the philosophy of Fichte, are to be found in several of Schad's works, and particularly in nos. 2167 and 2168.)

2167) *Schad, Jh. Bptst.: Gemeinfassliche Darstellung des Fichteschen Systems und der daraus hervorgehenden Religionstheorie.* 8vo. Erfurt. Hennings. Vols. I and II. 1800. pp. x, 342 and 356. Vol. III. Also under the title: *Absolute Harmonie des Fichteschen Systems mit der Religion.* 1802. pp. iv, 499. (In the second volume is an estimation of the condition of philosophy before Kant, and after Kant up to the time of Fichte. In the third, pp. 7–109: *Einige Bemerkungen über die Philosophie Kants.*)

2168) *Schad, Jh. Bptst.: Geist der Philosophie unserer Zeit.* 8vo. Jena. 1800. Cröker. pp. xxviii, 408.

2168*a–c*) *Schelling, Fr. Wlh. Jos.:* cf. nos. 1504, 1947, 1975.

2169) *Scherer, Jh. L. Wlh.: Neue Religionsgeschichte für die Jugend zum Gebrauch für Aeltern, Prediger und Lehrer.* 8vo. Giessen. Krieger. Part i. *Die Geschichte des alten Testamentes.* 1798. pp. 136. Part ii. *Die Geschichte des neuen Testamentes bis auf die jetzigen Zeiten.* 1799. pp. 118. Second edition, improved in parts. 1800. Same place. pp. xiv, 130 and 126. (Contains many moral remarks from the standpoint of the Kantian moral philosophy and moral-theology, interspersed with the history.)

Fr. Schlegel never became a real Kantian. In the first half of the nineties he was very largely influenced by Kant's ideas upon Aesthetics, more particularly in the form in which they had been developed by Schiller. This is shown by the contents of the essay "Ueber das Studium der griechischen Poesie" (published in epitome in Reinhardt's journal *Deutschland*, 1796, and then in full, in the work on *Die Griechen und Römer*, etc., 1797. See also the first volume of the *Prosaische Jugendschriften*, edited by Minor; and *Fr. Schlegels sämmtliche Werke*). Even here, however, we can trace the effect of other influences besides those of Kant and Schiller. In his theoretical and practical philosophy Schlegel very quickly gave in his allegiance to Fichte; he complains of Kant's half-and-halfness. Fichte's system is the foundation upon which Schlegel's philosophical thinking rested at the turn of the century. It is true that his writings are not a true mirror of Fichte's philosophy. He shared with the great majority of the philosophical public the confusion between Fichte's absolute, hyper-individual, infinite *ego* and his own individual, finite *ego*. It is the latter only that takes up the position represented in the "Ironie," conceiving with immoderate audacity that it can fill the place of the infinite *ego*.

Without going farther into the idea and philosophy of the "Ironie," I proceed to cite certain of Schlegel's works which are more nearly concerned with Kant; and refer the reader who desires to become better acquainted with Schlegel to *R. Haym: Die romantische Schule. Ein Beitrag zur Geschichte des deutschen Geistes.* Large 8vo. Berlin. 1870. Gaertner. Especially pp. 182, 192, 213, 232, 248–264, 282–286, 884, 898–901, 493–518, 673–699.

2169*a*) *Schlegel, Fr.: Kant* [written in Jena, in 1796]. In: *Fr. Schlegels Philosophische Vorlesungen aus den Jahren 1804–1806. Nebst Fragmenten vorzüglich philosophisch-theologischen Inhalts. Aus dem Nachlass des Verewigten herausgegeben von C. J. H. Windischmann.* Vol. II. Large 8vo. Bonn. 1837. Weber. pp. 411–422.

2169*b*) *Schlegel, Fr.: Fragmente.* In the: *Athenäum. Eine Zeitschrift von Ag. Wlh. Schlegel und Frdr. Schlegel.* Large 8vo. Berlin. The elder Vieweg. Vol. I. Part ii. 1798. pp. 3–146. (Ag. Wlh. Schlegel, Novalis, and Schleiermacher also contributed to these 'Fragments.' Fr. Schlegel reprinted a selection of his 'Fragments,' and of other 'Critical Fragments,' [published in 1797, in the *Lyceum der schönen Künste*], under the title *Eisenfeile* in the first [and only] volume of the *Charakteristiken und Kritiken* edited by himself and his brother [8vo. Königsberg. 1801. Nicolovius. pp. 224–255]. The 'Fragments' are also to be found in: *Friedrich Schlegel. 1794–1802. Seine prosaischen Jugendschriften herausgegeben von J. Minor.* Vol. II. *Zur deutschen Literatur und Philosophie.* Large 8vo. Vienna. 1882. Konegen. pp. 203–288. Cf. pp. 417–422. The *Eisenfeile* was reprinted again in 1803, under the

title: *Kritische Grundgesetze der schriftstellerischen Mittheilung nebst einem Gedicht Herkules Musagetes. Von Fr. Schlegel.* 8vo. Hamburg. Heydemann.)

Schlegel's later philosophy is but very remotely connected with the Kantian; so that this Bibliography cannot devote space to it. Two other philosophic romanticists — *Hölderlin* and *von Hardenberg* (Novalis) — I must also pass over. The reader may consult Haym's *Romantische Schule* for information about them; especially pp. 295–306, and 325–390. For A. W. Schlegel's relation to Kant, in the sphere of aesthetics, cf. the same book, pp. 768–784.

2169*c*) *Schlosser, Jh. Ge.:* cf. no. 1512.

2169*d*) *Schmalz, Theod.:* cf. no. 829.

2169*e*) *Schmid, Jh. Wlh.:* cf. no. 619.

2170) *Schmid, K. Chn. Erh.: Physiologie philosophisch bearbeitet.* 8vo. Jena. Akademische Buchhandlung. Vol. I. 1798. pp. xxxvi, 362. Vol. II. 1799. pp. xii, 670. Vol. III. 1801. pp. viii, 744. (The Kantian system constitutes the philosophical foundation of the work. Thus, Schmid represents the strictly Kantian opinions concerning organism, teleology and natural mechanism, the dynamical view of nature, etc. At the beginning of Vol. II he gives an exposition of the principal contents of the *M. A.* — Schmid is also following Kant when, while terming the understanding the source of the general arrangement of nature, he states that physiology is a department of empirical or applied natural science, and [in the course of a polemic against Fichte and Schelling] demonstrates that all attempts at a purely aprioristic interpretation of the nature of organic and animal existence are based upon illusion. Schmid defends himself in Vol. I [pp. 19–49; especially pp. 19–22, 38–49] against Fichte's brutal attack in no. 1319; but his rejoinder is so weak, that he would have done better to keep silence, and to have stopped short at the simple explanation in the *Reichsanzeiger* [no. 1320]. This he could perfectly well have done, since his *Physiologie* was intended primarily for physicians, *i.e.*, for a philosophically incompetent public.)

2170*a*) With *Schmid, 1798:* cf. also no. 294.

2170*b*) *von Schmidt-Phiseldeck, Knr. Fr.:* cf. no. 1517.

2171) *Schreiber an einen Freund, über Sempronius Gundibert.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks.* Year 1798. Vol. II. October. pp. 361–373. (Defends the Kantian moral philosophy against Nicolai, while defending Nicolai in his turn against Kant's unjustifiable attack in no. 97. The author attempts also to demonstrate from the psychological point of view that Nicolai and Kant, the character of each being what it was, could not but have taken up the attitude, the one to the other, which they did.)

2172) *Schuderoff, Inth.: Ueber die Haupterfordernisse zu einem allgemeinen Religionskatechismus.* In the: *Journal für Prediger.* Vol. XXXIV. Or: *Neues Journal für Prediger.* Vol. XIV. Part iv.

pp. 369–376. (The catechism is said to be planned in accordance with Kant's moral-theology.)

2172*a*) *Schuderoff, Inth.:* cf. also no. 2017.

2173, 2174; Jh. Chp. Schwab.

2173) (*Schwab, Jh. Chp.:*) *Neun Gespräche zwischen Christian Wolff und einem Kantianer über Kants metaphysische Anfangsgründe der Rechtslehre und der Tugendlehre von ***. Mit einer Vorrede von Fr. Nicolai.* Large 8vo. Berlin and Stettin. (Nicolai.) pp. 198. (To cf. with the preface, up to p. 74, is no. 1691. The dialogues are entitled as follows: [1] *Ueber das Eherecht.* pp. 77–89. [2] *Ueber den Begriff vom gerichtlichen Eyd.* pp. 90–102. Contents the same as that of no. 2018. [3] *Ueber das Staatsrecht.* pp. 103–120. [4] *Ueber das Auswanderungsrecht der Unterthanen.* pp. 121–126. [5] *Ueber die Verpflichtung, seine eigene Vollkommenheit und fremde Glückseligkeit zu bezwecken.* pp. 127–137. [6] *Ueber Kants philosophische Schreibart.* pp. 138–149. [7] *Ueber den Selbstmord.* pp. 150–155. [8] *Ueber den partialen Selbstmord.* pp. 156–178. [9] *Von den Pflichten gegen Gott, und über den künstlichen Vernunftgebrauch.* pp. 179–196. — Schwab's polemics are, on the whole, of a paltry character; unworthy both of Kant and of their subject-matter. Of course, the writer urges many valid objections in the course of the work: more especially in the fifth, sixth and eighth Dialogues. But he is concerned for the most part with carping about contradictions, inconsistencies, etc., — which oftentimes a somewhat more exact definition of concepts would have enabled him easily to reconcile, — in the same unphilosophical spirit as is displayed by Nicolai. Upon the impartial reader the Dialogues make a decidedly unpleasant, indeed a positively repellent impression; more particularly since the author makes his impudent Kantian play a part which is at once ridiculous and pitiable. We must, however, remember, in criticising this and similar works, that it was 'six of one and half-a-dozen of the other': the Kantians had only themselves, or rather their arrogant and self-complacent demeanor, their exaggeration of Kant's work, and their contemptuous treatment of conquered opponents, to blame for the appearance of books like this volume of Dialogues. — No. 2174 is a continuation of no. 2173.)

2174) (*Schwab, Jh. Chp.:*) *Acht Briefe über einige Widersprüche und Inconsequenzen in Herrn Prof. Kants neuesten Schriften. Nebst einem Postscripte betreffend zwey Beyspiele von Herrn Kants und Herrn Fichtens mathematischen Kenntnissen. Eine Beylage zu den neun Gesprächen zwischen Chr. Wolff und einem Kantianer.* Large 8vo. Berlin and Stettin. 1799. Nicolai. pp. xvi, 64. (Directed especially against *Str.* and *Athr.*)

2174*a*, *b*) *Schwarz, Frdr. Hnr. Chr.:* cf. nos. 1738, 1739.

2174*c*) *Seelenlehre, Von der rationalen ——:* cf. no. 1652.

2175) *Seilers Betrachtungen*, etc. (Cf. no. 1121.) *Beylage.* p. 1235. Review *† of the *A. R.*, second edition.

2176) *Seilers Betrachtungen*, etc. IV. pp. 657–661: review * of Kant's *Macht des Gemüths* (no. 96).

2176*a*) *Sesostris, Pharao von Mizraim:* cf. no. 1744.

2176*b*) *Simonis, Frdr.:* cf. no. 1921.

2176*c–e*) *Snell, Chr. Wlh.:* cf. nos. 849, 856, 857.

2176*f*) *Snell, Jh. Pt. Ldw.:* cf. no. 1124.

2176*g–i*) *Snell, Ldw. Imm.:* cf. nos. 1216, 1217, 1218.

2176*k*) *Spalding, Jh. Joach.:* cf. no. 1960.

2177) *Spazier, K.: Ueber Kants Kritik der Urtheilskraft.* New edition. 8vo. Neuwied. 1798. Gehra. pp. 180. (Probably identical with no. 935.)

2178) *Stang, Knr.: Darstellung der reinen Rechtslehre von Kant, zur Berichtigung der verschiedenen Missverständnisse derselben.* 8vo. Frankfort and Linz. In commission, with Stahl's Widow and Son. pp. 150. (Stang attempts to elucidate the most controverted propositions in the *A. R.*, and to repel the attacks of opponents, which he conceives to be founded upon misunderstanding.)

2179) *Stäudlin, K. Frdr.: Grundrisse der Tugend- und Religionslehre, zu akademischen Vorlesungen für künftige Lehrer in der christlichen Kirche.* 8vo. Göttingen. Vandenhoeck and Ruprecht. Part i, containing the *Tugendlehre.* 1798. pp. 547. Part ii, containing the *Religionslehre.* First and second halves. Also under the special title: *Dogmatik und Dogmengeschichte.* Parts i and ii. 1800. pp. viii, xii, 1035. The first half (or Part) contains 484 pp. (Stäudlin is in agreement with Kant upon all fundamental questions; indeed, in many passages he follows Kant word for word, in order to avoid slipping into the terminology of empiricism in ethics [*i.e.* of the happiness system]. At the same time he is no blind worshiper of the master, but an independent writer; he differs from Kant on many points of detail for good reason and with good result, and is competent to accord their due meed of praise to the services of other philosophers. In Part i he gives an outline of moral philosophy in accordance with the Kantian principles, and unites with this a biblical, particularly a New Testament ethics. He is far too clear-sighted to be guilty of any uncritical confusion of the two systems, such as we find, *e.g.*, in the works of Tieftrunk. The harmony between Christ and Kant is certainly, in his opinion, far-reaching and fundamental; but it is by no means absolute. The reason for the combination of the two systems is paedagogical: it is Stäudlin's aim to furnish the young theologian with a thorough and systematic knowledge of the ethics of reason, at the same time that he receives the preparation necessary to enable him to use the treasures of ethical instruction which are contained in the Bible with proper effect in his public utterances. He believes that philosophical ethics is enriched by, not founded upon the teachings of the Bible. Indeed, he goes farther, and declares that a system of ethics which is pure, valid and conducive to true morality, *could* not be based upon the sayings of the New Testament as its adequate foundation. While he admits that the teaching

and church of Christ are in many things eternally and unchangeably perfect, there are others, he thinks, in which they must continually advance, making always a closer and closer approximation to perfection. — *Religionslehre*, according to the second part, has two divisions: *Elementarlehre* and *Methodenlehre*. The former contains the doctrine of God, freedom, and immortality; the latter that of the church, the ministry of the church, and the ceremonial and sacraments of the church.

This division of his subject shows that Stäudlin's dependence upon Kant in the matter of philosophy of religion is as great as it is in ethics. His *Dogmatik* purports to be 'philosophical,' which is as much as to say a reflex of the Kantian moral-theology and philosophy of religion. Each separate dogma is developed philosophically, exegetically, and historically. The chief attempts at the solution of the various questions are in every case given side by side, as illustrations of different modes of philosophic thinking.

Stäudlin is of the opinion that the Bible requires us to believe in a direct, supernatural and miraculous revelation of its contents to man by God. But he concedes that no such supernatural action of the deity can ever be recognised by any absolutely reliable characteristic, or be actually proved to have taken place, in the particular instance. It is true, however, that the opposite standpoint, the theory of the impossibility of particular divine interference, is equally undemonstrable. It is, again, his personal opinion that belief in revelation is not necessary for religion, morality, or happiness. He cannot feel that the proofs for the divine origin of the Christian revelation are sufficiently convincing to inspire my steadfast belief in it. And he cannot assent to many of the teachings of Christ, although he finds in them no trace of compromise.)

2179*a*) With *Stäudlin, 1798:* cf. also no. 1957.

2180) *Steinacker, Nivard* [inmate of the Cistercian Abbey at Bildhausen]: *Betrachtungen über Punkte aus Moral, Religion, Offenbarung und Christenthum*. 8vo. Hildburghausen. Hanisch. pp. 347. (We know only *our own* 'human reason,' and this never acts apart from sensibility. Kant's undertaking — the discovery of laws valid for *every* reason — is consequently impracticable. We cannot fulfill his categorical imperative, because mankind cannot act purely rationally, without being influenced by sensibility. It is rather our task to develop reason and sensibility in complete accord with each other, and to love the pure and beautiful in humanity. The consciousness of dignity and happiness [*Wohlsein*] combined constitutes the highest good. In excluding the endeavor after happiness from morality, Kant is guilty of a mistaken view of the nature and destiny of man. And indeed, he found himself compelled, despite all efforts to the contrary, to admit happiness by the back-door of the highest good, and to introduce, under the guise of reverence [*Achtung*], a feeling which, however pure in origin, is sensuous with regard to its efficacy as incentive to action. From the fact that it is impossible for man of his own

power to realize the highest good, Steinacker proceeds, like Kant and Fichte [no. 949], to deduce the necessity of the existence of God, of immortality, and of revelation. He diverges from Fichte on the point of the criteria of revelation, by admitting that its contents may be super-rational, provided only that the whole as a whole is practical and not opposed to reason.)

2181) *Stephani, Hnr.:* cf. no. 2030.

2182) *Stöger, Brnhd.: Compendium institutionum logicarum scholae suae scripsit.* 8vo. Salzburg. Duyle. pp. 96.

2183) *T.* pp. 249–252 : review of Kant's *Spitzfindigkeit* (no. 32).

2183*a*) *Taschenbuch für Freunde des Scherzes von Falk:* cf. no. 2037.

2184) *Teller, Wlh. Abrh.: Von der moralischen Schriftauslegung in Predigten und religiösem Volksunterricht überhaupt.* In the : *Neues Magazin für Prediger, herausgegeben von Teller.* Vol. VII. Part ii. pp. 1–12. (In favor of the moral exegesis of Scripture for purposes of popular instruction, provided that there is not too great an admixture of the philosophy of the day and of technical terminology.)

2184*a*) *Teller, Wlh. Abrt.:* cf. also no. 1824.

2185) *Thamer, F.: Epistola de interpretatione morali.* 4to. Waldenburg. pp. 18. (Against the misuse of moral exegesis, *i.e.*, its taking the place of grammatical. For purposes of popular instruction its introduction is perfectly justifiable. Limits of its employment. Rules for its use.)

2186) *Thienemann, Thd. Gtth.: Ueber den Gebrauch der sogenannten moralischen Schriftauslegung auf der Kanzel.* In the : *Journal für Prediger.* Vol. XXXIV. Or the : *Neues Journal für Prediger.* Vol. XIV. Part iv. pp. 377–406. (Defends moral exegesis without reservation.)

2187) *Tiedemann, Dtr.: De variis philosophiae morum principiis.* 4to. Marburg. Krieger. (Concludes with a polemic against Kant's moral philosophy.)

2187*a*) *Tiedemann, Dtr.:* cf. also no. 1228.

2187*b, c*) *Tieftrunk, J. H.:* cf. nos. 1759, 1760.

2188) *Treschow, Nkl.* [Rector of the school at Christiania]: *Vorlesungen über die Kantische Philosophie; aus dem Dänischen übersetzt.* Large 8vo. Copenhagen and Leipsic. Schubothe. Part i. 1798. pp. xii, 191. Part ii. 1799. pp. 203. (The lectures furnish an exposition of Kant's *R. V.* [Part i : *Aesthetik, Analytik;* Part ii : *Amphibolie, Dialektik*] and *Principien der Sittenlehre* [Part ii], and a criticism of the separate sections. There are not a few remarks which show penetration and clearness of thought ; but they are lost in a crowd of bad misunderstandings and superficial objections. Thus the author makes nothing at all of the concept of *Noumena* — which, it is true, is sufficiently difficult ; he attempts to demonstrate the substantiality, simplicity, and individuality of the soul by aid of the old arguments which Kant had disproved ; in the doctrine of the antinomies, although himself taking up the position of the first antithesis, he gives it as his opinion that it is impossible for human reason to decide as to the

correctness of theses and antitheses ; and he even attributes this last view to Kant. He has, in short, absolutely no idea of the real aim of the Kantian doctrine of antinomies. He stands relatively nearest to Kant in his ethical teachings. He is thoroughly Kantian, *e.g.*, in regard to the complete exclusion of the happiness principle from ethics.)

2188*a*) *Uebersicht, Allgemeine —— der empirischen Erkenntnisse des Gemüths:* cf. no. 1654.

2189) *Urtheile des Auslands über die Kantische Filosofie.* In the: *Neuer teutscher Merkur.* Vol. II. August. pp. 397–399. (Opinions from France and England.)

2189*a*) *Verhältniss, Ueber das —— der empirischen Psychologie zur Metaphysik:* cf. no. 1650.

2190–2192 ; Reason and Secularisation.

2190) *Vernunft, Die —— fodert Säcularisationen.* 8vo. Sine loco. pp. 48. (Deals with the proposals made by the French envoys at the Rastatt congress with regard to the indemnification of the princes on the left bank of the Rhine. The author proves, by principles of reason, that the supreme heads of the church cannot also be temporal rulers. Against this appeared no :)

2191) *Vernunft, Die —— fodert die Säcularisirungen nicht* (by *Ant. Gress*). 8vo. Sine loco. pp. 102. (It is proved, by arguments of the practical reason, that for purposes of well-rounded education men must be members not only of a state, but also of a church. The ecclesiastical power requisite to this end is alleged to coöperate with the temporal power for its achievement. The two powers may, therefore, very well be united in a single person. Against this, again, appeared no :)

2192) *Antwort auf die Abhandlung: die Vernunft fodert die Säcularisirungen nicht. Mit einem Anhang den Malteser und den deutschen Orden betreffend. Von dem Verfasser der Abhandlung: die Vernunft fodert die Säcularisationen.* January 26, 1799. 8vo. Sine loco. pp. 31.

2193) *Versuch einer Darstellung; wie man sich die Art von der Fortdauer des menschlichen Geistes nach dem Tode vorzustellen habe, von Jh. Gfr. W—g.* In : *Augustis Theologische Blätter* (cf. no. 1900). Second year. Nos. 45, 46. pp. 705–726. (It is proved by what profess to be practical arguments — the existence of the moral law, and of the requirement of an infinite moral perfecting and harmonizing which is implied in that law — that we are endowed with an infinite life after death, with self-consciousness and in a body. It does not necessarily follow that we shall recognize our earthly friends and dwell together with them.)

2193*a*) *Versuch einer historisch-kritischen Darstellung des Einflusses der Kantischen Philosophie,* etc. Cf. no. 1770.

2194) *Versuch in Kanzelvorträgen nach Grundsätzen der neuesten Religionsphilosophie.* Large 8vo. Frankfort and Leipsic. (Jena. Gabler.) (The 'newest philosophy of religion' is the Kantian.)

2194*a*) *Vogel, P. Joach. Sgsm.:* cf. no. 1775.

2194*b*) *Völlinger, Jh. Adm.:* cf. no. 1790.

2195) *Vorsicht, Nöthige —— bey dem Urtheil über den Nutzen oder Schaden der kritischen Philosophie, besonders in Beziehung auf die Religion.* In the: *Materialien*, etc. (cf. no. 853). Vol. II. Part ii. No. 4. (The misuse of the critical philosophy by many theologians, — their making of Kant's philosophy into a people's philosophy, and his technical language into a household language — is rightly censured.)

2196–2199; Fr. Wlh. Wedag.

2196) *Wedag, Fr. Wlh.: Predigten, hauptsächlich zur Berichtigung irriger Vorstellungen und zur Bestreitung falscher Grundsätze.* Part i. Large 8vo. Leipsic. 1793. Beygang. pp. 384. New and improved edition. Same place. 1817.

2197) *Wedag, Fr. Wlh.: Die Religion als die beständige Gefährtin auf dem Pfade des Lebens, in Predigten.* Large 8vo. Leipzig. 1794. Beygang. pp. xvi, 420.

2198) *Wedag, Fr. Wlh.: Predigten zur Beförderung richtiger Urtheile über Gegenstände des gottesdienstlichen Nachdenkens.* Vol. I. Large 8vo. Leipzig. 1798. Kummer. pp. 412. (According to the preface, this is really a continuation of no. 2196.)

2199) *Wedag, Fr. Wlh.: Kurzgefasstes Lehrbuch der Moral, oder Anleitung für die Jugend zum eigenen Nachdenken über die menschlichen Verhältnisse, Angelegenheiten, Rechte und Pflichten auf Erden. Vornehmlich zum Gebrauch bey Katechisationen.* 8vo. Leipzig. 1799. Kummer. pp. xvi, 142. (Nos. 2196–2199 are all founded upon the Kantian moral philosophy and moral-theology. Characteristic of them is the drawing of a sharp line of distinction between ethics and the doctrines of religion; and the derivation of the latter from the former.)

2199*a*) *Weihnachtsfeyer, Die —— in der Freyschule*, etc.: cf. no. 1285.

2200) *Weikard, Mlch. Adm.: Der philosophische Arzt.* Large 8vo. Frankfort on the Main. Andreae. (First edition: 1775–1777.) New edition, revised and enlarged throughout. Vols. I and II. 1798. pp. 336, 378. Vol. III. Also under the title: *Philosophische Arzneykunst, oder von den Gebrechen der Sensationen des Verstandes und Willens.* 1799. (In and below the text Weikard polemises with great energy against the Kantian philosophy. He knows Kant by hearsay only. But this does not prevent him from expressing himself now and again in terms of suspicion as to the moral character of the Kantians.)

2201–2204; Kajt. Weiller.

2201) *Weiller, Kajt.: Ueber den nächsten Zweck der Erziehung nach Kantischen Grundsätzen.* 8vo. Regensburg. 1798. Montag and Weiss. pp. viii, 216. (Education consists in the furtherance of the development

of the powers in man, not in the formation of human powers. Taking this principle as the foundation of his system, Weiller elaborates, in nos. 2202–2204, a detailed plan of school régime and paedagogics. His views are similar to those of Heusinger [nos. 967–974]. Schools for education [*Erziehung; Elementarschulen*] and cultivation [*Bildung; Kulturschulen*] should be rigorously separated, and as a general rule the training of the latter should follow upon that of the former. In both kinds there should be a further distinction drawn between schools of sensibility, of understanding, and of reason. At the same time, during the period devoted to *Erziehung*, some place must be given to *instruction* [*Unterricht*] in the things pertaining to sensibility and understanding. The instruction of sensibility may not be acquired by help of understanding and reason; *i.e.*, not by judgments, but only by sensations, — in other words, not by teaching, but only by imitation.)

2202) *Weiller, Kajt.: Grundlinien eines auf die Natur des jungen Menschen berechneten Schulplans.* Large 8vo. Munich. 1799. Lindauer. pp. 116.

2203) *Weiller, Kajt.: Versuch einer Jugendkunde.* 8vo. Munich. 1800. Lindauer. pp. xvi, 376.

2204) *Weiller, Kajt.: Versuch eines Lehrgebäudes der Erziehungskunde.* Large 8vo. Munich. Lindauer. Vol. I. 1802. pp. 215. Part ii. 1805. pp. 328. (In his strictly philosophical works Weiller is a disciple of Jacobi. We need not, therefore, concern ourselves with them in this Bibliography.)

2204*a*) *Wichtigkeit, Ueber die —— des Studiums der kritischen Philosophie.* Cf. no. 1798.

2205) *Wilmans, K. Arn.: An artis medicae commodo leges normales? Dissertatio inauguralis.* Halle. Translated in: *Jh. Chr. Reils Archiv für die Physiologie* (Vol. V. Part i. 1802. pp. 137–144) under the title: *Ueber die Normalgesetze und ihren Nutzen in der Arzneykunde.* (Attempts to introduce the categories into medicine.)

2205*a*) *Winke, Einige psychologische ——*: cf. nos. 1649*a* and 1738.

2206) *Wort, Noch ein —— von der Aufklärung. Ein Paradoxon von P.* In the: *Neue Monatsschrift von und für Mecklenburg.* Seventh year. Parts iii and iv. pp. 69–82. (To be true, an 'illumination' must be practical, and result in an improvement of the moral side of human civilization. A speedy end is prophesied for the Kantian philosophy. It can outlive the death of its founder only for a year or two.)

2206*a*) *Zachariä, K. Sal.*: cf. no. 2053.

2207) *Zeichen, Die —— der Zeit am Ende des achtzehnten Jahrhunderts* (by *Chp. Lävin H. Dedekind*). 8vo. Wolfenbüttel. Albrecht. Part i. 1798. No. 1. *Das Missverhältniss der Religionsaufklärung und der übrigen gegenwärtigen Aufklärung.* (Contains a defence of the theoretical proofs of the existence of God and of the cognizability of miracles against the attacks of the Kantians.) Vol. II. Part iii. With author's name. Same place. 1800. Two subtitles. (1) *Unternehmungen gegen die Religion, die*

sich selbst vernichten. In den beiden letzten Stücken der Zeichen der Zeit am Ende des achtzehnten Jahrhunderts. (2) *Ueberlieferung an das neunzehnte Jahrhundert der Unternehmungen gegen die Religion, die sich selbst vernichten, und der neuen Hinweisung auf den Sieg der völligen Gewissheit, selbst auf dem Felde der kritischen Philosophie, in der wichtigsten Angelegenheit.* The eleventh essay of this series is headed : *Vermeynte Erklärung der Bewegung der Weltkörper.* (Absurd polemic against Kant's *Beweisgrund* [no. 33].) The twelfth : *Sittengesetz, Selbstgesetzgebung. Ungegründete Herabsetzung der Beweise des Daseyns Gottes.* (Polemic against Kant's treatment of the matter.)

1799.

2208) *Abel, Jk. Fr.: Observationes*, etc. Cf. *Wurm*, under nos. 2354 f.

2209) *Abel, Jk. Fr.: De sensu interno.* 4to. Tübingen. 1799. Haselmayer.

2209*a*) *Abicht, J. H.:* cf. no. 423.

2210) *A. L. Z.* II. pp. 645–648 : review * of Kant's *Macht des Gemüths* (no. 96).

2211) *A. L. Z.* III. pp. 201–208 : review * of the *A. R.*, second edition.

2211*a–g*) *A. L. Z.* Cf. also nos. 2125, 2233–2235, 2303–2305.

2211*h–k*) *Ammon, Cp. Fr.:* cf. nos. 1250, 1254, 1812.

2212) *Ancillon, Ldw. Frdr.: Essai ontologique sur l'âme.* In the : *Mémoires de l'Académie royale des sciences et belles-lettres depuis l'avènement de Frédéric Guillaume II au throne.* Year 1796. Large 4to. Berlin. 1799. Decker. Classe de philosophie spéculative. pp. 128–193. Read on the 22d December, 1796. (Written for the most part from the Leibnizian standpoint. But Ancillon is influenced by Kant in his doctrine of judgments. Instead of using the terms 'analytic' and 'synthetic,' of judgments, Ancillon says "jugements d'exposition" and "jugements d'explication." He is of the opinion that the fundamental thought underlying the Kantian doctrine of synthetic judgments *a priori* can be traced back to Leibniz.)

2213) *Antwort, Etwas zur —— auf das Schreiben eines Vaters an seinen studierenden Sohn über den Fichte'schen und Forbergischen Atheismus; nebst Andeutungen der Harmonie einiger religiösen Grundsätze Sokrates, Antonius, Jesus, Luthers, Kants, Fichtes und Forbergs.* 8vo. Jena and Leipsic. Gabler. pp. 92. (The author is an enthusiastic adherent of Fichte's teaching. He regards Fichte's and Forberg's philosophy of religion as essentially identical with that of Kant.)

2213*a*) *Antwort auf die Abhandlung: die Vernunft fodert die Säcularisirungen nicht.* Cf. no. 2192.

2213*b*) *Anzeiger, Allgemeiner litterarischer ——:* cf. no. 2147.

2214) *Athenaeum. Eine Zeitschrift von Ag. Wlh. Schlegel und Frdr. Schlegel.* Large 8vo. Berlin. Frölich. Vol. II. Part ii. pp. 300–306.

Review †* of Kant's *Athr.* (no. 98), by *Fr. Dn. Schleiermacher.* No. 2214 was reprinted in: *Aus Schleiermachers Leben. In Briefen.* Vol. IV. Prepared for publication by L. Jonas. Edited by Wlh. Dilthey. Berlin. 1863. pp. 533–536.

2214*a*) *Aussprüche der philosophirenden Vernunft.* Cf. no. 1820.

2215) *Baldinger: Neues Medicinisches und Physisches Journal.* Vol. II. Or: *Physisch-medicinisches Journal.* Vol. XI. Part i. pp. 37–39. Review of *Str.* Part ii. pp. 52, 53. Review * of *Athr.*, and of Kant's *Kleine Schriften* in Tieftrunk's edition (no. 13).

2216) *Bardili, Chp. Gfr.: Beleuchtung des letzten Grundes der Sittlichkeit durch ein Naturgesetz.* In: *Maucharts Repertorium* (cf. no. 2143). Vol. V (or II). (Bardili was led to the following formulation of the moral principle by self-observation during an adventure which put his life in danger: *Folge der Natur, unterwirf, wie sie, den Theil allemal dem Ganzen, nie das Ganze einem blossen Theile!*)

2217) *Bauer, K. Gfr.: Ueber Taubstumme; ein paar Anmerkungen zu Kants Anthropologie.* In the: *Neue B. M.* August. pp. 146–160. (On pp. 49, 55, and 109 of the *Athr.* On behalf of deaf mutes, whom the author endows with reason, and with the capacity of attaining to real concepts.)

2217*a*) *Bauer, K. Gfr.:* cf. also no. 1258.

2217*b*) *Bauerschubert, Jh.:* cf. no. 1259.

2217*c*) *Beck, Jk. Sgsm.:* cf. no. 1034.

2218–2220; Laz. Bendavid.

2218) *Bendavid, Laz.: Versuch einer Geschmackslehre. Mit doppeltem Register.* 8vo. Berlin. Belitz and Braun. One alphabet eight sheets. (Very largely dependent upon *U.*)

2219) *Bendavid, Laz.: Ueber das Sittengesetz. An Herrn Fr. Nicolai.* In the: *Neue B. M.* II. July. pp. 29–45. (Attempts to defend the categorical imperative against Nicolai's attack in no. 1693, and to give a psychological deduction of it. — Answered, same place, pp. 45–68, by no:)

2220) *Nicolai, Fr.: An Herrn Biester; über den vorstehenden Aufsatz.* Reprinted under the title: *Schreiben an Herrn Biester über a priori und Kant's Sittengesetz.* In: *Nicolai: Philosophische Abhandlungen. Grösstentheils vorgelesen in der königl. Akademie der Wissenschaften.* Vol. I. Large 8vo. Berlin and Stettin. 1808. No. 6. pp. 229–252.

2221) *Beobachtungen, Kleine —— über Taubstumme. Mit Anmerkungen von dem Herrn J. E. Biester und dem Herrn J. A. H. Reimarus.* Edited by *J. Arneman.* Part i. 8vo. Berlin. Vieweg. pp. xxvi, 203. (No second part appeared.) (The work is by *Eschke.* It contains a polemic against Kant's view [*Athr.*, p. 49] that deaf mutes can only attain to an analogue of reason, not to reason itself.)

2221*a*) *Bergen, H. C.:* cf. no. 2073.

2221*b*) *Berger, Jh. Gfr. Imm.:* cf. no. 1831.

2222) *Berichtigung.* By *Hn.* (= Fr. Hülsemann). In : *Augustis Neue theologische Blätter.* Vol. II. Part i. p. 109. (Against Kant's utterances with regard to Jehovah and Jahwoh [*Str.*, p. 71]. Throughout the Old Testament Jehovah is nothing more than the national God of the Israelites.)

2223) *Beyel, J. Jac.: Predigt wider die Kantianer, vor einem eingebildeten Auditorium gehalten.* (On Matthew xxiii. 16–19.) 8vo. Zurich. Näf. pp. 23. (Weimar. The brothers Gädicke.) (Immature. Defence of a crass eudaemonism and violent polemic against Kant. Happiness is of more importance than morality : it is the end, to which morality is the means.)

2223*a*) *de Bosch, Hieronymus :* cf. no. 2280 (under IV).

2223*b–d*) *Bouterwek, Fr.:* cf. nos. 2079, 2080, 2081.

2223*e*) *Brastberger, Gbt. Ulr.:* cf. no. 2144.

2224) *Braunschweig, Fr.: Einige Gedanken über die Erreichbarkeit der Menschenzwecke durch den Staat, als Pendant zu Kant's Briefen an Nicolai, in Betreff der Theorie und Praxis.* Small 8vo. Danzig. Brückner. pp. 22. (Worthless, trivial thoughts on the influence of the state in paedagogics and the development of civilization.)

2224*a*) *Briefe, Acht —— über Widersprüche, etc., bei Kant:* cf. no. 2174.

2225) *Briefe, Vertraute unpartheyische —— über Fichtes Aufenthalt in Jena, seinen Charakter als Mensch, Lehrer und Schriftsteller betreffend, nebst einer durchgängigen Kritik aller für und gegen ihn erschienenen Schriften und einer Würdigung der Herderschen Metakritik. Mit Fabeln, Distichen, Orakeln und Kupfern.* 8vo. Sine loco. (Erfurt. Hennings.) pp. 213. (Herder, Wieland, Nicolai and others are — not refuted, but handled [or mishandled] with scathing sarcasm.)

2225*a*) *Briefe, Vertraute —— von Adelheid B*** (by Nicolai) : cf. no. 1694.

2225*b, c*) *Buhle, Jh. Gli.:* cf. nos. 2096, 2098.

2226) *Cäsar, K. Ad.: Explicatio dicti : Homo sibi ipse phaenomenon.* Leipsic. (Defence of the Kantian view against the reproach of absolute subjectivism.)

2226*a*) *Denker, Gli.: Letzte Revision des Kirchenglaubens, herausgegeben vom Verfasser des Elpizon* (Chn. Fr. Sintenis). Small 8vo. Sine loco. (Zerbst. Füchsel.) pp. 365. New edition. 8vo. Zerbst. 1805. (No. 2226*a* takes up the standpoint of the critical philosophy, and is overloaded with Kant's formulae and technical terms. No supernatural revelation is acknowledged. Cf. no. 2253*a*.)

2227–2230 ; Despotism.

2227) *Despotismus, Philosophischer ——.* Subscribed : *Ein freimüthiger Wahrheits-Freund.* In the : *Allgemeiner litterarischer Anzeiger.* No. 24. pp. 238–240. (Against the monopoly of the philosophical faculty claimed by Kant, in the *Str.*, and other paradoxes of that

work. An attempt is made to show that the author's objections are based upon misunderstanding in the following no :)

2228) *Heusinger, J. H. Gli.: Gut gemeinte Rüge.* Same place. No. 51. p. 512. (Another polemic against no. 2227, coarse in tone, appeared in the same place, no. 60, pp. 604–606 :)

2229) *Schelle, K. Glo.: Schriftstellerischer Bornitismus, als Antwort auf den Aufsatz: "Philosophischer Despotismus" im Allg. litt. Anz. 1799, No. 24, S. 238–240. Vrgl. mit No. 51, S. 512.* (Lastly, against both opponents, appeared in the same place, no. 96, pp. 945–952 :)

2230) *Erklärungen, Zwei —— des freimüthigen Wahrheits-Freundes gegen den Allg. litt. Anz. 1799, No. 51, S. 512, und No. 60, S. 604–606.*

2231) *Dietz, J. C. F.: Ein kleiner Beitrag zu den Ursachen, die richtigere Beurtheilung des von Kant aufgestellten Moralprincips zu befördern.* In the: *Deutsche Monatsschrift. Von dem bisherigen Herausgeber derselben fortgesetzt.* 1799. Vol. II. July. pp. 201–210. (Defends the illustrations, given by Kant in the *Gr.* for the explanation of his moral principle, against Heydenreich's attacks in no. 697.)

2231*a–c*) *Dolz, Jh. Chn.:* cf. nos. 1283, 1284, 1286.

2231*d*) *Dori, Jh. Ad.:* cf. no. 2104.

2232–2236; W. L. Glo. Freyherr von Eberstein.

2232) *von Eberstein, W. L. Glo. Freyherr: Versuch einer Geschichte der Logik und Metaphysik bey den Deutschen von Leibnitz bis auf gegenwärtige Zeit.* Vol. II. (With the principal title: *Versuch einer Geschichte der Fortschritte der Philosophie in Deutschland vom Ende des vorigen Jahrhunderts bis auf gegenwärtige Zeit. Herausgegeben von Jh. Aug. Eberhard.* Part ii.) Large 8vo. Halle. Ruff. pp. xiv, 508. (A work of great value as a compilation of historical material, but of little importance as a historical exposition. von Eberstein is a disciple of Leibniz and Eberhard in all essential points of his philosophical system. From this position he surveys the controversies aroused by the Kantian philosophy up to the middle of the nineties. His work is by no means exhaustive; but it is the most complete up to date, — taking account even of the more serious reviews. The author mentions but few works from the period subsequent to 1795 [the year of the adjudgment of the Berlin Academy's prize for the best essay upon the progress of metaphysic: cf. no. 1736]. In the first Section he summarises the contents of the *R. V.*, and deals with the conflict of the "Lockische und populäre" philosophy [more particularly, of Feder and Weishaupt] with the Kantian school. In the second, he discusses the Spinoza controversies; in the third, the tilts with Eberhard in the *Ph. Mg.* and *Ph. A.*, and the disputes with Flatt, Zwanziger, and Brastberger; in the fourth, the philosophy of Reinhold, and the attacks made upon it by dogmatists [more particularly by Eberhard and Schwab] and criticists; in the fifth, scepticism [Aenesidemus, Platner, Maimon]; in the sixth, Abicht,

Jacob, Kant's influence upon logic, Ulrich, and Abel; in the seventh, first of all the Kantian practical philosophy, — then Tiedemann, and the essays sent in for the Berlin Academy competition.

von Eberstein's 'historical' writing frequently falls to the level of a mere juxtaposition of more or less verbal extracts from the works of the Kantians and their opponents. Even here, his selection is not always happy; nor are his excerpts easily intelligible, closely interconnected, or wholly reliable [cf. especially pp. 403–413, on Abicht; at the beginning of the sixth Section]. A somewhat unfavorable review, which accuses von Eberstein of bias and incompleteness, appeared in the:)

2233) *A. L. Z.* 1799. IV. No. 340. pp. 217–222. (The reviewer criticises von Eberstein with particular sharpness for his wrong interpretation, — taken from Eberhard, — of the passage in Kant's *Streitschrift* against Eberhard which is discussed in no. 516*a*; and himself, quite rightly, ascribes it to an oversight on the part of Kant. — von Eberstein replied in the:)

2234) *A. L. Z.* 1799. *I. B.* No. 165. pp. 1343, 1344; and the: *N. A. D. B.* 49. 1800. *I. B.* pp. 6–8. (He asserts that his interpretation of the passage in question is correct, appealing to the letter of the Kantian text for confirmation. The reviewer replied again, acknowledging the validity of the textual argument, but insisting still that the expression was due to an oversight, and very properly demanding that one other similar passage, at least, should be shown from Kant's writings. See the:)

2235) *A. L. Z.* 1799. *I. B.* No. 165. p. 1344. (Nevertheless, von Eberstein adhered to his original opinion; as is shown in no:)

2236) *von Eberstein, W. L. Glo. Freyherr: Ueber meine Partheylichkeit, vorzüglich einen Widerspruch des Herrn Kant betreffend.* Large 8vo. Halle. 1800. Ruff. pp. 60.

2236*a*) *Eck:* cf. no. 1852.

2236*b*) *Elisa, oder das Weib wie es seyn sollte:* cf. no. 1288.

2237) *Elz.* I. pp. 81–88: review *† of the *Athr.*

2238) *Elz.* I. pp. 465–470: review * of the *Str.* (no. 96*a*).

2239, 2240; Epistolae.

2239) *Epistolae nonnullorum Germaniae parochorum ad Germanos Kantianae philosophiae propagatores et asseclas. Seu quam sit urgens, Kantianam philosophiam procul a Germaniae finibus exterminandi, necessitas.* Large 8vo. Frankfurt. Kruciger. pp. 155. (A worthless lampoon, full of insinuations as regards moral character. Discussed by *H.* [probably Fr. Hülsemann] in: *Augustis Neue theologische Blätter* [cf. no. 1900]. Vol. II. Part 3. 1799. pp. 55–58. Under the title:)

2240) *Nothwendigkeit, Von der dringendsten ——, die Kantische Philosophie aus Teutschland gänzlich zu verjagen.*

2240*a*, *b*) *Erhard, Jh. Bnj.:* cf. nos. 1310, 1311.

2241) *Erklärung, Neue —— des höchst wichtigen Paulinischen Gegensatzes Buchstabe und Geist. Zur endlichen Entscheidung der Frage:*

Worin besteht das Wesen des Christenthums? (By *Chr. F. Böhme.*) Large 8vo. Jena. Stahl. pp. 314. (Christianity is a form of religion which is attested by the spirit; that is to say, by the moral-practical reason. It has, consequently, no documentary attestation, no absolute standard of conduct; and is perfectible. — The Kantian philosophy is read into a number of biblical passages.)

2241*a*) *Erklärungen, Zwei —— des freimüthigen Wahrheitsfreundes* (in the: *Allg. litt. Anz.*): cf. no. 2230.

2242) *Ethik, Wie verhält sich die —— zur Naturrechtswissenschaft?* In the: *Staatswissenschaftliche und juristische Nachrichten herausgegeben von Jh. Frdr. Eusb. Lotz.* First year. Vol. II. No. cxxxxviii. pp. 565–567. (The differences between the two disciplines according to Kant's *A. R.* and *A. T.* Polemic against the Kantian view that natural law aims simply at external conformity, and takes no account of the moral disposition of the agent.)

2243) *Falck, Ant. Rh.: Dissertatio juridica de matrimonio ex sententia celebb. Imm. Kant et J. Gli. Fichte, quam praeside H. Cst. Cras ad publicam disceptionem proponit Falck.* 8vo. Amsterdam. Van den Hengst. p. 87.

2243*a*, *b*) *Fichte, Jh. Gli.:* cf. nos. 1364, 1365.

2244) *Fischer, J. Cp.: Kurzgefasste Deduction der Rechtmässigkeit des Büchernachdrucks gegen die Behauptung des Herrn Kants, dass derselbe von Rechts wegen verboten sey.* 8vo. Giessen. Schröder. (With Stamm, in commission.) Two sheets.

2245) *Flatt, Jh. Fr.: Bemerkungen über einige Stellen des ersten Briefs an die Korinther.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part v. No. 6. pp. 254–268. (Contains a polemic against certain of Kant's statements in the *Str.* with regard to the resurrection of Christ.)

2246) *Flatt, K. Chn.: Briefe über Kants, Forbergs und Fichtes Religionstheorie, eine unpartheyische Prüfung derselben.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part v. No. 4. pp. 174–239. Part vi. 1800. No. 6. pp. 184–210. (A clever and penetrating essay. Forberg's theory of religion stands in contradiction to that of Kant. The latter postulates an objective something, a foundation of the moral regulation of the universe, which is outside and independent of ourselves, — in a word, a real God; although he cannot bring himself to offer any theoretical definition of the implied concept. At the same time, many of Kant's statements are exceedingly indefinite, and seem to admit of approximate identification with those of Forberg and Fichte. Kant's moral proof is to blame for this indefiniteness of expression. As a matter of fact, the indeterminateness here, like all the divergent utterances with regard to things-in-themselves, is completely explicable psychologically by the consideration that Kant vacillates between the consequences of his system, rigorously taken, and the contents of his personal belief. Flatt attempts to replace the Kantian proof of the existence of God by a new practical demonstration. This

purports to give more than a mere proof of existence, — to furnish a certain knowledge of God; but it is really of no more value than the Kantian. Fichte's philosophy of religion is set forth clearly and plainly; and Kant's and the author's moral proofs are defended against the attacks which could be made upon them from Fichte's standpoint.)

2246*a*) *Flügge, Chr. Wlh.:* cf. no. 1158.

2246*b*) *Forberg, Frdr. K.:* cf. no. 1369.

2247) *Freund, An meinen —— A—z, den kritischen Philosophen, wegen eines Casus conscientiae, das Tragen der Perüquen betreffend, von Aristoteles Humella.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks. Herausgegeben von Rambach und Fessler.* Year 1799. Vol. I. May. pp. 413–428. (A very dull attempt to throw ridicule upon the blind folly of the Kantians.)

2247*a*) *Gabler, Th. Ph.:* cf. no. 1776.

2247*b*) *Gebhard, Fr. Hnr.:* cf. no. 2112.

2248, 2249; Geier — Loos.

2248) *Geier, J. F.: Analytik des Begriffs der Heilkunde.* In: *Andr. Röschlaubs Magazin zur Vervollkommnung der theoretischen und praktischen Heilkunde.* Vol. I. Part ii. pp. 257–278. (The possibility and necessity of the healing art are deduced in a dreary and shallow style, under the auspices — as the author asserts — of the Kantian philosophy. The most obvious truths have to be dug out of empty concepts by difficult and tedious operations of thought.

The ruinous result of any such application of philosophy to medicine as is proposed in no. 2248 is very rightly pointed out and deprecated in the following no.:)

2249) *Loos, (Jh. Jk.* [?]): *Ueber Philosophie in Bezug auf Medicin.* In: *Röschlaubs Magazin.* Vol. III. Part ii. 1799. pp. 254–273 (or, 254–268).

2249*a*) *Gelehrtenwelt, Die ——:* cf. *Thorild, 1799.*

2249*b*) *Geschichte, Neueste —— der Philosophie,* etc.: cf. no. 2079.

2250) *G. g. A.* I. pp. 617–628: review * of the *Athr.*

2251) *G. g. A.* I. pp. 642–646: review * of the *Str.*

2252) *G. g. A.* II. pp. 1197–1200: review * of the *A. R.*, second edition.

2253) *G. g. A.* III. pp. 1802–1806: review * of Kant's *Kleine Schriften* (no. 13).

2253*a*) *Glauben, Ueber den —— an Offenbarung, in Form eines Briefwechsels* (by *Chn. Fr. Sintenis*). 8vo. Danzig. With Troschel, in commission. pp. xvi, 326. New edition. Leipsic. 1816. Fleischer. (Revelation is purposeless, impossible, irreconcilable with the nature of God, and could never be cognized as or demonstrated to be revelation. It could not teach us anything which is not contained in Kant's moral theology. The

pure doctrine of Christ, derivative from the practical reason, is in full agreement with the Kantian teaching. Morality is also attainable without revelation. — Cf. also no. 2226*a*.)

2253*b*, *c*) *Gräffe, J. F. Cp.:* cf. nos. 665, 666.

2253*d*, *e*) *Greiling, Jh. Chp.:* cf. no. 1062, 2116.

2254) *Grfw.* pp. 55, 56 : review of Kant's *Verkündigung* (no. 88).

2255) *Grfw.* pp. 89–91 : review * of the *Athr.*

2256) *Grfw.* pp. 243, 244 : review of Kant's *Kleine Schriften* (no. 13).

2257) *Grfw.* pp. 244, 245 : review of Kant's *Anmerkungen zu A. R.* (no. 90).

2257*a*) *Grohmann, Jh. Chn. Ag.:* cf. no. 1880.

2258) *Grolmann, K.: Ueber die Begründung des Strafrechts und der Strafgesetzgebung, nebst einer Entwicklung der Lehre von dem Maasstabe der Strafen und der juridischen Imputation. Den Freunden der Philosophie und der Rechtswissenschaft insbesondere gewidmet.* 8vo. Giessen. Heyer. pp. viii, 248. (Contains a defence of the author's 'theory of prevention' against Kant's theory of punishment. Grolmann is dependent upon Kant as regards his concept of law and of legal restraint.)

2259) *Gth.* I. pp. 17–24 : review * of the *A. T.*

2260) *Gth.* I. p. 38 : review of Kant's *Naturgeschichte* (no. 20) in the pirated edition of 1797.

2261) *Gth.* I. pp. 138–144, 148–152 : review * of the *Str.* (no. 96*a*).

2262) *Gth.* I. pp. 394–400 : review * of the *Athr.*

2262*a*) *Gth.:* cf. also no. 2020.

2263) *Gutjahr, K. Theod.: Entwurf des Naturrechts.* 8vo. Leipsic. Martini. pp. 256. (The supreme principle of jurisprudence set up by Gutjahr — derived from the law of contradiction — shows traces of the Kantian influence, and is declared to be *identical* with the moral law.)

2264) *Hauptschriftstellern, Von den ——, die über die Perfektibilität des menschlichen Geschlechts geschrieben haben.* By *D. H. H.* In the : *Deutsches Magazin.* Vol. XVIII. December. pp. 612–650. (P. 643 deals with Kant [nos. 78 and 98].)

2265) *van Hemert, P.: Ueber die Existenz der Principien eines reinen, uneigennützigen Wohlwollens im Menschen. Veranlasst durch eine Teylersche Preisfrage. Aus dem Holländischen nebst einer Vorrede und kurzen Geschichte der Kantischen Philosophie in Holland, von F. W. Dethmar.* 8vo. Dortmund. Blothe and Company. pp. xxvi, 131. (From the fact of the moral law within us is proved the existence of an altogether disinterested benevolence in the human will. A popular exposition of what had been said by Kant in *Gr.* and *Pr. V.* on the subject of the prize competition. Dethmar's account of the spread of the Kantian philosophy in Holland is important.)

2266) *Henrici, Ge.: Kritischer Versuch über den höchsten Grundsaz der Sittenlehre.* Small 8vo. Leipsic. Crusius. Part I. 1799. pp. xxii, 391. [No second Part appeared.] (A critique of previous systems, from the standpoint of the critical moral philosophy.)

H.'s SWW. = *Herders Sämmtliche Werke.* Edited by *Bernh. Suphan.*

2267) *Herder, J. G.: Briefe zur Beförderung der Humanität. Zehn Sammlungen.* 8vo. Riga. 1793–1797. Hartknoch. *Sechste Sammlung.* 1795. Letters 63–80. pp. 199. *H.'s SWW.* XVII. pp. 339–414. *Zehnte Sammlung.* 1797. Letters 114–124. pp. 216. *H.'s SWW.* XVIII. pp. 217–302. (In the sixth collection of these letters [1795. Letter 79. pp. 170–175. *H.'s SWW.* XVII. pp. 402–404] Herder gives his famous and interesting depiction of Kant's character. It is taken, in abbreviated form, from the oldest sketch of the *Humanitätsbriefe*, 1792 [*H.'s SWW.* XVIII. pp. 324–329. Cf. also Suphan's *Schlussbericht.* pp. 530, 531, 574. The passage had been reprinted still earlier, in: *Erinnerungen aus dem Leben Joh. Gottfr. v. Herder gesammelt und beschrieben von Mar. Car. v. Herder. Herausgegeben von Jh. Ge. Müller.* 1820. Vol. II. pp. 240–245]. This original sketch, however, contains — besides the well-known eulogy of Kant — some sharply polemical utterances against the exaggerations and follies of the Kantian school. We shall not be going far wrong if we regard these criticisms as directed, in part at least, against Kant himself. In the letters published in 1795 the criticism was omitted, and we have in place of it [Letter 73. pp. 96–105. *H.'s SWW.* XVII. pp. 376–379] a polemic against Kant's moral rigorism, which Herder — like Schiller — tries to mitigate by a blending of the beautiful and good to καλοκἀγαθία. "Die Form des Wahren und Guten ist Schönheit." The difference became more accentuated after the publication of the *Rel.* — a work which repelled Herder in many points. In the tenth collection of the Letters [Letter 123. pp. 196–212. *H.'s SWW.* XVIII. pp. 295–301] the author, without mentioning Kant's name, attacks the Kantian doctrine of radical evil. From his early years, he says, he has sought to accustom himself to the wildest hypotheses, and has wrung from nearly every one of them some new aspect of truth or some reinforcement of true belief; but he is unable to wrest any good whatsoever from the theory of radical evil in human nature. In the last four collections of his religious writings Herder opposes the *Rel.* and its *Satansdogmatik* in a style which gradually grows more and more heated. [For detailed proof of this, cf. *R. Haym: Herder nach seinem Leben und seinen Werken.* Vol. II. 1885. pp. 654–658.]

2268) *Herder, J. G.: Christliche Schriften. Zweite Sammlung.* 8vo. Riga. 1796. Hartknoch. *Vom Erlöser der Menschen. Nach unsern drei ersten Evangelien.* pp. 304. *Dritte Sammlung.* 8vo. Riga. 1797. Hartknoch. *Von Gottes Sohn, der Welt Heiland. Nach Johannes Evangelium. Nebst einer Regel der Zusammenstimmung unserer Evangelien aus ihrer Entstehung und Ordnung.* pp. xiv, 416. *Vierte Sammlung.* 8vo. 1798. Hartknoch. *Vom Geist des Christenthums. Nebst einigen Abhandlungen verwandten Inhaltes.* pp. xiv, 312. *Fünfte Sammlung.*

8vo. Leipsic. 1798. Hartknoch. *Von Religion, Lehrmeinungen und Gebräuchen.* pp. xiv, 320. — *H.'s SWW.* XIX. pp. 134–252, 253–424. XX. pp. 1–131, 133–265. (Herder even proposed at this time to his Board of Regents, in two 'opinions,' to protect the younger students [more especially the theologians] from the harmful influence of the Kantian philosophy, by holding them a year longer at college [in a *Selekta* which should be established for the purpose] and thus teach them a harmless system of philosophy [*H.'s SWW.* XXX. pp. 488–495, 495–501]. The plan met with no success. In order, none the less, to check the evil — the corruption of academic youth — by all means in his power, and to guard the budding theologians in particular from spiritual injury, — irritated at the same time by a review of his *Christliche Schriften* in the *G. g. A.* [by Stäudlin], — Herder resolved to make a general and energetic attack upon Kant's philosophy. Originally, it would seem, this was to have been published in three parts: the third was to deal with the deleterious influence of the Kantian teaching upon religion and morals. As a matter of fact, only the two following works appeared:)

2269) *Herder, J. G.: Verstand und Erfahrung. Eine Metakritik zur Kritik der reinen Vernunft.* Part i. 8vo. Leipsic. 1799. Hartknoch. pp. xxxii, 479. *Vernunft und Erfahrung. Eine Metakritik zur Kritik der reinen Vernunft. Mit einer Zugabe, betreffend ein kritisches Tribunal aller Fakultäten, Regierungen und Geschäfte.* Part ii. Leipsic. 1799. Hartknoch. pp. xii, 402. A pirated edition appeared in 8vo. Frankfort and Leipsic. 1799. — *H.'s SWW.* XXI. pp. 1–190, 191–339.

2270) *Herder, J. G.: Kalligone.* 8vo. Leipsic. 1800. Hartknoch. Part i. *Vom Angenehmen und Schönen.* pp. xlvi, 267. Part ii. *Von Kunst und Kunstrichterei.* pp. 276. Part iii. *Vom Erhabenen und vom Ideal.* pp. 290. — *H.'s SWW.* XXII. pp. 1–122, 123–224, 225–332. Same place. pp. 333–344. Appendix. *Zusätze aus der Handschrift. 1. Die Vorrede der "Metakritik der Urtheilskraft"* ("*Kalliphron*"). 1799. (This was originally intended as the title of the work.) pp. 333–341. *2. Ein Blatt von der ersten Redaktion des Kapitels "Von bildenden Künsten"* (II. 3). pp. 342–344. No. 2270 was reprinted in abstract in *Cäsars Geist der allerneuesten Philosophie* (cf. no. 668). Vol. I. January. pp. 42–80. February. pp. 81–88. March. pp. 161–193. (Herder borrowed the leading thoughts of the first work from an essay of Hamann's, of which he had taken a manuscript copy. This essay was written at the end of 1783 and the beginning of 1784, but was published for the first time in 1800 by Rink in his *Mancherley* [cf. no. 2280].

The 'borrowing' was admitted by Herder himself. The charge of plagiarism, brought, *e.g.*, by Rink, is unjust. The thoughts expressed by Hamann had long been part and parcel of Herder's mental furniture. And on the other hand, his influence upon Hamann was in many respects very considerable; so that it is useless to raise the question of 'mine' and 'thine' for a large number of their common views.

In no. 2269 Herder takes the *R. V.* chapter by chapter, and hacks away at the Kantian views in an inexcusably coarse way and in a mood of personal irritation, which are alike unworthy both of himself and of his subject. It is but seldom that he succeeds in really refuting Kant. Indeed, refutation was hardly possible, since he is for the most part unable to put himself in Kant's place, and think himself into the Kantian problems. Thus he stands far lower than Kant as regards all the fundamental questions of epistemology; he has not grasped either the import or the contents of Hume's attack upon Rationalism, and does not understand Kant's defence of it. He still believes it possible to deduce necessity and universal validity from experience. The necessity of mathematical judgments is due, he thinks, to the fact that they are "ihrer Natur nach unserem Verstande gewiss!" [An explanation of *idem per idem.*] His polemic is usually no more than a carping at trivialities and catching at phrases. Kant, he says, has distorted words from their ordinary meanings. He himself professes to restore this original significance; he expounds the development and inner meaning of the various concepts from the standpoint of the philologist, manœuvres his results this way and that, deduces the forms of thought and language, the table of categories, a classification of the sciences, and axiomatic, theoretical, and practical formulae from the four fundamental concepts of *Sein*, *Dasein* [space], *Dauer* [time], and *Kraft* [actuality], — and expresses his belief, at the end of the different sections, that he has gained a brilliant victory over Kant. As a matter of fact, the Kantian problems, which are never thoroughly understood, often get lost sight of quite early in the course of the argument. The fight is frequently enough a fight with windmills: the more formidable adversary is not touched, just because Herder hardly ever succeeds in grasping his point of view. Bad misunderstandings occur over and over again. A good many of Herder's objections to Kant are, of course, good objections. But there are very few that had not been previously urged, and in many instances urged more forcibly and more clearly. Most valuable — though, again, valuable only within certain limits — are the protests entered by Herder against Kant's mania for schematisation and systematisation, and against his prejudice in favor of a complete separation in the abstract of what in the concrete is closely interconnected. Thus he pronounces a veto against the division of man into different *Gemütskräfte;* against the separation of understanding and sensibility; against that of reason and the other mental faculties; against that of the theoretical and practical reason; and against that of form and matter. Man, he asserts, is not a creature compact of two different knowledge-growths, welded together in one. Understanding and sensibility find their union in language, the supreme importance of which for human thought has been entirely overlooked by Kant [Hamann!]. Since no knowledge is possible without language, and no language without experience, there is no such thing as an aprioristic knowledge. Herder rightly appeals for proof in support of this position to the *inner* experience,

which is necessary if there is to be any knowledge: but he is not a deep enough thinker to deduce the consequences of his appeal, with regard to the impossibility of necessary judgments. Space and time are, he says, experiential concepts. At the same time, the experience of space is "mit unserer organisirten Gestalt, mit unserem begrenzten Daseyn dem Verstande mitangeboren, congenialisch."

But his dislike of abstract divisions often takes Herder too far. The necessary limits of concepts are ignored; exact definitions avoided; one expression slips over into another, — and the result is a most cheerless twilight, wherein all accurate conceptual definition is impossible. Thus in no. 2270 Herder goes so far as to break down the distinctions which Kant had built up with infinite pains between the notions of 'good,' 'pleasant,' and 'beautiful,' — of nature and art, — and of beauty and sublimity.

It seems to me that one cannot have any hesitation in passing judgment upon the work of the *Metakritik* and the *Kalligone* as a whole. One must wish, in Herder's interest, that neither of the two books had ever been written. The polemical style of both is wholly undignified: cf. especially the conclusion of the *Metakritik* [pp. 353–402. *H.'s SWW.* XXI. pp. 332–339], where Herder rails against the *Str.* in a tone of vulgar sarcasm, and calls upon Governments and Faculties to protect themselves from the despotism of the philosophical Faculty. From the point of view of the positive contribution to philosophy made by the two works, the *Kalligone* is incomparably the more important. Epistemological inquiries were Herder's very weakest side; aesthetic investigation his strongest. More especially when the investigation is not one of principles, but one in which individual observations, aesthetic *aperçus* are in place, does the *Kalligone* rise far above the average level of the two books, and furnish us with much valuable information. But these illuminated passages give place all too quickly to the darker atmosphere of bitter and coarse polemic.

The most careful appreciation of the *Metakritik* and the *Kalligone* has been given, in my opinion, by R. Haym, in a work which we have already had frequent occasion to refer to:)

2271) *Haym, R.: Herder nach seinem Leben und seinen Werken.* Vol. II. 1885. pp. 661–688, 697–716. (Haym's characterisation ends with a verdict unfavorable to Herder, but altogether just. I am in entire agreement with the author upon all essential points.

Herder gained but a small constituency by his works. Not even the *N. A. D. B.*, which greeted all the other opponents of Kant with effusion of joy, was satisfied with the *Metakritik*. It stated that the tactics and, for the most part, the weapons of the attack should have been different.)

2272) *N. A. D. B.* 62. I. 1801. pp. 130–145. (The review extends to p. 179, criticising the books published in answer to the *Metakritik* and the *Kalligone*, — which gets off better than its predecessor. Parthey — in his book *Mitarbeiter Nicolais* — gives no information as to the identity of the reviewer, who subscribes himself *W.*

I proceed to give a chronological survey of the literature called forth by Herder's attack. Nos. 735 and 2107 must be added to the following list. The only works of any considerable importance are nos. 2280, 2285, 2286, 2288.)

2273) *Herders, Ueber —— Metakritik und deren Einführung ins Publikum durch den Hermes Psychopompos. Sendschreiben. Nebst einer Beilage. Herausgegeben von einem Freunde der Wahrheit.* (Wlh. Trgt. Krug.) Also under the title: *Sendschreiben eines Freundes der kritischen Philosophie an einen Freund der Philosophie überhaupt, Herders Metakritik und Wielands Empfehlung derselben betreffend.* 8vo. Leipsic. 1799. Roch and Company. pp. 138. Reprinted in *Krugs gesammelte Schriften.* Section III. Vol. VII. Also under the title: *Philosophische Schriften.* Vol. I. Large 8vo. Leipsic. 1839. Fleischer. pp. 145–192. (Attempts to refute the *Metakritik* by an exposition of the true critical philosophy, — or at least to show that in this latter "mit ächt philosophischem Geist und redlichem Eifer die Wahrheit gesucht wenn auch nicht allemal gefunden [sei].")

2274) *Hugo. Ein Beytrag zur Würdigung der Herderschen Metakritik.* (By A. Matthiä.) 8vo. Gotha. 1799. Perthes. pp. 129. (The title *Hugo* is taken from Herder's preface to no. 2269. For Kant.)

2275) *Kiesewetter, J. Gf. K. Chr.: Prüfung der Herderschen Metakritik. Zur Kritik der reinen Vernunft, in welcher zugleich mehrere schwierige Stellen in der Kritik der reinen Vernunft erläutert werden.* 8vo. Berlin. Quien. Part i. 1799. pp. 280. Part ii. 1800. pp. 345.

2276) *Wieland, Chph. Mart.: Ein Wort über Herders Metakritik zur Kritik der reinen Vernunft.* In the: *Neuer teutscher Merkur.* 1799. Vol. II. May. pp. 69–90. (The *Metakritik* is undoubtedly, in virtue of contents and purpose, the most important feature of the last book-fair. A continuation is promised at the conclusion, but did not appear. In place of it we have no. :)

2277) *Wieland, Chph. Mrt.: Ueber Herders Kalligone.* (*An einen reisenden Freund.*) In the: *Neuer teutscher Merkur.* 1800. Vol. II. August. pp. 259–277.

2278) *Bernhardi, Ag. Frdn.:* review † of the *Metakritik.* In the: *Athenäum. Eine Zeitschrift von Ag. Wilh. Schlegel und Frdr. Schlegel.* Large 8vo. Berlin. The elder Vieweg. Vol. III. Part ii. 1800. pp. 266–281.

2279) *Cramer, Jh. Jak.: Ueber Herders Metakritik.* 8vo. Zürich and Leipsic. 1800. Ziegler and Sons. pp. 118. (For Kant.)

2280) *Mancherley zur Geschichte der metacritischen Invasion. Nebst einem Fragment einer älteren Metakritik von Johann George Hamann, genannt der Magus im Norden, und einigen Aufsätzen, die Kantische Philosophie betreffend.* 8vo. Königsberg. 1800. Nicolovius. pp. xxiv, 256. The preface is subscribed by *F. T. Rink*, who also translated the first essay: *I. Kurze Uebersicht der Critik der reinen Vernunft, aus dem Französischen*

des Herrn Vilters [*sic! recte:* Villers]. pp. 1–56. (Villers says scarcely anything of the systematic framework of the Kantian philosophy, and avoids its difficult and scholastic style, which has ruined the writing of so many commentators. His exposition is in the main correct, and characterized by the elegance natural to French composition.) *II. Jähsche* (*Glo. Bnj.*): *Ueber die drey Grundvesten des modernsten Empirismus einer phantasierenden Vernunft, Raum, Zeit und Kraft.* pp. 57–119. (Jähsche regards the *Metakritik* as an attempt to refute the new Kant from the old one of the middle of the sixties, — when Herder heard his lectures, and when Kant declared that the concepts of space, time and force [the strongholds of the *Metakritik*] were the only synthetic metaphysical concepts, the three fundamental concepts of any synthesis. Jähsche's polemic against Kant's positive constructions is very heated in tone, and of little value. He simply builds upon the [for himself] unshaken foundations of the *R. V.*) *III. Metacritik über den Purismum der Vernunft von Johann George Hamann.* pp. 120–134. Reprinted, from a different manuscript, in Hamann's *Schriften*, edited by Roth. Vol. VII. 1825. pp. 1–16. Edited by Petri. Vol. IV. 1874. pp. 27–34. Cf. pp. 1–22. (The *Metacritik* has been very variously criticised. Hamann's admirers raised it, with Gildemeister and Petri, to the seventh heaven of excellence. Others have judged it to be of but little moment. I incline to the latter view more strongly than to the former; and I include in the opinion Hamann's review of the *R. Va.*, drafted by July 1st, 1781, for the *K. G. Z.*, but not published at the time. [First printed in *C. L. Reinholds Beyträge zur leichteren Uebersicht*, etc.: cf. no. 289. Part ii. 1801. pp. 206–212. Hamann's *Schriften*, edited by Roth. Vol. VI. 1824. pp. 45–54. Edited by Petri. Vol. IV. 1874. pp. 22–26.] We have before us in Hamann's two articles a brief summary of the leading ideas of Herder's *Metakritik:* a polemic against the differentiation of understanding and sensibility, and of matter and form; and an insistence upon the importance of language as the connecting link between the two terms of the two pairs of concepts before mentioned. Here, too, there is value in the protest against Kant's mania for abstract schematization. But the protest itself is badly put, and its language is difficult of comprehension, — as is that of all Hamann's works. The 'Magus' has not succeeded in grasping the import of the Kantian problems. The reader looks in vain for a positive epistemology, which might be compared with that of Kant. Kant had proposed [according to no. 143] to publish a defence of his system against Hamann's attack; but the intention was never carried out. — The unauthorized publication [probably due to Nicolovius] of Hamann's *Metacritik* in no. 2280 was undertaken to demonstrate that the most striking ideas in Herder's *Metakritik* were "fast wörtlich abgeschrieben" from Hamann. As we have seen, the reproach of plagiarism cannot be brought home to Herder. And it is not confirmed in the least degree by the [*V, 9*] *Parallelismus zwischen der ältern Hamannschen und der neuern Herderschen Metacritik* [ninth appendix, pp. 254–256], which

forms the conclusion of the *Mancherley* (V, 9). Equally unfounded, and — if it really did emanate from Kant himself — only excusable on the ground of senility, is the charge [see especially pp. IX ff., 62 ff.] that Herder had simply transcribed the views of Kant from his lecture note-books, and put his *Metakritik* together from them "umzogen vom Firniss einer hochtrabenden, aber gehaltlosen Diktion" on the basis of Hamann's ideas, without naming their real source and origin. Granted that the influence of Kant upon Herder lasted up to the year 1799, even as regards particular philosophemes, there can be no question that a man of Herder's calibre worked the Kantian thoughts over and over in his own mind, till they became his own mental property and — welded with others into a coherent system — could with perfect right be designated by him as 'his own' philosophy. — Three other essays were intended to show, in connection with *I*, the appreciation of Kant's merits in foreign countries, as contrasted with the attitude of many German philosophers. They are nos. :) *IV. Hieronymus de Bosch: Ethica Philosophiae Criticae ad virum amicissimum Paulum van Hemert.* (Consists of 328 Latin hexameters, pp. 135–154. Published previously, in separate form. 1799. Amsterdam. [8vo. pp. 14.] Later incorporated in *Hieronymi de Bosch Poemata.* 4to. Utrecht. 1803. Wild and Altheer. pp. xxxvi, 366.) *V, 3. Widmungsbrief Bosch's an Kant.* (Third appendix, p. 167.) *V, 4. Schreiben des Comte de Vargas an Kant.* (Communicates the news of Kant's nomination as foreign member of the Italian Academy of Literature, Science and the Arts. Fourth appendix, pp. 168–170.) The first appendix (pp. 155–164) is a letter of Herder to Kant (*V, 1*) in his Riga period, in which he still does Kant justice, though his immoderate ambition is said to put him already in an unpleasant light. The second appendix (pp. 164–166; *V, 2*) contains a *Herabsetzende Charakteristik Herders aus dem Kirchen- und Ketzer-Almanach aufs Jahr 1781. S. 74 u. f.* The fifth appendix (pp. 171–174; *V, 5*) is the *Versuch eines Realindex, i.e.*, of an index of the most important matters mentioned in the work: *Ueber meine gelehrte Bildung*, etc., by *Fr. Nicolai* (cf. no. 1693). The sixth, seventh, and eighth appendices (*V. 6, 7, 8*) contain (pp. 175–220, 221–233, 234–253) reprints of unfavorable reviews of the *Metacritik* from the *Gth.* 1799, Part lxiv; *T.* 1799, Part lxix; and *Elz.* 1799, no. 199.

That the *Mancherley* was originally intended to have had a still richer and more varied contents, is shown by the following no.:

2281) *Reicke, Rud.: Scheffner über Herders Metakritik.* In the: *A. M.* 1881. Vol. XVIII. pp. 438–445. (Chr. Jak. Kraus had written an essay on Pantheism, with polemical reference to the third Part of Herder's *Ideen* [cf. no. 52]. Jh. Ge. Scheffner had composed a *Vorbericht* to this. Both were originally meant to have been included in no. 2280. Reicke here publishes Scheffner's *Vorbericht.*)

2282) *Rätze, J. G.: Herder gegen Kant, oder die Metakritik im Streite*

mit der Kritik der reinen Vernunft. 8vo. Leipsic. 1800. Feind. pp. x, 237. (For Kant.)

2283) *Sinnlichkeit und Vernunft, oder über die Principien des menschlichen Wissens, eine Kritik über Herrn Herders Metakritik, von einem Wahrheitsfreunde.* 8vo. Sine loco. 1800. pp. 350. (Passionate championship of the critical philosophy.)

2284) *Grohmann, Jh. Chr. Aug.: Ueber das Verhältniss der Kritik zur Metakritik. Oder entspricht die neuere Philosophie den Ansprüchen des Menschen? Ein Sendschreiben an Herrn Hofrath D. Platner.* Large 8vo. Leipsic. 1802. Leupold. pp. 48. ("Die Kantische Philosophie ist nichts mehr als eine Kritik oder Disciplin für die vorhandenen Systeme, also eine negative Philosophie, welche zeigt, was die Philosophie nicht thun und seyn darf, sie ist keine positive Philosophie, und macht eine solche auch nicht unmöglich. Um den Systemgeist in der Zucht zu halten, dazu dient die Kantische Kritik, aber das wahre, natürliche Philosophieren, die positive wahre Philosophie besteht in der Metakritik." *A. L. Z.* 1803. II. p. 696, bottom.)

2285) *Pfleiderer, Otto: Herder und Kant.* In: *Jahrbücher für protestantische Theologie.* 1875. pp. 636–687. (Like no. 2286, refers to the relation between Kant and Herder in the earlier years.)

2286) *Fischer, W.: Herders Erkenntnisslehre und Metaphysik.* 8vo. Salzwedel. 1878. *Leipziger I.-D.* pp. 81.

2287) *Michalsky, Otto: Kants Kritik der reinen Vernunft und Herders Metakritik. Einleitung und erster litterarischer Theil nebst Voruntersuchungen. I.-D.* 8vo. Breslau. 1883. With Köhler, in commission. pp. 42. The continuation appeared in the: *Z. f. Ph.* (new series). 1884. Vol. LXXXIV. pp. 1–41, 161–193. Vol. LXXXV. pp. 1–29. (The dissertation is principally concerned with the judgments passed by contemporaries and more modern philosophers upon the *Metakritik.* The continuation summarises its contents, and attempts — without success — to meet the adverse criticisms which it called forth. The *Metakritik*, and more especially the *Ideen* [cf. no. 52] are enough, it is contended, to give Herder a place beside Lessing, Jacobi, and Kant, as a founder of modern German philosophy. Michalsky is much interested in showing the dependence of various recent philosophers upon the *Metakritik*, but is guilty of gross exaggeration.)

2288) *Kühnemann, Eug.: Herders letzter Kampf gegen Kant.* In the: *Studien zur Litteraturgeschichte. Michael Bernays gewidmet von Schülern und Freunden.* Large 8vo. Hamburg and Leipsic. 1893. Voss. pp. 133–155. (Haym's account of the contents of the two works discussed is, according to Kühnemann, clearly written and fairly put. He himself wishes only to indicate the motives which underlay the different lines of thought somewhat more distinctly than has been done hitherto.)

2288*a*) *Hermann, Gtfr.:* cf. no. 1616.

2289–2290c; J. H. Gli. Heusinger.

2289) *Heusinger, J. H. Gli.: Ueber das idealistisch-atheistische System des Herrn Prof. Fichte in Jena. Einige Aphorismen philosophischen Inhalts.* 8vo. Dresden and Gotha. 1799. Perthes. pp. 94. (Heusinger appreciates Fichte's doctrine from the standpoint of the strict Kantian moral-theology. He states that it not only *may* lead to atheism, but that it actually *is* atheism. He therefore attempts to refute Fichte's doctrine of God. Kant's *R. V.* is not simply a mere propædeutic ; his teaching requires no more deeply laid foundation and no superstructure for completion. — Answered by Fichte, in no. 1367. This was replied to again in no. :)

2290) *Heusinger, J. H. Gli.: Meine Antwort auf Herrn Fichtes Erwiderung meiner Einwürfe gegen seine Religionstheorie. Eine Streitschrift philosophischen Inhalts.* 8vo. Gotha. 1800. Perthes. pp. 64.

2290*a–c*) With *Heusinger, 1799:* cf. also nos. 973, 974, 2228.

2290*d, e*) *Heydenreich, K. H.:* cf. nos. 692, 693.

2290*f*) *Heyning, Jh. Glo.:* cf. no. 2126.

2290*g*) *Hoffbauer, Jh. Cp.:* cf. no. 1403.

2290*h*) *Hugo, Gst.:* cf. no. 2127.

2290*i*) *Hugo:* cf. no. 2274.

2290*k*) *von Humboldt, W.:* cf. no. 1412.

2290*l*) *Jacobi, Fr. Hnr.:* cf. no. 339.

2290*m*) *Inhalt, Ueber den —— öffentlicher Religionsvorträge,* etc.: cf. no. 1627.

2291) *Kant, Etwas über Immanuel ——. Aus einem Briefe, von L. F.* In the: *Jahrbücher der preussischen Monarchie unter der Regierung Friedrich Wilhelms des Dritten.* Large 8vo. Berlin. Unger. Year 1799. Vol. I. January. pp. 94–99. (The information purports to have been collected during a stay of eight months at Königsberg, with opportunities of personal intercourse with Kant.)

2292) *Kantianismus, Ueber den grassierenden —— in kleinen Städten. Schreiben eines Kleinstädters.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks. Herausgegeben von Rambach und Fessler.* Year 1799. Vol. I. June. pp. 534–539. (Tells sensational, almost incredible stories of the rude and insolent behavior of which unphilosophic persons, who thought that they were philosophical and demanded recognition as philosophers, were guilty with regard to members of the Kantian school.)

2293, 2294; Kants Leben.

2293) *Kants Leben, eine Skizze. In einem Briefe eines Freundes an seinen Freund. Aus dem Englischen.* 8vo. Altenburg. 1799. Richter. pp. 32. New (titular) edition. 8vo. Leipsic and Altenburg. 1809. Hinrichs. pp. 32.

2294) *A Sketch of Kant's Life, in a Letter from one Friend to another, from the German by the Translator of the Metaphysic of Morals by*

Em. Kant. 8vo. Altenburgh. 1799. Richter. pp. 32. (No. 2294, written by the Englishman Richardson, is nothing more or less than a free translation of no. 2291. He desired to prefix an 'improved' edition of no. 2294 to a new edition of his translation of Kant's *Kleine Schriften* ["Essays and Treatises on moral, political, and various philosophical subjects"]. No. 2293 is a translation of this.)

2294*a*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. no. 2275.

2295) *Köllner, J.: Ist die Heilkunde, als Wissenschaft betrachtet, möglich, und wie ist sie es?* In: *Andr. Röschlaubs Magazin zur Vervollkommnung der theoretischen und praktischen Heilkunde.* Vol. I. Part ii. pp. 303–326. Part iii. pp. 337–387. (No. 2295 is, in contradistinction to the work of Geier [no. 2248], a useful essay for the time at which it was written; worthy of imitation, as a successful test of the application of a philosophical system to medicine. Medicine, in Köllner's opinion, is not a strictly mathematical, necessary science, and can never be transformed into such a science: it has no apodeictic first principles, and above all no unconditioned supreme principle from which the others could be derived, etc. Medicine is an empirical science, and must content itself with only comparatively-general propositions: if these have apodeictic universality attributed to them, the science must suffer for it, in arrest of its progress and development. The supreme principles [ideas of reason, concept of force] must not be used as constitutive, but merely as regulative propositions, — as principles of guidance for the physician in the service of nature. These guiding ideas are of variable contents, shaping themselves by the existing material, from which their contents are educed by abstraction and reflection: their form alone is necessary, depending upon the necessitation of reason to connect together the material as yet accumulated in accordance with some guiding idea, and to weld it to a whole.)

2295*a*) *Kreil, A.:* cf. no. 2146.

2296) *Kroll, Jh. Gttfr. Ag.: Philosophisch-kritischer Entwurf der Versöhnungslehre. Nebst einigen Gedanken über denselben Gegenstand von J. Hnr. Tieftrunk.* 8vo. Halle. Gebauer. pp. 172. (Kroll attempts, on the basis of the Kantian moral philosophy and philosophy of religion, to deduce the possibility of a reconciliation and forgiveness of sins, and their necessity for mankind as morally corrupt. The death of Christ is not a vicarious death; the divine grace and forgiveness of sins are not a result of it. The death of Christ is rather a death of atonement, for the reason that the mode of thought as regards sinners which Christ displayed in it is a symbol of the merciful disposition of God. — With Tieftrunk's preface, cf. no. 648.)

2296*a*) *Krug, Wlh. Trgt.:* cf. no. 2273.

2297) *Kunhardt, Hnr.: Disciplina morum juvenibus litterarum studiosis tradenda aptisque philosophorum sententiis et sacrarum litterarum dictis illustrata.* Large 8vo. Helmstädt. Fleckeisen. pp. 168. (Polemic against Kant's formal moral principle; in place of which Kunhardt

offers a very much more inadequate formula, — and one which, on his own confession, is but little different from the Kantian. He treats of particular duties only so far as they are to be fulfilled by students. His exposition is influenced by the *A. T.*)

2298) *Lang, Wlh. Tob.: Etwas über das (fortdauernde) Verhältniss des Todes Jesu zur Sündenvergebung.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part v. pp. 240–253. Part vi. 1800. No. 3. pp. 47–94. (Lang regards the death of Christ as a vicarious sacrificial death. He seeks to demonstrate the correctness of his view from the Bible, and to deduce its reconcilability with the principles of the practical reason, — unsuccessfully, of course.)

2298*a*) *Lehne, Wlh. Frdr.:* cf. no. 2138.

2299, 2300; Jh. Ph. Achil. Leisler.

2299) *Leisler, Jh. Ph. Achil.: Populäres Naturrecht. Erster Theil. Reines Naturrecht.* 8vo. Frankfort on the Main. 1799. Eichenberg. pp. 146.

2300) *Leisler, Jh. Ph. Achil.: Natürliches Staatsrecht* (as second Part of the *Naturrecht*). 8vo. Frankfort on the Main. 1806. Eichenberg. pp. viii, 128. (Dependent upon Kant in many points, — more especially as regards first principles.)

2300*a*) *Loos (Jh. Jk.?)*: cf. no. 2249.

2301) *Mackensen, Wilh. (Fr. Aug.)*: *Grundzüge einer Theorie des Abstraktionsvermögens.* 8vo. Halle. Renger. pp. 256. (The outlines occupy pp. 1–204. The first appendix [pp. 205–236] contains a comparison between aesthetics [in Baumgarten's sense] and rhetoric. The second appendix [pp. 236–256] consists of an essay on Beck's 'original ideation.'

No. 2301 is a protest againt the post-Kantian conceptual philosophy and its trifling with and rummaging among concepts and deductions which have no real objective significance. Beck had something similar in mind earlier, when he declared that the starting-point of philosophy was to be looked for in the "Anmutung" to "ursprünglich vorstellen" something [cf. nos. 1030–1044]. But Beck's attempt was altogether unsuccessful, in Mackensen's opinion, because he did not go back in the last instance to sensibility, but derived it from the understanding. Mackensen himself has recourse to the 'faculty of abstraction.' But he understands by the expression something quite different from what it ordinarily means in logic, — not, *i.e.*, the capacity to rise from the individual to the general, by an 'abstraction' from the particular, but the capacity to abstract entirely from words and symbols, to think without words and to pierce through the symbols and images of things to the things themselves and penetrate them directly. True abstraction begins with a sceptical attitude of mind, and advances from this to the critical. First of all, the student must grow to realise the difficulty, which is so often concealed under the current views of things;

in other words, he must discover his problems. Then he must set himself to break up the 'necessary' connections among his ideas which have arisen by habit and custom. This is the procedure of abstraction. In it, truth and error cease to be; for it is only *propositions* that can be true or false, and abstraction has to do not with words or other symbols, but with the essential nature of things themselves. "Ein Gegenstand durch Abstraktion vorgestellt, ist die Realdefinition desselben, wenn man diese Abstraktion durch Worte ausdrückt. Dergleichen Realdefinitionen können nicht, wie die nominalen, *verstanden* werden, sie müssen *eingesehen* werden. Die Wörter müssen hier ganz im Bewusstseyn verschwinden, die Seele muss in ein Anschauen des Gegenstandes verwandelt werden." Nominal definitions are always identical propositions: "der Begriff bleibt derselbe, das Definierte und die Definition sind ein und eben dasselbe Ding. In den Realdefinitionen hingegen soll ein Begriff mit einem anderen vertauscht, ein Begriff soll in den anderen verwandelt werden. Man soll von einer Sache, die man schon längst kennt, eine ganz andere Ansicht erhalten, und die Empfindung, welche die Vorstellung davon begleitet, soll gänzlich verschwinden und einer anderen Platz machen" [pp. 112, 113]. "Die Realdefinitionen können nun zwar nicht anders als durch Worte ausgedrückt werden, allein sie haben einen ganz anderen Sinn, als die Nominaldefinitionen, und können nicht wie diese beurtheilt und geprüft werden. Sie geben nicht eigentlich das Wesen des Definirten an [denn das können Wörter nicht], sondern sie deuten nur auf eine Vorstellung, in welcher dieses Wesen enthalten sey" [p. 115]. They can only serve as the occasion to the attainment of a certain idea, of which is asserted that the mind which possesses it will gain a completely new view, "dass ihm auf einmal ein Licht aufgehen werde" [p. 128]. Definitions of this kind often seem to show a thousand defects, — as do the Kantian, all of which are real-definitions, obtained by the procedure of abstraction. But that is no error or defect in them, which must necessarily be regarded as a flaw in a nominal definition.

This brief summary of the contents of no. 2301 is sufficient to show that the work does not present a new system of philosophy, or even a new set of fundamental principles for the Kantian system. Nor is it significant as "einzig möglicher Schlüssel" to Kant's doctrine. Its real value lies in the fact that it contains a caution, especially needed at the time, against mere word-play with meaningless [because not concretely realisable] concepts and deductions, and an admonition to bring concepts and phrases again and again to the one touch-stone of truth and reality, — to sensible, as contradistinguished from any hypothetical 'intellectual' experience. What the work demands, and what it finds praiseworthy in Kant, is not any particular tenet of the Kantian philosophy, but rather the first requisite of any true [*i.e.*, properly so-called] philosophy whatsoever. Kant has not seldom forgotten it: but his successors and disciples have lost sight of it far more frequently.)

2302) *Maczek, Jh.: Beweis vom Daseyn Gottes aus Gründen der theoretischen Vernunft.* 8vo. Vienna. Schuender. pp. 373. (An unsuccessful attempt to render the impossible possible. Purports to be entirely original, and not open to Kant's objections; in reality is merely a sub-form of the cosmological proof. Demands the existence of the unconditioned as necessary for the understanding of the conditioned.)

2303) Against the review in the *A. L. Z.* (1799. II. pp. 689–694), which raised similar objections to no. 2302, Maczek defended himself — unsuccessfully — in an *Antikritik* in the:

2304) *A. L. Z.* 1799. *I. B.* No. 115. pp. 923–926. He was answered by the reviewer in the same place:

2305) pp. 926–928. The proof of the existence of God recurs again in no.:

2306) (*Maczek, Jh.:*) *Entwurf der reinen Philosophie. Ein Versuch, den Untersuchungen der Vernunft über Natur und Pflicht eine neue Grundlage zu sichern.* 8vo. Vienna. 1803. Schaumburg and Company. pp. viii, 317. (Maczek attempts to derive the conditioned, mind and nature, from the unconditioned or God, whose existence he professes to have established by his 'proof.' With this derivation is given the establishment and foundation of the system of pure philosophy, the object of which is the nature of all rational knowledge whatsoever, together with reason itself. As Maczek's assurance of the validity of the concept of the unconditioned has crept in surreptitiously, without any actual proof, system and concept naturally fall to the ground together, as soon as examined. But this apart, the 'aprioristic' derivation of the conditioned, as it is called, is no more than a useless and fruitless jugglery with terms and concepts. A novel kind of table of categories ["der zwölftheilige Gliederbau der Verhältnisse"; in plainer English, a summary of the relations possible in the hypothetical judgment] plays a principal part here as the fructifier of thought.)

2306*a*) *Magazin für die Philosophie des Rechts*, etc., *angelegt von K. Grolmann:* cf. no. 2140.

2306*b*) *Matthiä, A.:* cf. no. 2274.

2306*c*) *Mauchard, Imm. Dv.:* cf. no. 2144.

2306*d*) *Maximum seu Archimetria:* cf. *Thorild, 1799.*

2306*e*) *Mellin, Ge. Sm. Alb.:* cf. no. 1925.

2306*f*) *Metz, Andr.:* cf. no. 1666.

2306*g*) *Michaelis, Chr. Frdr.:* cf. no. 1676.

2307) *Mutschelle, Sbst.: Versuch einer solchen fasslichen Darstellung der Kantischen Philosophie, dass hieraus das Brauchbare und Wichtige derselben für die Welt einleuchten möge.* 8vo. Munich. Author's press. Sine anno. (1799.) Part i. *Erste Hauptfrage: Was kann ich wissen?* 1799. pp. 64. Continued under the title: *Versuch einer solchen fasslichen Darstellung der Kantischen Philosophie, dass hieraus das Brauchbare*

und Wichtige derselben für die Welt einleuchten möge. Fortgesetzt von einem Verehrer des seligen Mutschelle und einem Freunde der Philosophie (Ign. Thanner). 8vo. Munich. Lindauer. Parts ii–v. *Zweyte Hauptfrage: Was soll ich thun?* 1801 and 1802 (Parts iii and iv appeared in 1802). pp. 342. Parts vi and vii. *Dritte Hauptfrage: Was darf ich hoffen?* 1803. From pp. 343–458. Parts viii–xii, with the principal title: *Der Transscendental-Idealismus in seiner dreyfachen Steigerung; oder Kants, Fichtes, Schellings philosophische Ansichten nebst des Verfassers Ansicht und Beurtheilung.* The sub-title as before: *Versuch einer solchen fasslichen Darstellung der Kantischen Philosophie, dass hieraus das Brauchbare und Wichtige derselben für die Welt einleuchten möge. Fortgesetzt von einem Verehrer des seligen Mutschelle und einem Freunde der Philosophie* (Ign. Thanner). 1805. pp. xxiv, 341. (Mutschelle's intention was to set forth simply the principal *results* of the critical philosophy, with purposed avoidance of difficult argumentation, and at the same time briefly to indicate the *course of the inquiry* which led Kant to formulate those results. The intention is carried out in the first Part of the *Versuch*, which is thus well adapted to the end in view. The remaining Parts, however, are of a very different character. Abstruse terminology, citations and refutations of opponents, etc., make them anything but palatable reading matter for the general public, for whom they were primarily intended. Looked at from the philosophical standpoint, on the other hand, they have many excellences, — rising far above the level of similar works from the pens of the average Kantians, who are chiefly remarkable for their adherence to the letter of their Master's writings. In Parts ii–vii Thanner gives an independent and fairly readable reproduction of the practical portion of Kant's philosophy; in Parts viii–xii, a comparative and critical exposition of the chief points in the systems of Kant, Fichte, and Schelling. Fichte, he thinks, must be ranked higher than Kant, and Schelling higher than Fichte. Thanner is himself a disciple of Schelling. He is no blind admirer of his teacher, however; he wishes to avoid Schelling's "alles überfliegende Kühnheit," and thinks that an ultimate basis is needed for the Identity philosophy, that an Introduction to it must be written. It is from the lack of this Introduction that all the incongruities and paradoxes, all the strange ideas with regard to religion and morality, history and revelation, appear in Schelling's system. The Introduction would teach that man must first of all occupy a firm position, must take his stand at an intermediate level, from which he raises himself by slow degrees to the highest attainable, to the Absolute, — which, for Thanner as for Schelling, is the final goal of philosophy. But this highest level is, on Thanner's view, not the absolutely, but only the relatively highest [the highest for man]. The Absolute in its full reality is rather seen darkly by the eye of belief, apprehended in *idea*, striven after as a formal and ideal end. "Das Absolute schlechthin zu *schauen*, zu *erkennen*, rühmt sich der [*i.e.*, the true] Forscher nicht, der sich durch seinen Stand-

punkt und durch seine beschränkte Kraft stets zur bescheidenen Vorsicht und zur behutsamen Kritik aufgefordert fühlt.")

2308) *N.* pp. 209–224: review * of the *Str.* (no. 96*a*).

2309) *N. A. D. B.* 42. I. pp. 28–40, 41–53: review *† of the *A. R.* and *A. T.* by *Bs.* (= Tiedemann).

2310) *N. A. D. B.* 43. I. pp. 144–146: review * of Kant's *Macht des Gemüths* (no. 96) by *Fp.* (= Jahn).

2310*a*, *b*) With *N. A. D. B.*, *1799*, cf. also nos. 850, 1878.

2310*c–e*) *Nicolai, Frdr.:* cf. nos. 1693, 1694, 2220.

2310*f*, *g*) *Niemeyer, A. Hm.:* cf. nos. 1181, 1188.

2310*h*) *Nothwendigkeit, Von der dringendsten —— die Kantische Philosophie zu verjagen:* cf. no. 2240.

2311) *N. Th. A.* pp. 446–448: review * of the *Athr.*

2312) *N. Th. A.* pp. 455–461: review * of the *Str.* (no. 96*a*).

2313) *N*[*euestes*]. *Th. I.* Vol. III. ii. pp. 133–155: review * of the *Str.* (no. 96*a*), by *P. Joach. Sgsm. Vogel.*

2314) *Nüsslein, Ge.: De immortalitate animi humani disquisitio philosophica.* 4to. Bamberg. Klietsch. *Pars I.* 1799. pp. 40. *Pars II.* 1800. pp. 33. (Defence of Kant's moral proof. — No. 2314*a* also takes its stand upon the principles of the Kantian philosophy:)

2314*a*) *Nüsslein, Ge.: Positiones quaedam philosophicae.* 8vo. Bamberg. 1799.

2315) *Obd.* I. pp. 5–16: review * of the *Str.* (no. 96*a*).

2316) *Obd.* I. pp. 545–566: review of the *Athr.*

2316*a*) *Offenbarung, Ueber —— und Mythologie:* cf. no. 1880.

2316*b*) *Pappenheimer, Sal. Slgm.:* cf. no. 1193.

2317) *Parow, Jh. E.: Grundriss der Vernunftreligion, zum Gebrauch bey seinen Vorlesungen entworfen, und sowohl mit literarischen als erläuternden Anmerkungen begleitet.* 8vo. Berlin and Leipsic. 1799. Lange. First Part. pp. xxxii, 304. Second and concluding Part. pp. 118. (Strongly influenced by the Kantian philosophy.)

2318) *Parteilichkeit, Ueber die —— einiger unserer kritischen Journale und Zeitungen*, subscribed *Niemand.* In the: *Allgemeiner litterarischer Anzeiger.* No. 46. pp. 457–461. (Deals more especially with the partiality of the *N. A. D. B.* [against the Kantian philosophy], the *A. L. Z.* [for Kant], and the *Elz.* [for Fichte].)

2318*a*) *Pölitz, K. H. L.:* cf. no. 1477.

2318*b*) *Predigten* (by Funk, Venturini, and Olshausen): cf. no. 2159.

2319) *Rätze, Jh. Gli.: Kantische Blumenlese, oder solche Stellen aus Kants Schriften, die für Jedermann fasslich, interessant und lehrreich sind.* 8vo. Zittau and Leipsic. Schöps. The First Volume has on its title-page the additional words: *Nebst einer Abhandlung über die Hauptresultate der Kantischen Philosophie.* 1799. pp. xvi, 150. Second edition. Same place. 1813. pp. xvi, 144. The Second Volume has on its title-page the additional words: *Nebst einer Abhandlung über den Wahrheitssinn*

und das Interesse an Wahrheit. 1801. pp. viii, 192. [Cf. no. 99, which is to be corrected in accordance with this no. 2319.] (The anthology is derived for the most part from the Kantian ethics, philosophy of religion, and anthropology; but little is taken from the speculative philosophy. The "Abhandlungen" are popular in style, and not particularly deep in thought. In the second, a moral sense of truth is made identical with the pure feeling of reverence for the moral law which springs from duty.)

2320) *Reden, Heilige —— zur Belehrung und Beruhigung für die Kinder des Lichts. Herausgegeben von J. L. W. Scherer.* 8vo. Lemgo. 1799. Meyer. Part i. Twenty-two sheets. Part ii. pp. 360. (The sermons are frequently occupied with ideas taken from Kant's moral-theology. The authors in Part i are: Scherer [2], Rehm [3], Thurn [5], Snell [1], Palmer [6], Textor [4]. In Part ii: Scherer [5], Thurn [1], Palmer [6], Knoes [2], Snell [1], Gebhard [1], Soldan [2], Beckhaus [1], Götz [1].)

2320a) *Religion, Ueber die ——. Reden an die Gebildeten unter ihren Verächtern:* cf. *Schleiermacher* under the year *1803*.

2321) *Resultate der kritischen Philosophie, vornehmlich in Hinsicht auf Religion und Offenbarung.* 8vo. Leipsic. Tauchnitz. pp. vi, 114. (Kayser and Heinsius give, in their *Bücherlexica: "Resultate der kritischen Philosophie.* 8vo. Leipsic. 1801. Tauchnitz." Kayser adds the remark, in brackets: "by *Jh. Aug. Hnr. Tittmann.*" Under *Tittmann* Kayser cites the same title, as that of an anonymously published work. Besides this, he has under *Weiss, Chr.* the [unbracketed] title: "*Resultate der kritischen Philosophie, vornehmlich in Hinsicht auf Religion und Offenbarung.* 8vo. Leipsic. 1799." Heinsius does not give this title under *Weiss.* The work is ascribed to *Tittmann*, under the year 1799, by: [1] *Doering, Hnr.: Die gelehrte Theologie Deutschlands im achtzehnten und neunzehnten Jahrhundert*, etc. Large 8vo. Neustadt on the Orla. Wagner. Vol. IV. 1835. pp. 502. [2] *Neuer Nekrolog der Deutschen.* Year 9. 1831. Part ii. 8vo. Ilmenau. 1833. Voigt. pp. 1090. [3] [*Hallenser*] *Allgemeine Litteraturzeitung. Ergänzungsblätter.* 1806. I. p. 330. In the: "Revision der theologischen Literatur in den drey letzten Quinquennien des achtzehnten Jahrhunderts." — In Weidmann's *Messkatalog* ["Allgemeines Verzeichniss der Bücher," etc.] for the years 1798–1802 there is no mention of the title at all, whether under *Resultate, Tittmann*, or *Weiss.* But there can be no doubt that the *Resultate* appeared anonymously in 1799; while I have no knowledge of a work of the same title, published under the author's name, by Chr. Weiss. The present manager of the Tauchnitz press could not either furnish any information of such a book. Judging by contents, I should be more inclined to ascribe no. 2321 to Weiss than to Tittmann. [Since this was written, I have found a disclaimer of its authorship by Tittmann, in the: *Jenaische A. L. Z.* 1806. *I. B.* No. 60. p. 504; and in the: *Neue Leipziger L. Z.* 1806. *I. B.* ("Neues allgemeines Intelligenzblatt für Literatur und Kunst"). Part xxix. p. 452.] It contains an exposition

of the principal contents of the Kantian philosophy, more especially of the moral-theology and philosophy of religion. In many places there is an intermixture of Fichte's views.)

2321*a*) *Resultate aus den Prämissen*, etc.: cf. no. 1477.

2321*b*) *Robert, oder der Mann, wie er seyn sollte:* cf. no. 1290.

2322) *Röschlaub, Andr.: Beleuchtung der Einwürfe gegen die Erregungstheorie.* In: *Röschlaubs Magazin*, etc. (cf. no. 2248). Vol. I. Part i. pp. 95–160. Part ii. pp. 161–223. (Girtanner, in his *Ausführliche Darstellung des Brownschen Systemes der Heilkunde*, had quoted a passage from Kant's *Prl.* in proof of the position that excitability, the first principle of the excitation theory, was a concept which had crept in surreptitiously, was incorrect, and had no objective validity, since it entirely transcended the bounds of experience. Röschlaub attempts, on pp. 119 ff., to save the concept of excitability, by taking it for a "Bestimmung der Natur in formalem Sinne," *i.e.*, ascribing it to the "Metaphysik der Physiologie und Heilkunde," or [as we could phrase it better in Kantian terms] counting it among the formal conditions of experience.)

2323) *Sammlung moralischer Lehrgedichte in der Form öffentlicher Vorträge über die wichtigsten Resultate der neuesten Philosophie in diesem Felde. Von F. S.* (The first of these lectures, a very diffuse and tedious composition, — *Die Bestimmung des Menschen* [after Kant and, still more, after Fichte], — is printed as a sample of the work in: *Augustis Neue theologische Blätter.* Vol. II. Part i. p. 110 [more accurately, p. 115] –132; in order to get the opinion of competent readers.)

2323*a*) *Schelle, K. Glo.:* cf. no. 2229.

2323*b, c*) *Schelling, Fr. Wlh. Js.:* cf. nos. 1976, 1977.

2324) *Scherer, Jh. L. Wlh.: Die katholischen Briefe neu übersetzt, philosophisch praktisch erklärt und allen Verehrern der reinen Religion gewidmet.* First Part, containing the Epistle of James. Large 8vo. Frankfort and Leipsic. (Marburg.) 1799. Krieger. pp. xvi, 136. (Shows what dangerous effects Kant's moral exegesis may have. The Kantian philosophy is read into the Epistle.)

2324*a*) *Scherer, Jh. L. Wlh.:* cf. also no. 2169.

2324*b, c*) *Schleiermacher, Fr. Dn.:* cf. no. 2214, and *Schleiermacher* under the year *1803*.

2325) *Schmalz, Theod.: Ueber die Freiheit des Willens. Fragment aus einem ungedruckten Buche über die bürgerliche Freiheit.* In the: *Berlinisches Archiv der Zeit und ihres Geschmacks. Herausgegeben von Rambach und Fessler.* Year 1799. Vol. I. April. pp. 295–308. (Verbose: worthless. By 'freedom' Schmalz means empirical freedom only. Polemic against the attempt to make experience the touch-stone of good and bad.)

2326) *Schmid, K. Chr. Erh.: Grundriss der Metaphysik.* 8vo. Altenburg. Seidler. pp. xxiv, 237. (A brief exposition of Kant's theoretical and practical philosophy. It is written in a form which differs very con-

siderably from that of the Kantian writings, owing to the fact that Schmid divides off criticism from metaphysics, *i.e.*, separates the investigation of the faculty of reason as regards its pure knowledge from the whole system of rational knowledge obtained by that investigation. In other words, while Kant distinguishes his *R. V.* from his transcendental philosophy in the single point that the former lacks the complete analysis of the categories and the enumeration of predicables, Schmid first of all sets forth the contents of the *R. V.* [together with those of the *Pr. V.*, *U.* and of a *Kritik der Offenbarung*], and then proceeds to expound ontology as the first part of metaphysics. The second part is constituted by the 'metaphysics of cognisable nature' [1. *Allgemeine Naturlehre;* 2. *Besondere Naturlehre*, (*a*) *metaphysische Körperlehre* and (*b*) *metaphysische Seelenlehre*]. The following third part is entitled 'metaphysics of supersensible objects' or higher metaphysics [1. *Höhere Metaphysik der denkbaren Natur*, (*a*) *Geisterlehre*, (*b*) *Weltlehre*, (*c*) *Gotteslehre*, — none of which gives any objective theoretical knowledge: the three are intended simply to render evident the conceivability of their subject-matter; 2. *Wissenschaft der übersinnlichen Zwecke*, (*a*) *Teleologie im weiteren Sinne*, [i] *Metaphysik des Schönen und Erhabenen*, [ii] *teleologische Naturlehre*, — both separated from the *Kritik der Urteilskraft*, in opposition to the statement in the preface to *U.*, — (*b*) *Metaphysik der Sitten*, (*c*) *Moraltheologie*]. These three principal parts form the Analytics of metaphysics. Over against them stands the Dialectics, which contains the various possible hyperphysical systems and a critique of them.

In the section on "metaphysische Seelenlehre" Schmid narrowly escapes becoming dogmatic. The discipline, in contradistinction to "empirische Seelenlehre," has to establish the aprioristic laws of mind; and in contradistinction to "transscendentale Seelenlehre," to consider mind not as an object in and of itself, but as an object of possible experience. The Section might lead the reader to suppose that Schmidt looked upon mind as a special substance, perceptible by an internal sense. That is not really his view, however.

The separation of criticism and metaphysics naturally renders numerous repetitions necessary. These would have made themselves felt more unpleasantly than they do, had the work been written in more detailed style.)

2326*a*) *Schmid, K. Chr. Erh.:* cf. also no. 2170.

2327) *Schmidt, Jh. E. Chn.: Magazin für Religions- und Sittenlehre und ihre Geschichte.* Vol. I. Part i. (No more appeared.) 8vo. Giessen. Stamm. — No. 1, pp. 1–23, is: *Einige Worte zur Rechtfertigung des Glaubens an die Offenbarung.* (Against Ammon [nos. 1804 and 1806]. There is no 'indirect,' but only a *direct* revelation. This is accessible to every true Christian, and is contained, *e.g.*, in the categorical imperative. Its genuineness is vouched for by the spirit of God which dwells in the Christian.) No. 2, pp. 23–35: *Betrachtungen über Matth. 5, 38–41, zugleich ein Beytrag zur Kritik gewisser Theorien der juridischen Strafen.*

(It is shown, as against Kant and Fichte, that the *lex talionis* cannot be regarded as a rule of juridical punishment.)

2328) *Schott, F. A.: Dissertatio. Theoria Fichtiana de summo fine cum ceteris Philosophiae systematibus comparata.* 4to. Tübingen. pp. 30.

2329) *Schuderoff, Inth.: Predigten für Freunde der reinen Sittenlehre.* Large 8vo. Jena and Leipsic. Gabler. Vol. I. 1799. pp. xvi, 358. Vol. II. 1801. pp. 386. (Influenced by the Kantian moral-theology and moral philosophy.)

2330–2332; Ph. Hnr. Schuler.

2330) *Schuler, Ph. Hnr.: Geschichte der Veränderungen des Geschmacks im Predigen, insonderheit unter den Protestanten in Deutschland, mit Actenstücken im Auszug belegt. Dritter und letzter Theil, von Erscheinung der allgemeinen deutschen Bibliothek, und des Journals für Prediger, bis auf unsere Zeit.* Also under the title: *Neueste Geschichte der Veränderungen des Geschmacks im Predigen, insonderheit unter den Protestanten in Deutschland, mit Actenstücken im Auszug belegt.* Large 8vo. Halle. 1794. Gebauer. pp. xxii, 400. (At the end, treats of the influence of the Kantian philosophy. The theoretical part of Kant's system is declared to be wholly unsuitable for the pulpit; but the practical portion is expected to exercise a good influence upon preaching, more especially upon sermons delivered to cultivated congregations. The following no. 2331 is a supplement to this no. 2330.)

2331) *Schuler, Ph. Hnr.: Beyträge zur Geschichte der Veränderungen des Geschmacks im Predigen unter den Protestanten von der Reformation bis auf jetzt. Nebst einem vollständigen Namen- und Sachenregister über das ganze Werk.* 8vo. Halle. 1799. Gebauer. pp. 224. (At the end, treats of the philosophic sermons of Kantian theologians, and of Kant's scriptural exegesis. A summary of the two nos. 2330 and 2331 was published in the *Journal für Prediger.* Vol. XL. i. 1801. [Also under the title: *Neues Journal für Prediger.* Vol. XX. i.] pp. 1–55. It was entitled:)

2332) *Schuler, Ph. Hnr.: Uebersicht dessen, was im achtzehnten Jahrhundert für Homiletik und Predigtwesen unter Protestanten gewirkt worden ist.*

2333) *Schulze, Jh. Dn.: Historisch-kritischer Versuch über die Beweggründe der christlichen Moral. Nebst einer Vorrede von Jh. Ge. Rosenmüller.* 8vo. Oschatz. Oldecop. — Leipsic. The younger Fleischer, in commission. Six sheets. (The preface contains a justification of eudæmonism, as against the critical philosophy. The dispute between the two schools is quite largely, Schulze says, a dispute about words.)

2333*a*) *Schwab, Jh. Cp.:* cf. no. 2174.

2333*b*) *Sendschreiben eines Freundes der kritischen Philosophie an einen Freund der Philosophie überhaupt, Herders Metakritik und Wielands Empfehlung derselben betreffend:* cf. no. 2273.

2334) *Sickler, F. K. L.: De consensu philosophiae Aristoteleae cum ea, quam criticam et transcendentalem recentiorem vocant.* Large 8vo. Erfurt. pp. 41.

2334*a*, *b*) *Sintesis, Chn. Fr.:* cf. nos. 2226*a*, 2253*a*.

2334*c–e*) *Snell, Chr. Wlh.:* cf. nos. 851, 852, 858.

2335) *Snell, K. Ph. Mch.: Ein Wort zur Verteidigung des alten Glaubens, oder Darstellung einiger wichtigen, aus der Kantischen Philosophie geschöpften Gründe, welche einen gewissenhaften Prediger bewegen sollen, in seinem Lehrvortrag dem alten Glaubenssystem getreu zu bleiben.* 8vo. Frankfort on the Main. 1799. Brönner. pp. xvi, 158. (There is no objective knowledge of supersensible objects, as Kant has proved. All our ideas of God, the soul, immortality, etc., are simply metaphorical, mere "Morphismen." Ethics requires belief, — belief in revelation. The most appropriate "Morphismen" are selected from the Bible, and combined to the 'symbols' of belief. The preacher must hold fast to these, — must make ethical application of them, and so further the ends of virtue and morality: without troubling himself about the question whether he is believed or not. It is marvellous what arguments can be drawn from the Kantian philosophy!)

2335*a*) *Spalding, Jh. Joach.:* cf. no. 1960.

2336) *Stäudlin, K. Fr.: Prolusio, qua auctor ipse philosophiae criticae a suspicione Atheismi vindicatur.* 4to. Göttingen. Dietrich. pp. 18. Whitsuntide programme. (Stäudlin's proof is altogether successful.)

2336*a*) *Stäudlin, Jh. Joach.:* cf. also no. 1957.

2337) *Stimme eines Arktikers über Fichte und sein Verfahren gegen die Kantianer von D. K.* (= F. Thdr. Rink). 8vo. Sine loco. pp. 149. (Rink protests, in righteous indignation, against the scoffing, insolent, arrogant and unpardonably self-conceited tone in which Fichte was accustomed to speak of those who thought differently from himself. He demonstrates the magnitude of the difference between the Fichtean and Kantian philosophical systems. A number of quite unequivocal expressions are cited from Kant's works, which show conclusively the author's postulation of our affection by things-in-themselves.)

2338) *Synodus, Ueber den geistlichen —— in Reval.* In the: *Allgemeiner litterarischer Anzeiger.* No. 98. pp. 961–964. (Account of a pastoral conference, at which the question of relation between the Kantian and Christian ethics was discussed.)

2339) *T.* pp. 65–68: review * of the *Athr.*

2340) *T.* pp. 893–895: review *† of the *Str.* (no. 96*a*).

2340*a*) *Taschenbuch für Freunde des Scherzes:* cf. no. 2037.

2340*b*) *Theokles:* cf. no. 2346.

2341–2343; Th. Thorild.

2341) (*Thorild, Th.:*) *Maximum seu Archimetria.* 8vo. Sine loco. (Berlin. Lange.) pp. cccxxxvi. (In no. 2342 Thorild has put together a series of essays, which were intended for the most part to call popular attention to the *Archimetria*, and to facilitate the reader's understanding of it.)

2342) (*Thorild, Th.:*) *Die Gelehrtenwelt.* 8vo. Sine loco. (Berlin. Lange.) No. I. (1799.) Two and a half sheets. (Contents: i. *Ankündigung der Archimetrie.* ii. *Uebersicht.* iii. *Programm zum neuen Jahrhundert, von dem Heidenthum der Gelehrten.*) No. II. (1800.) pp. 118 + 4. (Contents: i. *Ueber das Weltmaass, an Herder* [pp. 1–12]. ii. *Die Welt der Eleganz. An den Ordner der Zeitung für die elegante Welt* [pp. 13–19]. iii. *Orpheus oder die Panharmonie* [pp. 20–25]. iv. *Die Verrückung oder das Orakel-Spiel der Weltnarrheit genannt Weltweisheit* [pp. 26–49]. v. *Ueber Kritik: wider die Sophisten* [pp. 50–76]. vi. *Universalfatuität der Theorien* [pp. 76–82]. vii. *Stil* [pp. 83–87]. viii. *Grundriss des Staates, nach der Archimetrie* [pp. 88–95]. ix. *Erläuterung und Hauptidee der Archimetrie* [pp. 96–107, 107–113]. Pp. 115–118 contain 'remarks.' The 4 pp. appendix consists of an advertisement of the *Maximum*, written presumably by Thorild himself, including commendatory criticisms by Reinhold [excerpts from a letter] and Herder [from *Erf.*]. — No. III was to have contained: *Systema seu ratio Totius*, with the following illustrations: i. *Religio aeterna.* ii. *Pulcritudo universalis.* iii. *De Majestate.* iv. *De Humanitate.* v. *Vita naturae.* But it did not appear.

No. 2341 is a curious and fantastic work. There are many flashes of real genius, but also just as many nullities. It is the monument of an intensely individual temperament: rhapsodic in expression, and written always with a craving for effect in language that is not seldom strained to breaking. The Latin is full of original constructions and arbitrary word-formations. The thought which lies at the root of the whole is this, — that all science is reducible to measurement. Philosophy, the science of sciences, is therefore 'Archimetrie,' as it were, the 'doctrine of archmeasurement.' The essence of reason is accuracy; the essence of accuracy is relation [proportion]. Cognition of proportion — as the author puts it: "Real-verhältniss im Real-Ideal des Ganzen: durch den Gottesblick der All-vergleichung" — is accordingly reason [no. 2342, II, pp. 110, 113]. Science, again, is 'cognised reason of the so-much' [*nota ratio tanti*]. The certainty of our knowledge is assured for Thorild when the consciousness of this knowledge forces itself upon feeling as a matter of necessity. With feeling the 'Quid?' and 'Quale?' of knowledge are given at once: but not the 'Quantum?'. "*Ita* videri, fas fati ac fortunae fors esse videtur: *Quantum* videatur, id nostrae Numen reliquit attentioni" [no. 2341, p. ix]. The sum of knowledge acquired by mortals and immortals differs, there-

fore, only "per plus et minus": the smallest fragment of a piece of knowledge ['minimum cogniti'] is the 'idea,' the greatest single knowledge ['maximum'] the 'res.' Error arises simply from inexact determination of the 'Quantum?', since the 'Quid?' and the 'Quale?' are perfectly known. The object of science is accordingly the determination of the 'Quantum?' of each thing: so that every science is a 'doctrine of the determination of magnitude.' This fact is of especial importance for practical philosophy. "Majori minus, Minder für Mehr, oder dem Grösseren das Kleinere geopfert, ist das einzige Weltrecht." "*Willst* du das Nothwendige; so bist du immer frey. Und wie kann man das Nothwendige immer *wollen?* Durch den Blick des Ganzen. Denn so merkst du die Proportion aller Harmonie. So merkst du das alleinige Weltgesetz: Majori minus. So wird dir alles ein Melos. Selbst bey der Vergänglichkeit wirst du denken: 'der allmächtige Hauch des Lebens wehet Leben aus und auf, und *nur wegen der Melodie sterben die Töne.*'" [No. 2342, II, pp. 30, 31.] Hence the comprehensive view ['Allblick'], 'panharmony,' plays a large part in Thorild's thinking. We should not see as little as possible, always just one point or another, — but as much as possible, always the 'maximum.' The *Archimetrie* is the art of security from error; it gives a true copy of the divine ordering of the universe. — Thorild's epistemology is empiristic. The fundamental proposition of the *Archimetrie* is *sentire*, the divine principle in nature. "Nil tota est humana cognoscendi facultas nisi sensio ipsa in sua ratione Tanti" [no. 2341, p. 175]. Thorild also extends his empiricism into the sphere of ethics, which he conceives to be a 'divina mathesis utilitatis.' He terms the Kantian moral system, in contradistinction to his own, as "transscendentiam inutilitatis seu moralem Donquixotismum." "Nunquam defuit," he says in writing of Kant, "huic vesano mundo fanatica virtus, mens altissima, magnus impetus ille prisci et barbari heroismi. Et hujus audio ubique horrendos clamores: *oportet, oportet.*" [P. 39.] For Thorild, the moral is identical with the rational; and the rational with the natural, — when once, *i.e.*, the natural has been exactly defined and cognised as 'tantum.' He denies a transcendental freedom, while admitting empirical.

If we translate the thought which underlies the exposition of no. 2341, and is always cropping out in new forms, in different terms of expression, and in varying metaphorical disguises, into modern sober prose, it is no more and no less than a caution against onesidedness, against the overestimation of some particular doctrine, and against overhasty judgment [and, therefore, overhasty resolution and action]. In such onesidedness, the objectively certain — which, when assigned its place in the totality of knowledge and brought into relation with all its other contents, should be the determining motive in our minds — is ranked together with blind belief, prejudice, sheer conjecture and unfounded hypothesis. Overhasty judgment is judgment which somehow transcends the known 'tantum' in dealing with the 'Quid?' and the 'Quale?'; indeed, the question of 'Quantum?' may not have been raised at all, during its formation. — Looked at from this point

of view, the *Archimetrie* is a protest against the metaphysical phantasies of post-Kantian idealism. For the rest, the value of no. 2341 is to be found not in the systematic prosecution of any determinate and dominating idea, — not in anything 'systematic,' in whatever sense the term be taken, — but simply and solely in the occasional penetrating remarks, brilliant *aperçus*, and lofty thoughts which are scattered up and down its pages and which are eminently suggestive to the student. For this reason, it is really impossible to give any 'exposition' of Thorild's philosophy.)

2343) *A. L. Z.* Supplement. Year V. Vol. I. pp. 553–605. (The lengthy review of no. 2341 here published furnishes but a very imperfect picture of its subject. — Thorild's style of thought and writing can be gauged by the judgment which he has passed upon Kant. He calls the Kantian philosophy a 'satire.' For: [i] "ideo istam horribilem discordiam ludit, in omni theoria *transcendentale* vocans summe fatuum et in omni praxi unice divinum: [ii] ideo inania *vocabula* evehit in mentales potentias et Formas fingit nullius Formati: [iii] ideo *visionem* sine *visu*, et phantasiam sine Natura, et somnium sine rebus, ludicre ostentat non ostendendo. Et is igitur, ob satirae suae transcendentiam, cujusque demum vocabuli verum sensum in eo ludo sublimiter necit. Sed archimagice redire jubet Lamberti phantasma illud," etc. And so Thorild continues through two pages, declaring that Kant's system is the boiled-up remnants of the philosophemes of Lambert, Crusius, Hume, Küdiger, Leibniz and Descartes. The seventh ingredient is "*monachorum* moralitas ista donquixoticae transcendentiae, vel ecstatice suavior, vel fanatice gravior. Haec universa," he goes on, "ille facetissime confinxit, ea fabulae novitate, ut, quia vulgatum erat nos omnia videre in *mundo* et jam tentatum erat nos omnia videre in *deo*, is demum posuit, nos omnia videre in *nobis*. Lusit igitur *novantiquam* istam *Platopyrrhodunsitudinem* scholarum. Sed per ipsam hanc universalem Parodiam stupentibus illusit. Et hinc intelligis illud ingeniosissimum *silentium*, quo hic scholarum *Cervantes* heroum suorum errores nunc intus ridet. At o quam ingens demum illius satirici *Daedali* parodicus ille triumphus. Nam et suis purae formae alis *Icarus* ipse altior attigit nihil: et novus hicce *Phaëton* transcendentiae et independentiae, idealismi et absolutismi, en ruit — in imum imae materialitatis *fatalismum* adeo, ut et sese ruere necessario *ponat* is, qui supra omnia sese necessario *posuit* in ipso curru metaphysici solis: is ille a Naturae aurula, a Numinis nutu, positus ipse totus tanta necessario ponens: sicut necessario positus erat ille mundus, in quo *liberrime* a sua mente amens *necessario* rueret. Ea igitur o quam ridet intus ille, qui mire cogitatae syntheseos et labyrinthum et evolatum primo luserat" [pp. 305–308]. The reader does not know which to wonder at more — the total misapprehension of Kant's character or the total misapprehension of the Kantian system. — In the new century Thorild published various other works [more especially in the years 1801 to 1804: cf. Kayser's *Bücherlexikon*]. I omit them here, since they are not directly concerned with Kant and the Kantian writings, and since nos. 2341 and

2342 are sufficient to indicate how Thorild thought and wrote, and the relation in which he stood to the critical philosophy.)

2344) *Thurn, Wlh. Chp.: Reine Uebersetzung der Bergrede Jesu, nach den Grundsätzen der praktischen Vernunft dargestellt und für Jedermann lesbar gemacht.* Small 8vo. Lemgo. 1799. Meyer. Part i. Nine sheets. Part ii. pp. xvi, 176. (Thurn introduces the Kantian terminology even into the text of his new translation of the Sermon on the Mount. He develops the principal concepts of the Christian ethics in Kantian form and phrase, and attempts to prove that Kant and Christ are in full and complete accord.)

2345) *Tieftrunk, J. H.: Vorbericht zu seiner Ausgabe der vermischten Schriften Kants,* "welcher nebst andern Bemerkungen einige Züge zur Geistesgeschichte des Verfassers, besonders in Ansehung der allmäligen Emporarbeitung desselben zur Transscendentalphilosophie enthält." Vol. I. Halle. 1799. Renger. pp. i–cxxviii (cf. no. 13). (A collection of statements made in the pre-critical period; intended to illustrate his intellectual development. To-day, quite valueless: but not without value at its time, as it is the first work to lay proper emphasis upon the publications of the years 1762 to 1764, 1766 and 1770. In the second half, cautions the reader against a blind acceptance of the Kantian system and against the craving after 'originality' which has its root in personal vanity. The instances given of this latter frame of mind are Fichte with his *Wissenschaftslehre*, and Beck with his "Einzig möglicher Standpunkt." The claims of both authors are disputed.)

2345*a*) *Tieftrunk, J. H.:* cf. also no. 648.

2346) (*Tittmann, Jh. Ag. Hnr.:*) *Theokles. Ein Gespräch über den Glauben an Gott, zur Kenntniss der neuesten Vorstellungsarten desselben.* Small 8vo. Leipzig. Tauchnitz. pp. viii, 275. (Speculation about religious belief is dispensable, and even harmful. The healthy, uncorrupted understanding has more of wisdom in this regard than the philosophies of all the schools. Belief cannot be subsumed to any concept, or derived by any inference. The pre-Kantian proofs of the existence of God, the moral proof which Kant has brought forward, are, therefore, equally useless and futile. Belief in God is occasioned and developed in many different ways, — by external nature and by the inner constitution of man himself. — Tittmann sets forth similar views, in a style which is often very obscure, in no. 2347, where he assumes [evidently under the influence of Jacobi: cf. nos. 338–342] a threefold belief: [1] natural belief in the physical world and its reality, [2] moral belief in freedom, a *summum bonum*, and immortality, and [3] religious belief in the existence of God. His *Apologie des Glaubens* is intended to show that no development of consciousness is possible unless mankind can attain to belief, that all speculation ultimately rests upon belief, and that the operations of reason begin and end with belief.)

2347) *Tittmann, Jh. Ag. Hnr.: Ideen zu einer Apologie des Glaubens.* Large 8vo. Leipsic. 1799. Crusius. pp. xv, 348.

2347*a*) *Treschow, Nkl.:* cf. no. 2188.

2348) *Ueberwasser, Frdn.: Ueber Vernunft, Vernunftbegriffe, und den Begriff der Gottheit insbesondere. Eine philosophische Vorlesung.* 8vo. Münster. Theissing. pp. 39. (Man's conviction of the existence of God is based upon his trust in and reverence for the judgments of his heart and reason.)

2348*a*) *Ubiens Musentafel, oder Köllnisches Taschenbuch auf das VII. Jahr der Republik, 1799 des übrigen Europa.* 12mo. Cologne. Haas and Son. pp. 228. With copper-plates and musical scores. (In the dedicatory poem to the city fathers of Cologne, the genius of the town — just arrived from the conclave of the Gods — appears with the propitious news that Jupiter has commanded the Muses, among their other duties, to teach the true, beautiful and good, on the Kantian plan, within its walls. The king of heaven adds: "Dass sich ferner mein Blick recht an dem Völkchen ergötz'!" — *A. L. Z.* 1800. III. p. 717.)

2349) *Ulpian und Kant.* In the: *Staatswissenschaftliche und juristische Nachrichten, herausgegeben von Jh. Frdr. Eusb. Lotz.* Year I. Vol. II. No. cl. pp. 587, 588. (Kant's agreement with Ulpian is declared to be an "einredenfreyer Zeuge" against all those who are so fond of accusing Roman *Privatrecht* of arbitrariness and mere positive assertion, and of stating that they find in it but few and scanty traces of pure *Vernunftrecht.*)

2350) *Urtheile der Engländer über Kants Filosofie.* In the: *Neuer teutscher Merkur.* Vol. II. 1799. June. pp. 165–170.

2351) *Vater, Jh. Severin: Uebersicht des Neuesten, was für Philosophie der Sprache in Teutschland gethan worden ist, in Einleitungen, Auszügen und Kritiken.* 8vo. Gotha. Perthes. pp. xii, 293. (No. 3 in the volume [pp. 54–77] is a summary of Roth's *Antihermes* [no. 1493]. No. 4 [pp. 78–92] is entitled: *Beurtheilung der Grundsätze des Antihermes.* No. 6 [pp. 118–128]: *Ueber den Gebrauch und Misbrauch der Kategorien zur Auffindung der Redetheile* [directed against Hasse's *Grammatologie:* no. 1017]. No. 12 [pp. 266–275] is a summary of no. 1943. No. 13 [pp. 276–282] is entitled: *Beurtheilung der Schrift: Ueber die Redetheile* [no. 1943].)

2351*a–d*) *Vogel, P. Joach. Sgsm.:* cf. nos. 1774, 1777, 1778, 2313.

2352) *W.* pp. 105–112: review of the *Str.* (no. 96*a*).

2353) *W.* pp. 181–184: review of Kant's *Buchmacherey* (no. 97).

2354) *W.* pp. 839–857: review * of the *Athr.*

2354*a*) *Wedag, Fr. Wlh.:* cf. no. 2199.

2354*b*) *Weikard, Mlch. Adm.:* cf. no. 2200.

2354*c*) *Weiller, Kajt.:* cf. no. 2202.

2354*d*) *Wieland, Chph. Mrt.:* cf. no. 2276.

2354*e*) *Würdigung der symbolischen Bücher*, etc.: cf. no. 1542.

2354*f*) *Wurm, Jk. Gli.:* (*Abel Praes.*) *Observationes ad philosophicum Kantii de hermeneutica sacra decretum.* 4to. Tübingen. Fues. pp. 30. (Against Kant's moral exegesis. The only true and rational interpretation

is the grammatical. The assumption of a divine revelation is not contrary to the critical philosophy. — In a brief epilogue Abel remarks that he is not always in complete accord with the views expressed by Wurm.)

2355) *Zallinger, zum Thurn, Jak. Ant.: Disquisitionum philosophiae Kantianae libri duo, quorum primus criticen rationis purae, alter sic dictam fundationem metaphysices morum examinat.* 8vo. Augsburg. 1799. Veith and Rieger. *Liber I. Disquiritur critica rationis purae.* pp. xvi, 432. *Liber II. Discutitur sic dicta fundatio metaphysices morum.* pp. viii, 188. (Kant's statements are declared to be preposterous, atheistic, and, with reference to Revelation ii. 24, "altitudines Satanae." They are 'refuted' from a point of view which is half that of Wolff and half that of Locke. Kant's principal endeavor, the author thinks, was to overthrow not only revealed, but also natural religion, together with morality and virtue.)

2355*a*) *Zöllner, Jh. Frdr.:* cf. no. 1801.

1800.

2355*b*) *A. L. Z.* No. 195. *I. B.* pp. 1625–1630. Dutch literature. Eighth paper: *Philosophie und Politik.* (Contains an account of the diffusion of the Kantian philosophy in Holland.)

2355*c, d*) *A. L. Z.:* cf. also nos. 2360, 2361.

2355*e–g*) *Ammon, Cp. Fr.:* cf. nos. 1143*a*, 1248, 1254.

2356) *Anton, K. Gli.: Quaedam de cognitione a priori qualem Kantius statuere videtur dubitationes. Resp. Jo. Aug. Zeune.* 4to. Wittenberg. Tzschiederich. pp. 54. (All knowledge and every form of knowledge — the laws of sensation and thought — come from experience. Polemic against the purporting apriority of certain 'innate' concepts and of the mathematical and moral principles. Neither the thesis nor the antithesis of the Kantian antinomies is demonstrable, owing to the absence of experiential data.)

2356*a*) *Anton, oder der Knabe und der Jüngling, wie er seyn sollte:* cf. no. 1294.

2357) *Arndts, Frdn.: Philosophisch-moralische Abhandlung über das Verhältniss zwischen Vernunft und Sinnlichkeit, und Vernunft und Religion.* 8vo. Paderborn. 1800. Schlegel. Four and a half sheets.

2358) *Ast, Fr.: Allgemeine Betrachtungen über das Wesen der schönen Kunst.* In the: *Neue Bibliothek der schönen Wissenschaften und freyen Künste.* Vol. LXIII. Part ii. pp. 179–233. (A youthful composition, written from the Fichte-Schelling standpoint, with detailed reference to the views of Kant, Schiller and Goethe.)

2358*a*) *Athenäum:* cf. no. 2278.

2359–2381; Chph. Gttfr. Bardili.

(Bardili also terms himself *C. B.* or *L. B. Bardili:* cf. no. 1826. — In the Kantian philosophy there is certainly a combination of idealism and realism. But the combination is no more than an external juxtaposition:

the logical conclusion of the idealistic portion of the system, if strictly drawn, would exclude the truly realistic element [the thing-in-itself]. In Fichte, still less justice is done to realism than in Kant: more especially if we understand by the ego which posits the non-ego the separate, individual ego, — a view which was very widely held at the time. In this state of affairs, attempts were naturally made to restore the realistic factor to the rights of which it had been unfairly shorn. Thus arose the systems of Schelling, Bouterwek, Bardili, etc. Bouterwek, as we saw [nos. 2077–2094], had found most fault with previous philosophies for their confusion of thought with knowledge, and had declared that a reference to the object [knowledge] could never in any case be derived from the absolutely subjective [thought]. Bardili, in the same way, attempts to prove that all the defects of preëxisting philosophy are referable to a confusion, — to the confusion between ideation, which is purely subjective, and thought, which contains an objective element. It is this confusion which has induced the illusion of a purely formal logic. Really, logic has nothing whatever to do with a purely subjective thought: if a *real* object is not posited *by it*, none can be posited at all, — either the key to the secrets of nature is given *by it*, or there is no possibility of a true logic and a true philosophy. The province of Metaphysics in thought is the immutable and permanent in things, their essential nature. "Mit und durch diese Ergründung" by metaphysics, but not otherwise, there grows up "eine deutliche Einsicht in die Regel aller Wahrheit, in den grundwesentlichen Zusammenhang unserer gesammten Erkenntniss unter einem Denken, — folglich eine Logik." Logic and metaphysics must, consequently, be combined into a dialectics. If it is granted on the other hand that logic is "kein Schlüssel zum Wesen der Natur, so sind die Verbindungsmittel, womit sie sich so viel weiss, nur *privative* Verbindungsmittel; die Natur hat keine oder wieder ihre eigene Logik, die Welt ist kein System," and there can be no talk of any universality or necessity in human knowledge. But this is not the case: physical truth is inseparably bound up with logical. "Was keinen Widerspruch enthält, das ist; und wo demnach in den Vorstellungen eines Menschen etwas ohne Widerspruch vorgestellt [mithin *gedacht*] ist, da ist die Vorstellung richtig. . . . Was hingegen in den Vorstellungen eines Menschen vorgestellt wird, und nicht ist, das enthält einen Widerspruch; und ist bloss darum nicht, weil es einen Widerspruch enthält" [see no. 2359, pp. xii–xv, 289, 290; no. 2376, I, pp. 116–118]. It is evident at once that the idea involved here in 'ohne Widerspruch vorstellen = denken' is quite different from that ordinarily implied by the phrase: it contains the reference to the objective, to existence outside of thought. Bardili, therefore, will have nothing to do with the *mere* thought of the post-Kantian idealism, with a thought, *i.e.*, which does not from the very first comprise within it an objective factor. If there were such a 'mere' thought, it must, of course, to be of any value, be brought subsequently into relation to an object. This object would, it is true, presuppose an individual subject;

but would itself be simply an object of ideation. Thought is concerned only with objects, which are absolutely independent of their ideation, — or, in Kantian phraseology, with things-in-themselves. Bardili, then, refuses to recognize any *mere* thought, though he readily admits a *pure* thought. This latter is just the pure character of thought in general, the *one* thing immutable, absolute identity, God — not cognisable, not capable of ideation, appearing to cognition only in *applied* thought. There are two factors in applied thought: the thought which is to be applied [termed A], and the matter to which it is to be applied [C]. If the matter is to be taken up into thought, it must be annihilated as matter: but there must be something of it which is indestructible, since otherwise there would be nothing left to which the thought could be applied. This indestructible constituent is the *form* of matter [B]. That in virtue of which this B is thought Bardili designates $-B$. The formula of applied thought for every object is, therefore, $B - B$. We see reflected, in this notion of applied thought, the same endeavor which manifests itself in Fichte's 'absolute ego,' in Bouterwek's 'absolute virtuality,' and in Schelling's 'absolute identity,' — the endeavor after a monistic epistemology, a point of coincidence of real and ideal, of subjective and objective. Bardili professes, it is true, to have avoided the distinction of 'subjective' and 'objective' altogether, in his 'applied thought'; but the facts — the problem and the tendency displayed in its solution — are the same for all the above-mentioned philosophers, however great their divergence in the matter of phrase and concept.

Bardili's applied thought is not mediated by or bound up with an individual self-consciousness. The object of thought [$B-B$] is independent of any idea; the formula, with its two factors [B and $-B$] is valid for all objects alike, whether ideated or not. Every object really contains thought within it: and if we cognize or think it, we are just cognizing or thinking the thought originally comprised in it and now brought to light in our mind. To 'know' a plant, *e.g.*, means to 'think the plant's thoughts over again.' "Das Objekt, als *Objekt*, is das Beginnen nicht des Denkens selbst, — das Denken selbst beginnt und endet nicht, — sondern der *Anwendung* eines Denkens auf Materie, ist reiner, allem Erkennen zum Grunde liegender Gedanke" [*Grundriss*, no. 2359, p. 69]. Applied thought is active over the whole realm of nature, making nature something true in itself, a manifestation of ultimate truth ['des Urwahren']. This manifestation has different degrees: thought has different intensities. Nature appears, therefore, as an ascending series of different powers ['Potenzen'], each higher power taking up and including in itself the next lower. Bardili reduces it, as he reduces the 'Objekt überhaupt,' to arithmetical formulae. The 'bestimmtes Objekt' is life and organism [plant, physical body]: in it thought exists merely as state ['Zustand'], so that it can be denominated a 'slumbering monad.' The next higher power is the ideating creature [animal], the 'dreaming monad.' The highest power of all is the conscious creature [man], the 'waking monad.' At this highest power thought, which penetrates the

entire universe, comes to self-consciousness : the laws of nature are mirrored in consciousness as laws of knowledge. Hence the necessity and universality of our knowledge ! The laws of our thought are based upon applied thought itself, *i.e.*, in the last resort upon ultimate truth, the manifestations of which are nature as penetrated by applied thought and, more especially, the conscious creatures within nature. They, and they alone, can rise to grasp this ultimate truth, by annihilating in themselves the lower powers and thus exhibiting in themselves a pure thought which passes to higher and highe stages. The ultimate truth ['Urwesen,' 'unendliche Intelligenz,' God, 'Ursein,' 'Unnennbare'] cannot be known, investigated or accurately defined : its existence is an existence κατ' ἐξοχήν, an immutable existence, in contradistinction to the changeable existence which alone is accessible to human knowledge. But *that* God exists, is certain. "Im Denken des Menschen überhaupt, als einem Denken, in jeder Identität, die mich schlechterdings über den Stoff, als blossen Stoff, hinausführt, mithin in jeder Regel, mithin in der ganzen Weltordnung als Ordnung, deren Möglichkeit ohne ein denkendes weises Wesen eine Unmöglichkeit wäre, offenbart sich dieser Gott, dies weiss ich, und freue mich dessen, mit apodiktischer Unumstösslichkeit" [*Grundriss*, no. 2359, p. 333]. God, as immutable and omnipresent, is at the same time the source of all truth, duty and right : he is all-wise, all-good and all-just. If we know God [in our knowledge] in his manifestation through nature, and will and act in accordance with our knowledge of him, — referring everything to that knowledge, and so following the dictates of truth, duty and right, — we are fulfilling the end which we came into the world to pursue. Whether there is a matter, beside and beyond God, or whether matter was created by him, we cannot know : matter for us is just as impossible of cognition and investigation as God is. In all knowledge there is matter present. All that philosophy knows apodeictically, therefore, is that with pure thought or absolute identity or God [$= A$] there must be assumed a matter [$= C$], *i.e.*, a coëxistence : this is the inevitable hypothesis ['Unterlage,' 'Voraussetzung'] if there is to be a reality. It is only by the connection of the two [*i.e.*, of A and C to the formula of the object : $B - B$] that reality arises. Whether God had this matter before him, or whether he created it, "ist der Philosophie gleichgültig ; denn das *Schaffen eines Stoffes* fällt, als Schaffen eines *Stoffes*, in eine Region, wo sie durchaus nicht mehr *durch sich* ausmachen kann, was *Handlung*, nicht *Seyn* ist" [*Grundriss*, no. 2359, p. 256].

These are the fundamental ideas of 'rational realism,' as Bardili denominates his system, — reason, thought, being in his opinion the only true reality. It cannot be denied that the author has anticipated much of the teaching of Schelling and Hegel : and it is possible that both these philosophers are indebted to him. At the same time, they may have reached their conclusions by a different road, and have found their inspiration elsewhere. The monistic tendency, as we saw above, permeated the philosophic atmosphere of the time. Kant himself had taught that the laws

of nature are also laws of the understanding; Fichte had referred these laws of mind to the absolute ego; and before 1800 Schelling had followed the same course with the laws of nature, in his attempt to deduce nature from the absolute. It is plain, that the logical conclusion was not many steps away, — the conclusion, *i.e.*, that the whole developmental history of the universe should be looked on as a self-development of the absolute, of reason. Schelling and Hegel might, therefore, have arrived at their views without owing any considerable debt to Bardili and his system, more especially as they were separated from him in philosophic classification — a very important matter at the time: Schelling and Hegel asserting that they were idealists, while Bardili called himself a realist. If Schelling is at all dependent upon Bardili, the indebtedness is at most but very slight, and therefore greatly exaggerated in Bardili's letters to Reinhold [*Reinholds Leben* (no. 118). pp. 316, 325, 326. Cf. no. 2095].

The system of 'rational realism' is intrinsically not particularly difficult whether of understanding or of exposition. But in the form in which it was first presented to the public by Bardili it was hardly readable, — couched in unintelligible language, and interspersed with violent polemics against the Kantian and post-Kantian idealism. This first presentation is the following no.:)

2359) *Bardili, C. G.: Grundriss der Ersten Logik, gereiniget von den Irrthümmern bisheriger Logiken überhaupt, der Kantischen insbesondere; Keine Kritik sondern eine Medicina mentis, brauchbar hauptsächlich für Deutschlands Kritische Philosophie.* 8vo. Stuttgart. 1800. Löflund. pp. xvi, 360. (On the second leaf is printed the following characteristic dedication: "Der Berliner Akademie der Wissenschaften, den Herren Herder, Schlosser, Eberhard, Jedem Retter des erkrankten Schulverstands in Deutschland, mithin vorzüglich auch dem Herrn Friederich Nikolai wiedmet dies Denkmal die deutsche Vaterlandsliebe." In the Preface, p. xvi, reference is made to Protagoras. The proposition quoted is discussed in detail by Bardili, with explicit reference to the Kantian philosophy, in an 'explanation' in the:)

2360) *A. L. Z.* 1800. *I. B.* No. 26. pp. 207, 208. (Almost the only convert made by the *Grundriss* was K. Leonh. Reinhold: and he, it must be admitted, was a very notable acquisition. Reinhold was repelled from Fichte by his "Sehnsucht nach einem ausserhalb des Subjekts liegenden Realen": and he thus fell into the arms of Bardili. He reviewed the *Grundriss*, after having read it through six times, in the:)

2361) *A. L. Z.* 1800. II. Nos. 127–129. pp. 273, 279, 281–287, 289–292. (At the same time he started a special journal for the diffusion of his newly gained opinions. There appeared in it a series of essays, which express so clearly and easily the twisted and unintelligible jargon of Bardili's book, and show so forcibly the line of philosophic development from the system as published, that we cannot hesitate to regard Reinhold as the second founder of 'rational realism.' I will therefore cite here the most important

essays: the list must be regarded as supplementary to nos. 289–291 of this Bibliography.)

2362) *Reinhold, K. L.: Was heisst philosophiren? was war es, und was soll es seyn?* In the: *Beyträge*, etc. (cf. no. 289). Part i. 1801. No. ii. pp. 66–89.

2363) *Reinhold, K. L.: Vorläufige Zurückführung der Philosophie auf eigentliche Vernunftlehre.* Same place. Part i. 1801. No. iii. pp. 90–99.

2364) *Reinhold, K. L.: Was ist das Denken, als Denken?* Same place. Part i. 1801. No. iv. pp. 100–112.

2365) *Reinhold, K. L.: Die Elemente des rationalen Realismus oder der philosophischen Analysis.* Same place. Part ii. 1801. No. v. pp. 179–205.

2366) *Reinhold, K. L.: Neue Darstellung der Elemente des rationalen Realismus. (Zugleich auch Beschluss von No. V des II. Heftes.) Den Herren Professoren Maczek in Wien, Paulus in Jena, und Socher in Ingolstadt gewidmet.* Same place. Part iii. 1802. No. iii. pp. 128–162. (In mathematical form: intended as a pendant to Schelling's exposition of the *Identitätssystem* in no. 1983.)

2367) *Reinhold, K. L.: Elemente der Phänomenologie oder Erläuterung des rationalen Realismus durch seine Anwendung auf die Erscheinungen.* Same place. Part iv. 1802. No. ii. pp. 104–185.

2368) *Reinhold, K. L.: Populäre Darstellung des rationalen Realismus.* Same place. Part v. 1803. No. i. pp. 1–22.

2369) *Reinhold, K. L.: Neue Auflösung der alten Aufgabe der Philosophie.* Same place. Part vi. 1803. No. i. pp. 1–117.

2370) *Reinhold, K. L.: Ueber das Verhältniss des gesunden Verstandes und der philosophierenden Vernunft zum gemeinen Verstande und zur spekulirenden Vernunft.* Same place. Part vi. 1803. No. iv. pp. 223–250. (This no. 2370 was also published separately. 8vo. Hamburg. 1803. Perthes. pp. 30. — Bardili contributed certain essays to the *Beyträge*, viz.:)

2371) *Bardili, C. G.: Ueber Bardilis erste — Kants transscendentale — und die bisherige allgemeine — Logik. Ein Sendschreiben Bardilis an den Herausgeber.* Same place. Part ii. 1801. No. ii. pp. 72–103.

2372) *Bardili, C. G.: Ueber das sinkende Ansehen der Philosophie — ein Sendschreiben von Bardili.* Same place. Part iii. 1802. No. ii. pp. 111–127.

2373) *Bardili, C. G.: Ueber das Verhältniss des Verstandes zur Rechtschaffenheit.* Same place. Part iv. 1802. No. i. pp. 1–103. (In these and in the following nos. Bardili's style is very much more easy of understanding than it had been in the *Grundriss*.)

2374) *Bardili's, C. G., und Reinhold's, C. L., Briefwechsel über das Wesen der Philosophie und das Unwesen der Speculation, herausgegeben von C. L. Reinhold.* 8vo. Munich. 1804. Lentner. pp. xii, 302.

2375) *Bardili, L. B.: Beytrag zur Beurtheilung des gegenwärtigen Zustandes der Vernunftlehre. In einigen Bemerkungen über die Tief-*

trunkische und Schulzische Logik. Large 8vo. Landshut. 1803. Weber. pp. x, 67.

2376) *Bardili, C. B.: Philosophische Elementarlehre mit beständiger Rücksicht auf die ältere Litteratur. In zwei Heften.* 8vo. Landshut. Weber. *Erstes Heft. Was ist und heisst Philosophie?* 1802. pp. vi, 158. *Der Bardilischen Elementarlehre zweytes Heft bearbeitet und herausgegeben von einem Freunde des rationalen Realismus. Was ist und leistet die philosophische Analysis?* With the sub-title: *Ueber die Natur der Analysis und der analytischen Methode in der Philosophie zugleich als Beantwortung der Aufgabe: "Die Natur der Analysis und der analytischen Methode in der Philosophie genau anzugeben" auf welche die Königliche Akademie der Wissenschaften in Berlin den Preis der philosophischen Classe für das Jahr 1805 setzte.* 1806. pp. 248. With 2 pp. *errata.* (Reinhold, too, published an essay, anonymously, upon the prize-question of the Berlin Academy. In connection with it there also appeared three other anonymous works of similar contents, all written from the standpoint of 'rational realism.' It seems to be but very little known that Reinhold is the author of all these writings: though there can be absolutely no doubt of the fact, when their contents are compared with that of no. 2381. I therefore cite the titles here:)

2377) *Prolegomenen zur Analysis in der Philosophie. Anstatt eines Programms zu der philosophischen Preisaufgabe der königlichen Akademie der Wissenschaften zu Berlin auf das Jahr 1805. Den Kampfrichtern, Wettkämpfern und Zuschauern gewidmet von einem der Mitkämpfenden.* ("Die Vernunft und die Vernunftlehre sind sich selbst genügende, und in ihrem Wirken selbstständige Kräfte. Sie gehen von einheimischen Principien aus, und führen auf dem geraden Wege zum Ziel." Antonin. Vol. V. § 14. Large 8vo. Berlin. 1804. pp. xvi, 76.)

2378) *Widerspruch, Etwas über den* ——. 4to. Sine loco et anno. pp. 22. (Reinhold tries to draw the attention of the public to this article — under the same title and again anonymously — in the: *Neue B. M.* Vol. XII. 1804. August. pp. 129–138; and in the: *Jenaische A. L. Z.* 1804. *I. B.* No. 63. pp. 513–517. The latter notice is almost verbally identical with the former, but is a few lines longer.)

2379) *Versuch einer Auflösung der von der philosophischen Classe der königl. Akademie der Wissenschaften in Berlin für 1805 aufgestellten Aufgabe: "Die Natur der Analysis und der analytischen Methode in der Philosophie genau anzugeben, und zu untersuchen: ob und was es für Mittel gebe, ihren Gebrauch sicherer, leichter und nützlicher zu machen."* Large 8vo. Munich. 1805. Lindauer. pp. 116.

2380) *Versuch einer Critik der Logik aus dem Gesichtspunkte der Sprache.* 8vo. Sine loco et anno. (Kiel. 1806.) pp. xvi, 92. (Reinhold speaks of no. 2378, as a work of which he himself was the author, in the following no. 2381, p. 242.)

2381) *Reinhold, C. L.: Anleitung zur Kenntniss und Beurtheilung der*

Philosophie in ihren sämmtlichen Lehrgebäuden. Ein Lehrbuch für Vorlesungen und Handbuch für eigenes Studium. Large 8vo. Vienna. 1805. Degen. pp. xx, 242. New edition. 1824. (Pp. 106–135 on Kant. Pp. 233–242 : *Etwas über den Widerspruch.*)

2381*a–c*) *Bauerschubert, Jh.:* cf. nos. 1259, 1261, 1262.

2381*d*) *Behr, Wlh. Jos.:* cf. no. 2773.

2382) *Bendavid, Laz.: Aufsätze verschiedenen Inhalts.* 8vo. Berlin. Frölich. pp. 224. (Contains as no. iii : *Ueber Realismus und Idealismus;* as no. vii : *Ueber die Würde des Menschen.*)

2383) *Bendavid, Laz.: Ueber den moralischen Beweis vom Dasein Gottes.* In the : *Neue B. M.* III. May. pp. 366–390. (A pretentious and verbose presentation, not always wholly correct, of Kant's thoughts.)

2384) *Bendavid, Laz.: Ueber den logischen Egoism. An Hrn. Salomon Maimon.* In the : *Neue B. M.* IV. November. pp. 384–400. (Justification of the passage in the *Athr.*, p. 6, as against Maimon. On the latter's view, the mathematician has no need of the assent of his fellowmen, to be absolutely certain of his correctness.)

2384*a–c*) *Berger, Jh. Gfr. Im.:* cf. nos. 1571, 1830, 1831.

2385) *Bergk, J. Ad.: Ueber juristische Zurechnung.* In the : *Staatswissenschaftliche und juristische Nachrichten, herausgegeben von Jh. Frdr. Euseb. Lotz.* Year 2. Vol. I. pp. 460–464. (Difference between moral and legal accountability. The former is no concern of any man, whether judge or no judge : it would have to look at the hidden motive and concealed purpose, which are open only to the eye of the omniscient judge of all things. Legal accountability is restricted to the judgment of the deed as done. But for it to exist, the man who is to be called to account must have been *potentially*, even if not *actually*, in the unimpaired use of understanding, reflection, etc., at the time of his act. There can be no question of legal accountability, therefore, in the case of children and idiots.)

2385*a*) *Beurtheilung der Kritik*, etc. In : *Augustis Neue theologische Blätter.* Cf. no. 2130.

2386) *Beytrag, Noch ein —— zur Beantwortung der itzt so oft ventilirten und auch für Prediger sehr interessanten Frage: Ist Glückseligkeit auf Tugend eine sichere Folge?* In the : *Journal für Prediger.* Vol. XXXVIII. Or the : *Neues Journal für Prediger.* Vol. XVIII. Part iii. pp. 257–281. (Concludes with acceptance of Kant's moral proof of the existence of God.)

2386*a*) *Beyträge zum republikanischen Gesetzbuche*, etc. : cf. no. 2074*b*.

2387) *Beyträge zur Berichtigung herrschender Missverständnisse, das Princip der Sittenlehre betreffend.* In : *J. E. Chr. Schmidts Bibliothek der neuesten theologischen und pädagogischen Literatur.* Vol. IV. Part i. pp. 1–9.

2388) *Blössen, Einige —— der heutigen Philosophie. Den vorurtheillosen —anern und Anti—anern, deren Fehler die Rechthaberey nicht ist — das heisst : allen Freunden der Wahrheit und des Christenthums gewidmet und zur Prüfung vorgelegt.* 8vo. Sine loco. pp. 44. (No

philosophy, but only Christianity, can give permanent contentment as regards God, providence, and the immortality of the soul. Kant's moral argument in favor of belief has no adequate foundation. The Kantian philosophy is exposed to grave misunderstanding: a well-known Kantian had admitted to the writer that he was led to determinism by his study of the Master's system; and another, equally celebrated, that he was freed from his deterministic tendencies by it!)

2389) *Blüthen aus dem Gebiete der Lebens-Philosophie und des Schönen. Oder Auswahl der schönsten und besten Stellen aus den Werken Wielands, Göthes, Schillers, Kants, Herders, Lessings, Klopstocks, Klingers, Lafontaines, Iflands, und anderer berühmter Schriftsteller.* Also under the title: *Aufsätze für Stammbücher aus den Werken unserer besten Schriftsteller gesammelt.* 8vo. Berlin. (Vienna.) Doll. pp. 176.

2389*a*) *Bouterwek, Frdr.:* cf. no. 2083.

2390) *Brescius, K. Fr.: Ueber die Frage: Ist das Kantische Moralprincip hinreichend, zu bestimmen, was Tugendpflicht sey, und unsere Freude über die Ausübung derselben zu erklären?* 8vo. Leipsic. Crusius. pp. 43. (The question is answered in the negative. Our reverence of moral perfection is mystically explained by reference to the divine element in man, which a finite understanding cannot, it is true, put into the form of any clearly definable concepts, but which we have vividly before our minds in a moment when we are entirely fulfilled with virtuous ideas and motives.)

2391) *Brief an Herrn Jean Paul, von einem Nürnberger Bürger gelehrten Standes. Mit einem Einschlusse an Herrn J. G. Herder.* 8vo. Berlin, Leipsic and Nuremberg. pp. 86. (The letter contains a critique of Jean Paul Richter's *Palingenesieen.* On pp. 12–16 the writer discusses Richter's divergences from Kant. The appendix, addressed to Herder, is a sort of a parody of the *Metakritik.* — No. 2391 was from the pen of *Jh. Bnj. Erhard.* Cf. Erhard's *Denkwürdigkeiten* [no. 1302], p. 47.)

2392) *Briefe über die Abhandlung des Herrn Oberconsistorialrath Teller: "Die Zeichen der Zeit," von einem Landprediger in Ostpreussen.* 8vo. Königsberg. Nicolovius. pp. 152. (In an epilogue, the writer polemises against Kant's moral law, which, he says, exists simply and solely in the abstract, and can give no effectual motive to action in real life; and also against the derivation of religion from ethics.)

2393) *Briefsteller, Ueber den —— Jacobi an Fichte.* 8vo. Sine loco. pp. 52. (Directed against no. 339. The author traces the development of the principles of Jacobi's, Spinoza's, Kant's and Fichte's philosophy; demonstrates their unreliability; and concludes that it is impossible to take up any irrefragable position in philosophy in general.)

2394) *Calender, Satyrisch-theologischer —— auf das Jahrhundert 1800. Zu allerley Nutz und Anwendung. Mit einem Titelkupfer.* 8vo. Leipzic. Leupold. pp. 228. (Many satirical attacks upon the Kantian philosophy, and still more upon its blind adherents. Thus we have a Kantian economical calendar; a Kantian funeral ceremony; an exposition of the

usual calendar [zodiacal] signs with jesting reference to the Kantian philosophy, etc. The *Bekenntniss eines Religionslehrers über die Anwendung der Kantischen Philosophie in Religionssachen* is directed against the misuse of the Kantian terminology in the pulpit.)

2394*a*) *Cramer, Jh. Jk.:* cf. no. 2279.

2394*b*) *Darstellung, Kurze —— der Prüfung des katholisch-praktischen Religionsunterrichts:* cf. no. 2405.

2395) *Delbrück, (Jh.) Frd.: Lyrische Gedichte mit erklärenden Anmerkungen herausgegeben von Frd. Delbrück. Nebst einer Untersuchung über das Schöne, und einer Abhandlung über die Grundsätze der Erklärung und des Vortrags lyrischer Gedichte.* 8vo. Berlin. Sander. Vol. I. Oden von Klopstock. 1800. pp. 321. Separately reprinted, from this volume: *Das Schöne. Eine Untersuchung.* 8vo. Berlin. 1800. Sander. pp. 184. Given in summary in: *Cäsars Geist der allerneuesten Philosophie*, etc. [cf. no. 668]. Vol. II. August. pp. 316–320. Vol. III. September. pp. 3–11. (The article on the Beautiful follows the lines laid down in *U.* Kant's theory is illustrated by examples chosen from German poetry.)

2395*a*) *Dietz, Jh. Chn. Fr.:* cf. no. 2442.

2395*b*) *Dolz, Jh. Chn.:* cf. no. 1284.

2395*c*) *von Eberstein, W. L. Glo. Freyherr:* cf. no. 2236.

2395*d*) *Elisa, kein Weib, wie es seyn sollte:* cf. no. 1297.

2395*e*, *f*) *Elisa oder das Weib, wie es seyn sollte:* cf. nos. 1288, 1289.

2396) *Erklärung, Ausführliche —— der sämtlichen, in den mosaischen Schriften enthaltenen Wundergeschichten aus natürlichen Ursachen. Durchaus begleitet mit philologischen, kritischen und historischen Anmerkungen, nebst einer Abhandlung über Wunder und Offenbarung. Ein Gegenstück zu Ecks Erklärung der Wundergeschichten des neuen Testaments.* Large 8vo. Berlin. (Frankfort on the Main. With Körner, in commission.) pp. viii, 231. (Some of the arguments against the Mosaic miracles are derived from Kant's epistemology. Kant's allegorical interpretation of the story of the Fall [cf. no. 59] is also adopted by the author.)

2397) *Ernesti, Jh. Hnr. Mrt.: Sittenbuch, oder von den Pflichten des Menschen mit Beyspielen der Weisheit und Tugend.* 8vo. Coburg and Leipsic. Sinner. pp. 414. Second edition, revised and enlarged. 8vo. Sulzbach. 1829. von Seidel. (Kant's moral philosophy is the basis of the book. The various rules of morality given by the writer often appear clothed in Kantian terminology.)

2398) *Etwas über den so häufigen Vorwurf der Subjektivität, den man der kantischen Religionsphilosophie macht, von C.* In: *Augustis Neue theologische Blätter.* Vol. III. Part ii. pp. 184–187. (Defence of the Kantian philosophy against the accusation that it is dangerous to religion.)

2399) *Eudämonismus, Ueber —— und Purismus.* In: *J. E. Chn. Schmidts allgemeine Bibliothek der neuesten theologischen und pädagogischen Literatur.* Vol. III. Part iii. pp. 360–365.

2399*a–c*) *Fichte, Jh. Gli.:* cf. nos. 1335, 1335*a*, 1367.

2399*d*) *Flatt, K. Chn.:* cf. no. 2246.

2399*e*) *Flügge, Chr. Wlh.:* cf. no. 1158.

2400) *Fülleborn, G. Gst.: Imm. Kant. Nebst einigen Bemerkungen über die Kantische Philosophie.* (Frontispieced with a portrait of Kant, after a bust by Mattersberger, etched by A. Thiele of Breslau.) 8vo. Breslau. pp. 32. (List of Kant's works. Eulogy of his style and exposition [taken from the *Charactere deutscher Dichter und Prosaisten*, no. 1786]; mention of certain divergent opinions [especially that of Klopstock : cf. no. 1420]. Herder's *Charakteristik* of Kant is reprinted [cf. no. 2267]. Fülleborn himself gives a free version of the principal points in the Kantian philosophy.)

2400*a*) *Gabler:* cf. no. 1780.

2400*b*) *Gast, Jh. Fr.:* cf. no. 1470.

2401) *Gebhard, Fr. Hnr.: Die angewandte Sittenlehre mit besonderer Rücksicht auf das Christenthum. Ein Handbuch einer durchaus populären Moral für Prediger.* 8vo. Erfurt. Hennings. Vol. I. 1800. pp. 417. Vol. II. 1801. pp. 645. Vol. III. 1803. pp. 462. Vol. IV. 1803. pp. viii, 440. (The Introduction to Vol. I calls the validity of the pre-Kantian moral principles in question. Gebhard attempts to show that ethics cannot be based upon the happiness principle, upon religion, or upon moral feeling. But in dealing with the first principle he, like most of the Kantians in similar cases, has in mind a merely sensuous happiness : so that his attack is successful only as against an ethics founded upon this particular happiness-principle. The system of morality set forth in the succeeding volumes follows that of Kant upon most essential points. Its chief defects are bad arrangement, diffuseness, and lack of differentiation of important from unimportant.)

2401*a*) *Gelehrtenwelt, Die* ——: cf. no. 2342.

2402) *Gesetz, Ueber das höchste und bestimmteste —— der religiösen Aufklärung, wenn sie aufhören soll, schädlich zu seyn.* In: *H. Ph. Cnr. Henkes Eusebia.* Vol. III. Part iv. pp. 627–645. (It must be the aim of an 'illumination' to abolish the statutory ecclesiastical beliefs as the invention of man and mere lip-service ; to make them ridiculous ; and to diffuse in their stead a belief in accordance with a purely moral religion.)

2403) *Göttlichkeit, Die —— des Christenthums, soweit sie begriffen werden kann. Von dem Verfasser der Briefe an Emma, über die Kantische Philosophie.* (J. L. Ewald.) 8vo. Bremen. Wilmanns. pp. xi, 278. Second edition. 1804. (Ewald here gives to the public the book which he had declared to be possible in no. 763. He employs the principles of the Kantian philosophy in defence of Christianity, and demonstrates the necessity of a divine revelation — just as Fichte did in no. 949, only with a more positive result — from a practical need, from the incapacity of mankind for morality. The most essential ingredients of revelation are the doctrine of atonement and the doctrine of the necessity of a divine reinforcement of human weakness for the fulfilment of duty.)

2403*a*) *Gräffe, J. F. Cp.:* cf. no. 665.

2404–2407; J. Bptst. Graser.

2404) (*Graser, J. Bpst.:*) *Prüfung des katholisch-praktischen Religionsunterrichts von einem katholischen Religionslehrer.* Large 8vo. Leipsic. 1800. With Gräff, in commission. pp. xxviii, 563. (The following no. 2405 is a summary of this work.)

2405) (*Graser, J. Bpst.:*) *Kurze Darstellung der Prüfung des katholisch-praktischen Religionsunterrichts, nebst einer Beantwortung der vorzüglichsten Gegenerinnerungen. Von dem Verfasser selbst.* 8vo. Leipsic. 1800. With Gräff, in commission. pp. 122. (Nos. 2404 and 2405 created a great stir on their publication, and called forth several replies. Graser defended and further expounded his views in no. :)

2406) *Graser, J. Bpst.: Ausführliche Beleuchtung der Ideen und Grundsätze der Prüfung des katholisch-praktischen Religionsunterrichts, auf besondere Veranlassung.* Large 8vo. Salzburg. 1803. Mayr. pp. viii, 268. (The second edition of no. 2404 was published under the title :)

2407) *Graser, J. Bpst.: Prüfung der Unterrichtsmethode der katholisch-praktischen Religion, von dem Standpunkte der Zweckmässigkeit aus betrachtet. Zweite gänzlich umgearbeitete Auflage der ehemaligen Prüfung des katholisch-praktischen Religionsunterrichts.* Large 8vo. Landshut. 1806. Kröll. pp. lxviii, 700. New edition. 1831. (The two principles hitherto made the foundation of practical religious instruction, — that of the will of God and that of happiness, — are the chief sources of the prevalent and increasing immorality of the time, of its blind superstition, and of its fatal tendency towards disbelief. Their place must henceforth be taken by the principles of the Kantian moral philosophy and moral-theology.)

2407*a*) *Greiling, Jh. Chp.:* cf. no. 2116.

2408) *Gruber, Jh. Gttf.: Ueber die Bestimmung des Menschen. Für das gebildete Publikum.* 8vo. Zurich and Leipsic. Schiegg. Part i. pp. xxviii, 412. Part ii. pp. xx, 467. New edition. 1809. (Influenced by Kant. Not happiness, but morality, is the highest good of mankind. Illustration of Kant's assertion that nature would have chosen her means very badly, if she had endowed man with reason instead of instinct, with the view of making him happy. — Gruber gives a new definition of *Vorstellung* and *Begriff*, in which he thinks he has discovered a point of agreement for the teachings of Kant, Reinhold and Fichte.)

2409) *Gth.* I. pp. 153–157 : review of Kant's *Kleinere Schriften* [no. 13].

2410) *Gth.* I. pp. 366, 367 : review of Kant's *Anmerkungen zu A. R.* [no. 90].

2411) *Gth.* II. pp. 750–752 : review of the *Athr.*, second edition.

2411*a*) *Gth.* : cf. also no. 2023.

2412) *Gutmann, Theod.: Philosophische Abhandlungen über die jetzige Irreligiosität und eine vernünftige religiöse Erziehung. Erstes Bändchen seiner schriftstellerischen Verlassenschaft.* 8vo. Zerbst. Füchsel. pp. 340.

(Influenced by the Kantian moral philosophy and moral-theology, Gutmann sees the source of irreligion in the confusion of true religion with the statutory ecclesiastical belief of the day. He limits the contents of the symbols of belief to the fundamental truths of morals and religion; defines the ultimate goal of mankind; and demonstrates the necessity of a religious instruction for its attainment. This religious instruction, which is to be preceded by the practical cultivation of the reason, must follow the laws of moral religion, must not be based upon a belief in revelation, and may only make use of the Bible as it approaches its conclusion.)

2412*a*, *b*) *Herder, J. G.:* cf. nos. 337, 2270.

2412*c*, *d*) *Heusinger, J. H. Gli.:* cf. nos. 1887, 2290.

2413) *Hofer, J. Evangel: De Kantiana S. Scripturae interpretatione. Programma.* Large 8vo. Salzburg. Duyle. pp. 32.

2414) *Jachmann, Rhld. Bhrd.: Prüfung der Kantischen Religionsphilosophie in Hinsicht auf die ihr beygelegte Aehnlichkeit mit dem reinen Mysticism. Mit einer Einleitung von Im. Kant* [cf. no. 102]. 8vo. Königsberg. 1800. Nicolovius. pp. 173. (Refers to Wilmanns [no. 2050]. Defends the Kantian philosophy against the charge of mysticism. Mysticism always sets out from revelation, or some internal and immediate illumination from above, *i.e.*, from supernatural experience; Kant, on the other hand, bases his philosophy upon reason, and reason alone, *i.e.*, upon natural experience, while he wholly rejects an experience of supersensible objects, as impossible. Kant erects religion upon the substructure of ethics; the mystics build up an ethics upon religion.)

2414*a*–*d*) *Jakob, L. Hr.:* cf. nos. 357, 367, 368, 372.

2414*e*) *Jean Paul:* cf. no. 1969.

2415) *Kellner, G. F.: Wer weiss eine Erklärung von der Schönheit?* In the: *Deutsches Magazin.* Vol. XIX. January. pp. 128–140. (Attempts to reconcile Kant's definition with the view which holds that beauty is a symbol of the form of the moral reason.)

2415*a*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. no. 2275.

2416–2418; Jh. Frdr. Ern. Kirsten.

2416) *Kirsten, Jh. Frdr. Ern.: Seelenlehre für die Jugend, nach den Grundsätzen der Kantischen Philosophie, in dialogischer Form. Zum Gebrauch für die höheren Classen in Gymnasien und Schulen. Nebst einem Anhange für Leser, die sich bloss von dem unterrichten wollen, was die kritische Philosophie lehrt.* 8vo. Gotha. Perthes. pp. 216 + 21. (The *Seelenlehre* is not in any way noteworthy. The appendix has no value.)

2417) *Kirsten, Jh. Frdr. Ern.: De omnis veritatis philosophicae vera specie.* 4to. Jena. Göpferdt. (The frequent appearance of new philosophical systems led Kirsten to conclude that no solid foundation can be laid for philosophy at all; and that its final goal is unattainable by the power of any human knowledge. Truth is to him something objective, not

something subjective. It cannot be strictly demonstrated, whether *a priori* or *a posteriori*. — Kirsten tried to draw the attention of the general philosophical public to this idea in the: *Allgemeiner litterarischer Anzeiger*. 1801. Nos. 24, 70, 135. He subsequently read Schulze's *Kritik der theoretischen Philosophie* [no. 1005], a work which strengthened him very considerably in his previous opinion. Following Schulze, he lectured upon the "Hauptmomente der skeptischen Denkart in der Philosophie." He summarised the principal contents of no. 1005 in a series of paragraphs, which he dictated to his audiences, and published as the following no. 2418.)

2418) *Kirsten, Jh. Frdr. Ern.: Grundzüge des neuesten Skepticismus in der theoretischen Philosophie, zum Gebrauche für Vorlesungen.* 8vo. Jena. 1802. Göpferdt. pp. 80.

2419) *Kotzer (Chn. Hnr.?): Sollte die Maxime, die Menschen durch Legalität zur Moralität zu führen, wirklich in der moralischen Natur des Menschen begründet sein?* In the: *Materialien für alle Theile der Amtsführung eines Predigers.* Vol. IV. pp. 417 ff. (The question is answered in the negative. The author looks upon "legal handeln" and "eigennützig handeln" as identical phrases.)

2419*a*) *Kritik der schönen Vernunft: Von einem Neger.* Cf. no. 770.

2420) *Krug, Wlh. Trgtt.: Dissertatio, qua Zenonis et Epicuri de summo bono sententiae cum Kantiana hac de re doctrina breviter comparantur.* 4to. Wittenberg. Meltzer. pp. 16. (Zeno and Epicurus agree that virtue and happiness must be regarded as intrinsically interconnected. Kant differs from them, both in method and in his definition of the *summum bonum*.)

2421) *Krug, Wlh. Trgtt.: Aphorismen zur Philosophie des Rechts.* 8vo. Leipsic. Roch and Co. Vol. I. 1800. pp. 170. Reprinted in the seventh volume of *Krugs gesammelte Schriften* (cf. no. 1639). No. iii. pp. 193–268. — No second volume appeared. (On the definition of right, the deduction of the principle of right, the relation of the law of right to the moral law, the relation of natural to positive right, and the classification of natural rights. Krug attempts to reach an independent position within the ranks of the philosophers of right in the critical school: not so much by adducing any new thoughts of cardinal importance, as rather by refusing to accept the totality of any one man's doctrine, and by couching his own views often and again in the form of polemics against the opposite opinion. Following Feuerbach, he declares against any deduction of right, whether absolute or relative, from the moral law. The law of right and the moral law both take their origin from a single source: practical reason. At the same time, Krug is inclined to look upon the whole of the controversy raging round this problem as a mere quarrel about words.)

2422) *Krug, Wlh. Trgtt.: Bruchstücke meiner Lebensphilosophie.* 8vo. Berlin and Stettin. Nicolai. First collection. 1800. pp. xii, 238. Second collection. 1801. pp. 199. (In the first collection Krug has brought together twenty popular articles upon humanity, the duty of truthfulness, the relation of morality to happiness, the relation of 'can' and 'ought,' the

relation of moral to physical evil, the state, perpetual peace, etc. The second collection treats of impartiality, tolerance, disbelief and superstition, suicide, true and false marriage, idealisation, the coöperation of inclinations in virtuous actions, etc. Where a philosophy of any particular school is traceable at all in these essays, it is always the Kantian influence which is dominant.)

2423) *Kunhardt, Hnr.: Im. Kants Grundlegung zur Metaphysik der Sitten in einer fasslichen Sprache dargestellt, und ihrem Hauptinhalte nach geprüft.* 8vo. Lubeck and Leipsic. Bohn. pp. xxi, 214. New edition. 1808. (Kant's *Grundlegung* is briefly and popularly expounded. Kunhardt is especially concerned to prove the coincidence of the Kantian principles with those of the healthy human understanding. But the greater portion of the work is taken up with other inquiries [the definition and classification of philosophy, etc.]. Kunhardt polemises against Kant's doctrine of synthetic judgments. All these judgments are really nothing more than accidental connections of subject and predicate. — Kunhardt has studied the philosophic systems of his time, but is unable to decide wholeheartedly in favor of any one of them. It is, therefore, not surprising that he pleads guilty to a kind of scepticism, and gives it as his belief that we shall never discover the absolutely ultimate ground of all knowledge with any degree of completeness.)

2423*a*) *Lang, Wlh. Tob.:* cf. no. 2298.

2424) *Leitfaden, Kurzer —— zum christlichmoralischreligiösen Unterricht für Confirmanden.* 8vo. Magdeburg. Keil. pp. 16. (Follows Kant's moral philosophy and moral-theology very closely, both in matter and arrangement.)

2425) *Literatur-Zeitung, Juristische ——.* I. pp. 75–80: review *† of the *A. R.*, second edition.

2425*a*) *Ludwig, Chr. Soph. geb. Fritsche:* cf. no. 1296.

2425*b*, *c*) *Maimon, Slm.:* cf. nos. 811, 812.

2426) *Malebranche's Geist im Verhältniss zu dem philosophischen Geist der Gegenwart. Oder pragmatischer Auszug der originellsten und interessantesten Ideen dieses Philosophen. Mit sorgfältigster Erwägung aus seinen philosophischen Schriften gewählt.* Large 8vo. Leipsic. Weygand. pp. viii, 630. (The "philosophische Geist der Gegenwart" is Kant's philosophy, of which the editor is an adherent. "Malebranche's Geist" is not set forth with any approximation to historical accuracy. Very often, the views of the author himself, or of Kant, are put in the place of Malebranche's opinions, — or made the foundation of these, or added to them, — while the writer does not trouble to call the reader's attention to the interpolation.)

2426*a*) *Mancherley zur metacritischen Invasion*, etc.: cf. no. 2280.

2426*b*) *Märklin, Jk. Fr.:* cf. no. 1657.

2426*c*) *Markus, K. Wlh.:* cf. no. 2142.

2427) *Matthäi, H. Rch.: Handbuch der Moral und Religion für gebildetere Leser. Nach Anleitung und zur Erläuterung des Lehrbuchs*

der Moral und Religion von Herrn M. D. I. W. Olshausen. 8vo. Schleswig. Röhss. Vol. I. 1800. pp. xvi, 459. Vol. II. 1802. pp. 488. Vol. III. 1803. pp. viii, 440. (The work is professedly a popularisation of Kant's moral philosophy and moral-theology; and is intended to serve more particularly as a hand-book for the instruction of youth in accordance with Olshausen's *Lehrbuch* [no. 1713]. It offers nothing original, therefore. — except a large number of illustrations.)

2427*a*) *Mellin, G. Sm. Alb.: Marginalien und Register zu Kants metaphysischen Anfangsgründen der Rechtslehre. Zu Vorlesungen.* 8vo. Jena and Leipsic. 1800. Frommann. pp. 140. (What was said above of no. 1179 holds equally well of this work.)

2427*b*, *c*) *Mellin, G. Sm. Alb.:* cf. also nos. 1925, 1927.

2428) *Merian, Jh. Brnh.: Parallèle historique de nos deux philosophies nationales.* In the: *Mémoires de l'Académie royale des sciences et belles-lettres.* Year 1797. Large 4to. Berlin. 1800. Decker. Classe de philosophie spéculative. pp. 53–96. Read on June 6th and August 31st, 1797. (The comparison of the philosophy of Leibniz and Wolff with that of Kant confines itself in the main to mere externals. It discusses the personality, success, zeal, and polemical methods of the philosophers, — the different character of their teachings, and their application of systematic philosophy to different sciences, — the reception of their works in foreign countries, and the present and future appreciation of them, — the professedly neutral attitude of the Academy.)

2428*a*) *Metz, Andr.:* cf. no. 1667.

2429) *Metzger, J. D.: Neue vermischte medicinische Schriften.* 8vo. Königsberg. Göbbels and Unzer. Vol. I. No. ii. *Beweis, dass es den Aerzten allein zukomme, über Wahnsinn und Verstandeszerrüttung zu urteilen.* (Zach. Platner's article, translated from the Latin, is cited in opposition to the Kantian opinion [*Athr.*, § 49] that insane criminals should be brought before the philosophical tribunal for examination.) No. iv. *Ob es nicht mehr erlaubt ist, andere, als neue Lehren vorzutragen?* (Contains a polemic against the misuse of the Kantian philosophy in medicine.)

2430) *Michaelis, Ch. F.: Kritik des teleologischen Beurtheilungsvermögens. Ein Auszug aus dem Kantischen Werke, zur Erleichterung der Uebersicht und Verständlichkeit desselben entworfen.* 8vo. Weissenburg. Oberdeutsches Adress- und Industrie-Comptoir. pp. vii, 75. Second edition. 8vo. Leipsic. 1805. Joachim. (Excerpt from *U.*, which has no expository value at all.)

2430*a–c*) *Michaelis, Ch. F.:* cf. also nos. 1433, 1677, 2442.

2430*d*) *Monologe. Eine Neuausgabe:* cf. *Schleiermacher* under the year *1803*.

2430*e*) *Moritz und Auguste, oder die Kleinen, wie sie seyn sollten:* cf. no. 1295.

2430*f*) *Münch, Jh. Gli.:* cf. no. 2151.

2430*g–l*) *Mutschelle, Seb.:* cf. nos. 486–489, 632.

2431) *Nachlese über die Kantische Philosophie. Ein Versuch.* 8vo. Sine loco. (Munich. Lindauer.) pp. 40. (Kant's charge against the earlier metaphysicians, — that they demonstrate from mere empty concepts, — holds as against his own demonstrations of the apriority and subjectivity of time and space.)

2432) *N. A. D. B.* 49. I. pp. 91–93: review * of Kant's *Kleine Schriften* (no. 13) by *Fl.* (= Tiedemann).

2433) *N. A. D. B.* 49. I. pp. 93–99: review * of the *A. R.*, second edition, by *Qg.* (= Tiedemann).

2433*a*) *N. A. D. B.:* cf. also no. 1583.

2433*b*) *Nicolai, Frdr.:* cf. no. 1703.

2433*c*) *Niemeyer, A. Hm.:* cf. no. 1181.

2434) *N. Th. A.* I. pp. 169–172: review * of Kant's *Kleine Schriften* (no. 13).

2434*a*) *N. Th. A.:* cf. also no. 1714.

2434*b*) *Nüsslein, Ge.:* cf. no. 2314.

2435) *Obd.* I. pp. 449–458: review of the *A. R.*, second edition.

2436, 2437; Jh. Chn. Oersted.

2436) *Oersted, Jh. Chn.: Dissertatio de forma Metaphysices elementaris naturae externae, quam pro summis in philosophia honoribus habuit.* 8vo. Copenhagen. Winding. pp. 58. (This no. is supplemented by the following:)

2437) *Oersted's, Jh. Chn., Ideen zu einer neuen Architektonik der Naturmetaphysik, nebst Bemerkungen über einzelne Theile derselben; herausgegeben von M. H. Mendel.* 8vo. Berlin. 1802. Maurer. pp. 56. (No. 2437 is derived from various sources. It includes the principal portions of no. 2436 and of a Danish work upon the *M. A.* published by Oersted in 1799. Mendel has also utilised a Danish manuscript of Oersted's, and the subject-matter of conversations which he had had with him. — Both no. 2436 and no. 2437 are strongly influenced by the *M. A.* The general laws of experience, and particular propositions relating to the various forces, to matter, and to the doctrine of movement, pure and applied, are set forth in the order laid down by the table of categories. Oersted accuses Kant [the *M. A.*] and Eschenmayer for their laxity in the application of the table of categories. He deduces the force of cohesion as limitation of the two fundamental forces of matter, — attraction and repulsion. [Note the influence of Baader and Schelling here. Cf. Schelling, 1797, under (3); and especially no. 1979.] He polemises against Kant, for having thought that he must admit an experiential element in the more special natural laws.)

2437*a*) *Olshausen, Dtl. Jh. Wlh.:* cf. no. 1445*a*.

2438) *Palmer, C. C.* (K. Chn.?): *Neuer oder moralischpsychologischer Beweis für das Daseyn Gottes mit Rücksicht auf die Begriffe der Zeit.*

In the: *Allgemeines homiletisches und liturgisches Archiv, von einer Gesellschaft bearbeitet und herausgegeben von Jh. Ldw. Wlh. Scherer.* Also under the title: *Allgemeine Sammlung auserlesener Aufsätze für Homiletik und Liturgik, zum Gebrauch für Prediger aller Religionsparteyen; herausgegeben von einer Gesellschaft praktischer Theologen.* Large 8vo. Frankfort on the Main. Jäger. Part ii. (The 'new' proof is based not upon objects of the sensible world, but upon the moral nature of our 'ego.' The author is ready to admit, by the way, that the proof is only a modification of Kant's moral-theological proof.)

2439) *Pistevon; oder über das Daseyn Gottes. Ein Seitenstück (d. i. erster Anhang) zum Elpizon. Herausgegeben vom Herausgeber des Elpizon* (Chn. Fr. Sintenis). 8vo. Leipsic. Fleischer. pp. viii, 328. Second edition. 1802. Third edition. 1811. Same place. (Collection and examination of various proofs of the existence of God. Sintenis defends those among them which are based upon the existence of the sensible world, the existence of the supersensible world, the determination of mankind toward truth, and the determination of mankind toward virtue. He polemises against the views upon philosophy of religion held by Fichte and Forberg. The highest moral law is formulated by him as follows: *Setze Dir bey allen Deinen Willensbestimmungen das allgemeine Wohl zum Zweck.*)

2439*a*) *Platner, E.:* cf. no. 188.

2439*b, c*) *Pölitz, K. H. L.:* cf. nos. 1470, 1471.

2440) *Pörschke, K. Ldw.: Briefe über die Metaphysik der Natur.* Large 8vo. Königsberg. Nicolovius. pp. lxiii, 424. (In its epistemological plan, influenced by Reinhold's theory of the faculty of ideation. — Pörschke belongs to the straitest school of Idealism, the Idealism, *e.g.*, which crops out in Kant's paragraph upon phenomena and noumena in the *R. V.* "Ob und wie das Objekt ausser unserm Vorstellen noch etwas für sich Bestehendes sey, das können wir nicht angeben." "Alle Untersuchungen ausser dem Kreise unserer Vorstellungen sind absurd." "In dem Vorstellenden ist der absolute erste Grund der Vorstellung, die allein von ihm abhängt, ihm angehört; das Objekt ist das, was es ist, nur durch das vorstellende Ich und für dasselbe." The metaphysics of nature is, therefore, nothing else than a systematic exposition of the totality of our experience and of the laws which we impose upon it.)

2441) *Predigt, Ob wir unsterblich sind? Eine philosophische —— von K.* (Küppel). 8vo. Leipsic. Küchler. pp. 24. (Kantian, upon all essential points. Valueless.)

2441*a*) *Predigten* (by Funk and Olshausen): cf. no. 2159.

2441*b*) *Prüfung des katholisch-praktischen Religionsunterrichts:* cf. no. 2404.

2441*c*) *Rätze, J. G.:* cf. no. 2282.

2441*d*) *Reinhard, Fr. Vlkmr.:* cf. no. 1956.

2442) *Resultate, Bemerkungen und Vorschläge genannter und ungenannter Schriftsteller aus dem Gebiete der Pädagogik, Religionslehre,*

Philosophie und Politik. Herausgegeben von Ag. Hennings. Large 8vo. Altona. Hammerich. pp. viii, vi, 430. Contains as no. 13, pp. 228–234. *Dietz, Jh. Chn. Fr.: Ein kleiner Beytrag zur Philosophie der Religion.* (Kant's moral-theology does not represent an attempt to set up a *new philosophical proof* of the existence of God, but only one to establish a *practical belief* in God and immortality. Philosophy does not by any means lead its students to a knowledge of the supersensible: *i.e.*, it can never be employed here as an 'Organon,' though it can and should be as a 'Disziplin.') No. 19. pp. 304–314. *Tiedemann, Dtr.: Ist das Daseyn der Gegenstände (Objekte) blos geglaubt, oder erweislich?* (The latter of the two alternatives is accepted. Brief statement of the reasons for this affirmation, — which is discussed in greater detail in the *Theaetet* [no. 1225].) No. 20. pp. 314–323. *Michaelis, Chr. Fr.: Ueber die Wichtigkeit der Untersuchungen und Betrachtungen der Kritik der praktischen Vernunft. Eine Vorlesung zur Einleitung in dieselben* (sic!). No. 21. pp. 323–349. *Michaelis, Chr. Fr.: Ueber das moralische Bedürfniss der Religion.* (An attempt at an elucidatory statement of certain of Kant's ideas upon this topic. — What has been said above of no. 1675 holds without reservation of these two papers, 20 and 21. They must have been handed in to Hennings before Michaelis changed his philosophical views in favor of Fichte.)

2442*a*) *Richter, Jean Paul Fr.:* cf. no. 1969.

2442*b*) *Ritter, Glo. Sm.:* cf. no. 1779.

2442*c*) *Robert, oder der Mann, wie er nicht seyn sollte:* cf. no. 1291.

2442*d*) *Robert, oder der Mann, wie er seyn sollte:* cf. no. 1290.

2442*e*) *Röschlaub, Andr.:* cf. no. 2162*a*.

2443) *Schad, J. Bt.: Dissertatio exhibens nexum intimum inter Philosophiam theoreticam et practicam.* 8vo. Jena. 1800.

2443*a–c*) *Schad, J. Bt.:* cf. also nos. 2166–2168.

2444) *Schelle, K. Gli.: Welche Zeit ist's in der Philosophie?* 8vo. Leipsic. Sommer. pp. 167. (A more enthusiastic than well-founded defence of Kant against all possible attacks, more especially those of Fichte and Jean Paul. Even the literary style of Kant [and of all of his disciples without exception] is declared to be — not only good, but in parts singularly brilliant.)

2445) *Schelle, K. Gli.: Briefe über Garve's Schriften und Philosophie.* 8vo. Leipsic. Kummer. pp. 429. (Schelle notes and finds fault with every passage in which Garve differs from Kant. Cf. no. 183.)

2445*a, b*) *Schelling, Fr. Wlh. Jos.:* cf. nos. 1978, 1980.

2446) *Schelver, Fr. Js.: Elementarlehre der organischen Natur.* Part i. *Organomie.* (No second part appeared.) 8vo. Göttingen. Dieterich. With preface and dedication. pp. 103. (An attempt, on the basis of the *M. A.* and with the assistance of Fichte's philosophy, to deduce *a priori* the supreme principles of the natural science of living bodies. Thus Schelver discusses the 'Bildungstrieb,' the difference between organic and inorganic nature, the difference between life and organisation, the difference

between plant, animal and man, vital force, the final end of nature, and the final end of living creatures. Schelling's influence, which predominates in the later works of Schelver, is already traceable in this no. 2446.)

2447) *Scherer, Jh. Ldw. Wlh.: Von der christlichen Beredsamkeit und ihrer mannichfaltigen Veränderung beym Schicksale der Philosophie und anderer Wissenschaften zur näheren Anzeige des Zwecks dieser Zeitschrift.* In: *Scherers Archiv* (cf. no. 2438). Part i. pp. 1–30. (Against the misuse, unfortunately but too common, of the terminology of Kant and his philosophical successors in the pulpit. Not that Scherer is wholly and absolutely opposed to the Kantian moral philosophy and moral-theology. Many even of the sermons and outlines of sermons published in his *Archiv* show traces of their influence.)

2447*a*) *Scherer, Jh. Ldw. Wlh.:* cf. also no. 2169.

2447*b–e*) *Schiller, Fr.:* cf. nos. 1094, 1097, 1098, 1100.

2447*f*) *Schilling, Gst.:* cf. no. 1292.

2447*g*) *Schleiermacher, Fr. Dn.:* cf. *Schleiermacher*, under the year *1803*.

2447*h, i*) *Schmid, Jh. Wlh.:* and *Schmid, K. Chr. Erh.:* cf. nos. 616, 618.

2447*k*) *Schmid, K. Chr. Erh.:* cf. no. 836.

2447*l*) *Schmidt, J. E. Chr.:* cf. no. 735.

2448) *Schön, J.: Psychologiae empiricae compendium.* Large 8vo. Würzburg. Author's edition. pp. vi, 160. (Schön follows very closely the lines of the *Athr.*, and of the works of K. Chr. Erh. Schmid and of Hoffbauer. At the same time, he polemises against Kant's doctrine of *obscure* ideas, as he — misunderstands it. He imagines that Kant assumed the existence of *unconscious* ideas.)

2449–2461b; Jh. Cph. Schwab.

2449) *Schwab, Jh. Cph.: Vergleichung des Kantischen Moralprincips mit dem Leibnitzisch-Wolfischen.* Large. 8vo. Berlin and Stettin. Nicolai. pp. lx, 216. (The Kantian moral principle is not so very different from that of Leibniz and Wolff [the principle of perfection]. Its application is attended with greater difficulties, however; and it can only be maintained at all by the admission of all sorts of contradictions and fallacious inferences. Wolff had fully recognized the difference between morality and legality. In the Preface, Schwab charges the Kantian philosophy with an unphilosophic, revolutionary tendency. He rightly expresses his contempt for its blind adherents. The *A. L. Z.* is accused of favoritism of Kant and his school. The impartial historian must acknowledge that this accusation is justified by the facts. None the less, Schwab has exaggerated it. The *A. L. Z.* replied in a very depreciatory review of the book:)

2450) *A. L. Z.* 1802. III. Nos. 207–209. pp. 177–183, 185–198. (Here Schwab is found guilty of having spoken untruly with regard to the *A. L. Z.* and libelled the Kantian philosophy. Schwab published his defence against these verdicts in an independent work:)

2451) *Schwab, Jh. Cph.: Ueber die Wahrheit der Kantischen Philosophie und über die Wahrheitsliebe der Allgemeinen Litteraturzeitung zu Jena, in Ansehung dieser Philosophie.* Large 8vo. Berlin. 1803. Nicolai. Eight and three-quarters signatures. (At the conclusion of his Preface to no. 2449, Schwab had referred to the contradiction [which is real, but wholly irrelevant] between Kant's 'explanation' with regard to Fichte [no. 101] and the Preface of the *R. Vb.* In the latter, it is said that the author's aim in the *R. V.* is simply to furnish a propædeutics to transcendental philosophy; in the former, the *R. V.* is declared to constitute the actual system of this philosophy. The reviewer in the *A. L. Z.* thought that the contradiction could be resolved if the 'System' of no. 101 was interpreted to mean the metaphysics of nature and morals. The quarrel between Schwab and the reviewer now turns upon the single question whether Kant had really furnished his promised metaphysics of nature and metaphysics of morals. Schwab demonstrates with irresistible argument that the two systems have *not* been published — at least, not on their original plan, and in their intended length [extent and limitation]. According to the Preface to the *R. Vb.* [p. xliii] and the conclusion of the Preface to *U.* Kant had not originally issued the *M. A.* as his metaphysics of nature. And according to *Gr.*, the metaphysics of morals was not meant at first to take account of the special nature of human reason, but of the general concept of a rational creature: on which definition, the *A. R.* and the *A. T.* would not constitute a *pure*, but only an *applied* metaphysics of morals. But Schwab's charge against Kant's honesty, — that he found himself unable to provide the promised metaphysics of morals; that this was not really contained in the *A. R.* and the *A. T.;* and that the author nevertheless wished to arouse in his readers' minds the idea that the *A. R.* and the *A. T.* fulfilled the requirements of his promise, — is unworthy of a scholar and a gentleman.

No. 2451 was answered, in the first place, by the reviewer of no. 2449, in a letter to the editor of the *A. L. Z.*:)

2452) *A. L. Z.* 1803. *I. B.* No. 112. pp. 921–924. (Schwab replied to this in the following no.:)

2453) *N. A. D. B.* 79. 1803. *I. B.* p. 273. (Also in no.:)

2454) *Schwab, Jh. Cph.: Kurze Erörterung der Frage, ob Herr Kant eine Metaphysik der Sitten geschrieben habe: ein Nachtrag zu der Schrift über die Wahrheit der Kantischen Philosophie, und die Wahrheitsliebe der A. L. Z. zu Jena in Ansehung dieser Philosophie.* In the: *N. A. D. B.* 80. 1803. *I. B.* pp. 553–570. (No. 2453 was answered by the reviewer in no.:)

2455) *A. L. Z.* 1803. *I. B.* No. 189. pp. 1545–1547: *Schreiben an die Herausgeber der A. L. Z. den Streit mit Hrn. Geh. Hofr. Schwab über die Frage: ob Kant eine Metaphysik der Sitten geschrieben habe, betreffend.* (In this is printed a letter from Schwab to the editor. No. 2453 is also reprinted almost verbatim. — Schwab replied, again, to this no. 2455 in no.:)

2456) *Schwab, Jh. Cph.: Ueber eine neue Hermeneutik, und eine neue*

Bedeutung des Worts: Verdrehen, in der Jenaischen A. L. Z. In: *Der Reichsanzeiger.* 1803. Vol. II. No. 317. pp. 4139, 4140. (A previous non-combatant takes sides in the controversy in the following no.:)

2457) *Kants, Authentische, d. h., mit —— eignen Worten gegebne Beantwortung der Frage: Hat Kant eine Metaphysik der Natur und der Sitten geschrieben?* (*Vergl. R. A. No. 317. S. 3139* [sic!].) In: *Der Reichsanzeiger.* 1804. No. 2. pp. 15–17. (Kant has not written a metaphysics of nature, but he has published a metaphysics of morals. This latter contention is denied by Schwab. Same place. No. 39. pp. 528, 529.)

2458) *Schwab, Jh. Cph.* (The writer refers the readers of the *R. A.* to the *N. A. D. B.* 80. *I. B.* pp. 553–570 [no. 2454]. — As to the assertion that Kant has not written any metaphysics of nature, Schwab cites in no. 2459 the conclusion of the Preface to *U.*)

2459) *Schwab, Jh. Cph.* Same place. No. 109. p. 1464. And the: *N. A. D. B.* 90. 1804. pp. 407, 408. (This last proof is ignored in a paper by the reviewer of no. 2449, in the:)

2460) *Hallische A. L. Z.* 1804. *I. B.* No. 191. pp. 1557–1568. The paper is entitled: *Schreiben an den Herausgeber der A. L. Z. die von Hrn. Geh. Hofr. Schwab und Consorten bestrittene Existenz der Kantischen Metaphysik der Natur und Sitten betreffend.* (No. 2460 repeats the old statement, that Kant has written a metaphysics both of nature and of morals. Schwab accordingly returns to the charge with a repetition of the proof of no. 2459, in:)

2461) *Schwab, Jh. Cph.: Der Reichsanzeiger.* 1805. No. 66. March 9th. pp. 841–846. The article is entitled: *Appellation an das wahrheitsliebende Publicum gegen die hallische allg. Litt. Zeit.* (Finally, Schwab masses all his arguments in:)

2461*a*) *Schwab, Jh. Cph.: Noch ein Wort über die Frage: ob Kant eine Metaphysik der Natur und der Sitten geschrieben habe.* In the: *Jenaische A. L. Z.* 1805. *I. B.* No. 21. February 23rd. pp. 169–176.

2461*b, c*) With *Schwab, 1800*, cf. also nos. 2022, 2024.

2462) *Schwager* (*Jh. Mor.?*): *Giebt unser sogenanntes aufgeklärtes Zeitalter bessere Prediger? und wo nicht: wo liegt die Ursache?* In the: *Materialien für alle Theile der Amtsführung eines Predigers.* Vol. IV. pp. 306 ff. (The candidates have too little practice in preaching, the author says. They spend too much time upon irrelevant matters, — one of the chief of which is the "mystischer Wortschwulst Kants.")

2463) *Schwarz, F. H. Ch.: Ueber den Grundsatz der Volkserziehung und der Erziehung des Menschen überhaupt.* In: *J. E. Ch. Schmidts allgemeine Bibliothek der neuesten theologischen und pädagogischen Literatur.* Vol. III. Part iii. pp. 343–360.

2463*a*) *Schwarz, F. H. Ch.:* cf. also no. 1739.

2463*b*) *Schwarz, Jldf.:* cf. no. 1119*a*.

2463*c, d*) *Sendschreiben* (by Schwab) *über den Eyd:* cf. nos. 2022, 2024.

2463*e*) *Sinnlichkeit und Vernunft:* cf. no. 2283.

2463*f*) *Sintenis, Chn. Frdr.:* cf. no. 2439.

2464) *Sintenis, K. Hnr.: Theophron, oder es muss durchaus ein Gott seyn! — und zwar was für einer?* 8vo. Zerbst. Füchsel. pp. 231. Second edition, enlarged and revised, under the title: *Theophron; oder Beweis des Glaubens an Gott, verbunden mit dem möglichst vollständigen und für uns zureichenden Begriff desselben.* 8vo. Same place. 1803. pp. 259. (The various proofs of the existence of God are tested. Kant's moral proof is finally adjudged to be the most convincing. The most Christian, *i.e.*, the pure moral definition of God, is the most satisfactory and the most exhaustive.)

2464*a–d*) *Snell, Chr. Wlh.:* cf. nos. 860–863.

2464*e*) *Snell, Fr. Wlh. Dn.:* cf. no. 735.

2465) *Socher, G.: Zur Beurtheilung neuerer Systeme in der Philosophie. Antrittsrede.* 8vo. Ingolstadt. Krüll. pp. 38.

2466) *Socrates, Der deutsche —— oder Originalideen über das unabänderlich nothwendige Schicksal der Menschen, über ihre Aussichten und Erwartungen diesseits und jenseits des Grabes, für Jedermann interessant dargestellt.* (By J. K. Wötzel.) Large 8vo. Leipsic. Feind. pp. xx, 347. (The title accords but ill with the contents of the work. The author gives a popular account of this, that and the other result of the Kantian philosophy, in a series of very poor dialogues. He avoids technical terms as far as possible. Oftentimes he merely paraphrases some particular thought of Kant's. Among the topics treated are: the nature and limits of knowledge, the origin of the world, God, freedom, immortality.)

2467) *Stäudlin, K. Frdr.: Grundsäze der Moral, zu akademischen Vorlesungen für zukünftige Lehrer in der christlichen Kirche.* Large 8vo. Göttingen. Vandenhoeck and Ruprecht. pp. xiv, 366. (Summary of no. 2179, Part i, with many improvements and some additions. Stäudlin keeps less rigidly to Kant's expressions, and tries to bring the technical terms into closer relation with the language of everyday life. This latter he regards as far more faithful to the principles of pure morality than the scholastic phraseology of the empirical moral systems.)

2467*a*) *Stäudlin, K. Frdr.:* cf. also no. 2179.

2468) *von Stengel, Steph. Freyherr: Rede von dem Zustande der Philosophie am Ende des philosophischen Jahrhunderts, abgelesen an dem Stiftungstage der churfürstl. bayerischen Akademie der Wissenschaften den 28. März 1800.* 4to. Munich. Lindauer. Five signatures. (A warm defence of the Kantian philosophy.)

2468*a*) *Stilling, Hnr.:* cf. no. 1169*j*.

2469) *T.* pp. 313–317: review * of Kant's *Kleinere Schriften* (no. 13).

2470) *Tafinger, Wlh. Gli.: Encyklopädie und Geschichte der Rechte in Teutschland. Zweite gänzlich umgearbeitete Auflage.* 8vo. Tübingen. Heerbrandt. pp. xvi, 588. (Opens with a natural right, which shows distinct traces of the Kantian influence.)

2470*a*) *Taschenbuch für Freunde des Scherzes:* cf. no. 2037.

2470*b*) *Thorild, Th.:* cf. no. 2342.

2471) *Thurn, Wlh. Chp.: Der Mensch, was er ist, seyn und werden soll, ein kritischer Beytrag zur Veredlung der Menschheit. Nebst einem Anhange: über den Zweck der unvernünftigen Schöpfung.* 8vo. Frankfort. Jäger. pp. xxii, 186 and 25. (Thurn was impelled to write this book, which the century could very well have dispensed with, by the premature death of one of his children. He attempts to console himself, and other parents in similar circumstances, by the Kantian moral-theology and by Kant's doctrine of the fulfilment of human destiny in eternity, and in eternity alone. But he is led into the most singular statements in the course of his argument. He says, *e.g.*, that it is the bounden duty of every man who is sexually potent to contribute everything in his power to produce the greatest possible number of morally rational creatures [which is the chief end of God in the creation of the world] by the begetting of children.)

2471*a*) *Tiedemann, Dtr.:* cf. no. 2442.

2471*b*) *Tieftrunk, J. H.:* cf. no. 649.

2472) *Trepte, J. G.: Einige Katechisationen über religiöse und moralische Gegenstände, Wahrheiten, Sprüchwörter, Denksprüche und Bibelstellen.* 8vo. Leipsic. Linke. pp. xi, 203. New edition. 1824. (Influenced by Kant.)

2472*a*) *Venturini, K. H. G.:* cf. no. 1240.

2473) *Vergötterungs-Almanach für das Jahr 1801. Monumente, Grabschriften, Standt- und Leichenreden auf Lebendige nebst einem verbesserten Heiligenkalender nach der Kantischen Kategorientabelle. Mit einem Kupfer. Ueberall und Nirgends.* 8vo. Sine anno. Not paginated. [Thirteen and seven-eighths signatures.] (The satire is directed less against Kant than against his opponents. Thus, Monument xi [pp. 167–173] is to Herder the Metacritic. Kant's categories are hardly mentioned.)

2473*a*) *Versuch einer allgemein verständlichen Darstellung der kritischen Philosophie.* Münster. Waldeck. (According to Kayser's and Heinsius' *Bücherlexica* this work was published in 1800. Really, it did not appear until 1808.)

2473*b*, *c*) *Vogel, P. Joachm. Sgsm.:* cf. nos. 1781, 1782.

2474) *Voigtländer, Jh. Fr.: Reine Sittlichkeit im Geiste des Christenthums.* 8vo. Dresden. Harpeter's widow. pp. xxiv, 159. (An unpardonable and unpalatable hodge-podge of the Kantian moral philosophy with eudæmonistic additions, baseless 'beliefs' arising in heart and feeling, and pre-Kantian transcendental theology with its theoretical proof of the existence of God; all set down in unpleasantly ornate and stilted language.)

2475) *Vorbereitungen eines Unglücklichen zum freywilligen Tode. Aus des Verfassers Papieren. Herausgegeben von Bernhard Georg.* 8vo. Königsberg. Nicolovius. pp. 95. (Arguments against the objections to suicide urged by Kant. According to the principles of the Kantian philosophy, we have on the contrary to consider it not only an admissible act, but a real duty to lay violent hands upon our organisation, when it ceases

to contribute anything to the attainment of our highest end, morality, and places actual hindrances in the way of its attainment.)

2476) *Weiller, Kjt.:* cf. no. 2203.

2477, 2478; Jh. Fr. Chn. Werneburg.

2477) *Werneburg, Jh. Fr. Chn.: Kurze wissenschaftliche Darlegung der Unhaltbarkeit und Grundlosigkeit sowohl des transscendental-idealistischen Systems von Fichte, als auch des Systems der eitlen Genusslehre seiner Gegenfüssler und des kritischen Systems.* 8vo. Leipsic. *Im letzten Jahre des taunsechsten Jahrhunderts.* 1800. Verlagsbuchhandlung für die neueste Litteratur und in Commission im Magazin für Litteratur. pp. 27.

2478) *Werneburg, Jh. Fr. Chn.: Der Philosoph oder Weise wie er seyn und nicht seyn — soll — muss — darf und kann. Eine Schrift, womit die Ausfegung eines jeden alten und uralten philosophischen Sauerteigs beginnt. Einem jeden sogenannten Retter des erkrankten Schul-Verstandes in Deutschland, folglich auch einem C. G. Bardili, Friedrich Nicolai und Consorten aus lauterm Welt-Bürgersinn nicht geweihet von J. F. C. W.* 1060. (1800.) Second title: *Versuchte kurze fassliche Vorschilderung der Allwissenschafts-Lehre, oder der alleinigen sogenannten Philosophie, und fasslichere Darstellung der Grundlosigkeit beyder extrematischen Systeme, des Idealismus und des Dogmatismus, oder der Unhaltbarkeit der Wissenschaftslehre und Nicht-Ich-Wissenschaftslehre oder der Genusslehre. Eine Vorbereitungsschrift von Jh. Fr. Chn. Werneburg.* 8vo. Leipsic. 1060. (1800.) Verlagsbuchhandlung für die neueste Litteratur. pp. 70. (Werneburg was an 'original,' who believed himself chosen by Providence for the task of reformation within the most diverse spheres of knowledge. He wished, *e.g.*, — all in this same year, 1800, — to change the form of windmill sails, to express the facts of trigonometry in an entirely new manner, "in bis jetzt noch nicht geahneten allgemeinen analytischen Formeln," "frey von aller Anwendung der unvollkommenen und unmathematischen Differential- und Integral- oder Fluxionsrechnung eines Leibnitz oder Newton," and to furnish a new basis for the systems of numbers, weights and measures, in a 'Taunzahlenssystem' [*taun*, his new word for 'twelve'] which should supplant the decimal notation. He finally ventures, in no. 2477, upon the still more slippery ground of philosophy, with the intention of putting a summary end to all disagreement and discontent. What Fichte had planned, but could not accomplish, — the comprehension and reconciliation of dogmatism and idealism to a higher unity, — Werneburg professes to have achieved in his *Allwissenschaftslehre*, the science of all the sciences, 'naturalism,' as he also calls it. As a matter of fact, the new system is nothing but a caricature of the Fichtean philosophy. Our ideas, attended either by the feeling of freedom or by the feeling of necessity, go back [he says] to trial [*Vernehmung*] and experience. These two sources show the ultimately necessary, the thing, the 'thou,' and the ultimately free, the intelligence, the mind, the 'I,'

inseparably connected, — not only welded but ultimately welded [*urvereint*] into a single whole. Naturalism *never* abstracts absolutely, as idealism and dogmatism abstract, from either one of these two *Ur-Theile;* it *never* separates what is inseparably connected: but ultimately-separates [*ur-theilt*] the ultimately-welded only conditionedly, again ultimately-welding the ultimately-parted [*urgetheilt*] in one and the same act. Its subject matter is, therefore, the ultimately-welded ultimately-parted [*die urvereinten Urgetheilten*] 'I' and 'thou,' each taken in its relation to its correlate: the 'I-thou' = finite unity = man, and the 'thou-I' = infinite unity = all. The two exist only for each other and at the same time; they are actually given in consciousness as the object of examination [*Vernehmung*] and experience. Werneburg now professes to have discovered what Fichte looked for in vain: the true subject-object. At the head of the system we have, of course, a magnificent primal unconditioned principle, to which a second and conditioned law is subsumed.

Werneburg's system constitutes yet another attempt at the resolution of the problem of the relation of existence to thought. But it has no permanent value: it is simply interesting, in a certain way, as a caricature of the Fichtean philosophy. It is useful as a terrible example, to show the lengths of verbal coinage to which Fichte's craving for terminological novelties can lead, the affected profundity in which his circumstantial and verbose way of deducing the obvious may end, and the inconceivable concepts and impossible postulates which are liable to follow in the wake of his intellectual intuition.)

2479) *Werner, J. F. A.: Leitfaden zu einem katechetischen Unterricht in der Religions- und Pflichtenlehre mit beygefügten Bibelstellen, für meine Confirmanden.* 8vo. Hamburg. Hoffmann. pp. viii, 62. (The matter of the work is borrowed from no. 1139.)

2480) *Werth, Etwas über den —— der kritischen Philosophie und ihren Einfluss auf die geoffenbarte Religion. Veranlasst durch die diesfalls geäusserten Urtheile der grössten Theologen und Philosophen unserer Zeit, sonderlich eines Reinhards, Tieftrunks und Stäudlins.* (By J. Glo. Troitzsch, Ch. Gli. Schmidt and J. Ch. Oeser.) Large 8vo. Leipsic. Rein. pp. 70. (Kant's philosophy of religion cannot maintain itself as against the objections urged by a purified theology. One may not rank the beneficent light of revelation as inferior or even as no more than equal to the borrowed illumination of the finite human understanding. — One of the two essays which make up no. 2480 [pp. 4–56. Against Tieftrunk's review of no. 1956 in *Erf.* 1797. Part lxvi. pp. 533–556] has been left incomplete, as no continuation of no. 2480 appeared.)

2480*a*) *Wieland, Chph. Mrt.:* cf. no. 2277.

2480*b*) *Wildt, Jh. Chn. Dn.:* cf. no. 1547.

2480*c*) *Zachariä, K. Sal.:* cf. no. 2054.

2480*d*) *Zeichen, Die —— der Zeit,* etc.: cf. no. 2207.

2481) *Zeitgeschichte.* In: *Mnemosyne. Eine Zeitschrift.* 8vo. Altona.

Hammerich. Vol. I. Part i. pp. 139–145. Same place. pp. 146–150 and 150–153: *Probe eines philosophischen A B C*, and *Die Trinklehre.* (Distichs on recent philosophy, with special reference to Kant and Fichte.)

1801.

2481*a—c*) *Abicht, J. H.:* cf. nos. 423, 424, 424*a*.

2482) *A. L. Z.*, 1801, *I. B.* No. 67, pp. 537, 538: report of the diffusion of the Kantian philosophy in France, in: *Uebersicht der französischen Litteratur der letzten drey Jahre. IX. Philosophie und allgemeine Politik.*

2483) *Archiv zur Vervollkommnung des Bibelstudiums, herausgegeben von Jh. Ldw. Wlh. Scherer.* Also under the title: *Exegetische, philosophische und historische Untersuchungen über die Bibel als Beyträge zur Förderung des Studiums derselben von einer Gesellschaft.* 8vo. Hamburg and Mainz. Vollmer. Vol. I. Parts i–iv. (Part i opens with a paper by Scherer, entitled: *Von der christlichen Beredsamkeit, ihrer mannigfaltigen Veränderung beym Schicksal der Philosophie und anderer Wissenschaften, zur näheren Anzeige des Zwecks, den diese Zeitschrift hat.* Scherer argues for the desirability of the new journal in this article, emphasising the justice of complaints, frequently made, that the young theologians "über dem allzu grossen Drängen nach Transscendentalphilosophie" neglected the study of the Bible, and thought that they had done their duty if they had once learned to make application of the principles of *moral* exegesis. It will be the purpose of the *Archiv*, on the other hand, to aid in the understanding of the "wahren Sinn und Geist der Bibel." The journal came to an end with its first volume.)

2483*a*) *Aussprüche der philosophirenden Vernunft:* cf. no. 1820.

2483*b*) *Bardili, Cp. Gfr.:* cf. no. 2371.

2483*c*) *Bauerschubert, Jh.:* cf. no. 1262.

2484) *Beneken, G. Wlh. Frdr.: Athanasios, oder Versuch über die Freyheit und Fortdauer des Menschen im Tode. Voran das Grab. Aus dem Englischen Hugo Blair's übersetzt von Ge. Ist. Frdr. Nöldeke.* Large 8vo. Göttingen. Dieterich. pp. xvi, 247. (Influenced by Kant. Deduces the certainty of immortality from the existence of freedom of the will and of the moral law.)

2485, 2486; Ag. Fd. Bernhardi.

2485) *Bernhardi, Ag. Fd.: Sprachlehre.* Large 8vo. Berlin. Frölich. Part i. *Reine Sprachlehre.* 1801. pp. 348. Part ii. *Angewandte Sprachlehre.* pp. 454. (Bernhardi attempts to base a science of language upon the Fichtean epistemology; but he often returns to Kant in the course of his work. Thus the deduction of the parts of speech follows the lines of the Kantian table of categories. This procedure, how-

ever, is only possible, Bernhardi says, if the "neueste Philosophie" be followed, and the categories regarded on the one hand as "Organe und sich construirende Vernunft," on the other "auch nur als höchste Anschauungsweisen," while the category of relation is made the basis of all the others [p. 136]. — No. 2456 gives a more popular exposition of the contents of no. 2485. Form and arrangement, however, are entirely changed, and the text in many places corrected and supplemented by necessary *addenda*.)

2486) *Bernhardi, Ag. Fd.: Anfangsgründe der Sprachwissenschaft.* 8vo. Berlin. 1805. Frölich. pp. xii, 432.

2487) *Biskamp, Sgsm.: Ein kleiner Versuch, einige Begriffe in der wissenschaftlichen Behandlung der Tugendlehre näher zu bestimmen und zu berichtigen.* In the: *Theologische Monatsschrift für das Jahr 1801. Herausgegeben von Jh. Chr. Wlh. Augusti.* 8vo. Jena and Leipzig. Gabler. First year. Vol. II. Part viii. No. 4, pp. 108–117. (On legality and morality, following Kant. The virtuous man must always think and act, from simple reverence of the moral law, in a manner that may be rationally approved by the common will.)

2488) *Biskamp, Sgsm.: Revision der Frage: in welchem Verhältniss Tugend und Religion zu einander stehen?* Same place. Part ix. No. 3. pp. 184–196. (Virtue without religion is conceivable. But it is only through religion that unity and harmony are introduced into the requirements and aims of the practical reason of the virtuous individual [Kant's practical proofs, of course]: religion gradually raises action in accordance with law to the level of morality. The educator will do best to base religion upon ethics. The instructor of religion in a "gemischtes Volk" will do best, on the contrary, to root out the motives of selfishness by the substitution of religious motives in their stead, and thereafter to transform the inculcated reverence of the holy will of God into reverence of the moral law.)

2489) *Cramer, Frdr.: Ueber die Begründung des Eigenthums. Ein Fragment aus der Kritik der sogenannten Rechtsphilosophie.* In *Eunomia.* [Cf. no. 2549.] First year. Vol. II. July. pp. 46–52. (Polemic against Kant's view of the question.)

2490) *Darstellung, kurze historische —— der gesammten kritischen Philosophie nach ihren Hauptresultaten für Anfänger und Freunde der Philosophie. Mit einer Vorrede von Jh. K. Wötzel.* Large 8vo. Leipsic. Küchler. pp. iv, 180. (Absolutely and entirely fails of its purpose. It is not even up to the average level of similar productions. Misunderstandings, errors of exposition, and stylistic solecisms are of frequent occurrence.)

2491) *Daub, K.: Lehrbuch der Katechetik. Zum Behuf seiner Vorlesungen.* 8vo. Frankfort on the Main. Hermann. pp. x, 414. (Daub follows Kant in basing religion upon ethics. Ethics is in its turn to be preceded by an exposition of the concepts of right. Action from duty is at

the same time action from belief in God and immortality. The reasons which make for virtue are to be derived from the supersensible nature of man. Every religious concept must have its root in the freedom of the human will, in morality, and in conscience. Miracles are not to be accepted: the chief emphasis must be laid upon the practical contents of the Bible. — Daub's remaining theological works do not belong in this Bibliography. They show a gradual supersession of the Kantian influence by that of Schelling, and of Schelling's again by that of Hegel.)

2491*a*) *Dietz, Jh. Chr. Fr.:* cf. no. 1229.

2491*b*, *c*) *Dolz, Jh. Chn.:* cf. nos. 1283, 1284.

2492) *Duttenhofer, Chrn. Frdr.* [or, according to the *A. L. Z.* 1802, I. ℔. 673: *Jac. Frdr.*]: *Versuch über den letzten Grundsatz der christlichen Sittenlehre.* 8vo. Tübingen. Heerbrandt. pp. viii, 288. (The book consists of three separate articles. The first institutes a comparison of the formal moral principle with the basal concepts and requirements of Christian ethics. Kant's formal moral principle is said to be at the same time the highest principle of the Christian morality. If Christ has not actually formulated it, he has at least more than once prescribed rules of conduct which are fully and entirely congruent with it. — The second is entitled: *Ueber den Begriff der Causalität in der Eleutheriologie, und die dadurch gegebene Möglichkeit der Besserung.* It is directed especially against Bardili [1795 and 1796: cf. nos. 1256 and 1568]. The categorical imperative guarantees a supersensible freedom; but the phenomenal world is ruled by the strictest fatalism. Duttenhofer has misunderstood his problem. His definition of intelligible freedom makes it really empirical, speaking of it as the faculty "unabhängig von allen sinnlichen Antrieben die Maximen seiner Handlungen zu bestimmen, mithin das Moralgesetz als die oberste Maxime einzusetzen." — The third is headed: *Ueber die Möglichkeit positiver Vorschriften in der Moral.* The contents of ethics is not always derivative from principles of reason; it is sometimes to be referred to revelation. Moral revelation must be regarded as an institution subserving the moral education of mankind.)

2493) *Ehrenberg, Frdr.: Ueber Denken und Zweifeln. Zur Aufklärung einiger Missverständnisse in der höheren Philosophie.* 8vo. Halle. Hendel. pp. xxxii, 184. (A reality can never originate in thought. Feeling, and feeling alone, leads to this reality: at the moment of sense perception the real is 'apprehended' [*ergriffen*], but can never be comprehended [*begriffen*]. The most adequate expression for the conviction to which this feeling gives rise is 'original natural belief' [*Naturglaube*]. The moral belief in God is coördinate with natural belief; for God too is manifested to us through feeling. — The dependency of these thoughts upon Jacobi's philosophy is sufficiently clear. Ehrenberg hopes by their means to save the reality of human knowledge from the onslaught made upon it in the *Wissenschaftslehre.* The idealistic doctrines, he thinks, satisfy the intellect, but cannot content the whole man. Kant's idealism, it

may be remarked, is excepted from his criticism. For Kant recognizes a 'real' which is absolutely independent of the subject.)

2493*a*) *Elisa, kein Weib wie es seyn sollte:* cf. no. 1297.

2493*b*) *Elisa's des Weibes, wie es seyn sollte, Vermächtniss:* cf. no. 1298.

2494) *Elz.* I. pp. 628–630: review* of Kant's *Kleine Schriften* (no. 14).

2494*a*) *Eschenmayer, K. A.:* cf. no. 1982.

2494*b*) *Familie, Die ganze ——, wie sie seyn sollte:* cf. no. 1298*a*.

2494*c–e*) *Fichte, Jh. Gli.:* cf. nos. 1335, 1336, 1698.

2495) *Flatt, Jh. Fr.: Bemerkungen über die von unserm Wohlseyn hergenommenen Beweggründe, die in den Reden Jesu enthalten sind.* In *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part vii. No. 3. pp. 84–126. (Eudaemonism and sensuous motives are not to be wholly excluded from ethics.)

2495*a*) *Flügge, K. Wlh.:* cf. no. 1865.

2496) *Franke, G. S.: Beantwortung der von der Königlich-Dänischen Gesellschaft der Wissenschaften zu Kopenhagen für das Jahr 1799 aufgeworfenen Preisfrage: Quinam sunt notabiliores gradus, per quos philosophia practica, ex quo tempore systematice tractari coepit, in eum, quem hodie obtinet, statum pervenerit? Oder: Welche hauptsächliche Stufen hat die praktische Philosophie von der Zeit an, da man angefangen hat, sie systematisch zu behandeln, durchlaufen müssen, ehe sie die Gestalt gewonnen hat, die sie heutiger Zeit besitzt? Eine in der Versammlung der königl. Gesellschaft der Wissenschaften vom 3. Jan. 1800 gekrönte und durch die grösste Goldmedaille ausgezeichnete Preisschrift.* Large 8vo. Altona. 1801. Hammerich. pp. xxxvi and 196. (Treats on pp. 124–155, 186–195, and in many other shorter passages, of the Kantian moral system. Francke is on the whole in accord with Kant. The only true predecessors of Kant are "echter Stoicism und reiner Christianism.")

2496*a*) *Gebhard, Fr. Hnr.:* cf. no. 2401.

2496*b–e*) *Geist der neuesten Philosophie,* etc. *Herausgegeben von K. A. Cäsar:* cf. nos. 668, 2270, 2395, 2499.

2497, 2498; C. Fr. Wlh. Gerstäcker.

2497) *Gerstäcker, C. Fr. Wlh.: Versuch einer gemeinfasslichen Deduktion des Rechtsbegriffs aus den höchsten Gründen des Wissens, als Grundlage zu einem künftigen System der Philosophie des Rechts.* Large 8vo. Breslau. 1801. Schall. New edition. Large 8vo. Posen and Leipsic. 1803. Kühn. pp. xii, 170.

2498) *Gerstäcker, C. Fr. Wlh.: Metaphysik des Rechts.* Large 8vo. Erfurt. 1802. Rudolphi. Fifteen signatures. Second edition, under the title: *System der theoretisch-praktischen Rechtsphilosophie.* 8vo. Same

place. 1806. (Kant and Fichte have both exerted a marked influence upon Gerstäcker. Morality and right are, in his opinion, essentially different. Morality is the final end of our existence; right the necessary condition to the attainment of that end. The moral freedom of the will must be gradually acquired by action in the world of sense. For this reason, no limit must be imposed upon any man's range of legal freedom [*i.e.*, upon the possibility of his pursuit of the end, the realization of the absolute unity in himself]. Right and its opposite obtain only where men stand in relations to their fellow-men. Hence no man has rights as regards God, as regards himself, or as regards inanimate objects. There is no right of constraint, in virtue of which mankind may be compelled to enter into the society constituting a state. The state is founded merely upon a contract.)

2499) *Gessner, Jh. Ant. Wlh.: Ueber den Ursprung des Sittlich-Bösen im Menschen, nebst einer Prüfung des kritischen Freyheitsbegriffes, und der kantischen Abhandlung über das radicale Böse.* Large 8vo. Leipsic. Grieshammer. pp. 126. Published in summary in: *Cäsar's Geist der allerneuesten Philosophie*, etc. (cf. no. 668. Vol. II. August. pp. 282–315. Same place. Vol. III. December. *Einige Erläuterungen zu dieser Schrift mit Rücksicht auf eine in dem 83st. der Goth. gel. Zeit. d. J. befindlichen Beurtheilung derselben.* (Gessner thinks that mankind should be accredited with *true* freedom, and not simply with the specious freedom of the determinists. At the same time, this freedom is not to be conceived of as a faculty for the execution, at once and without further conditions, of any plan which they have proposed or should propose to themselves in the pursuit of moral ends. It is rather true that they only gradually become capable of good conduct. [The reader will notice at once the implied confusion of transcendental and empirical freedom.] — Polemic against the Kantian view of radical evil. It contradicts the principle laid down in the *R.V.*, that the capacity of freedom is inexplicable, and its positive determinations unknowable.)

2500) *G. g. A.* I. pp. 709–711: Review * of Kant's *Kleinere Schriften* (no. 14).

2501) *G. g. A.* II. pp. 803–805: Review *† of Kant's *Logik* (no. 104). — Both these reviews are by Frdr. Bouterwek. See E. Wüstenfeld: *Die Mitarbeiter an den G. g. A.* [Cf. no. 2082*a*.] p. 20.

2501 *a–c*) *Gräffe, J. F. Cp.:* cf. nos. 664, 668, 669.

2501*d*) *Greiling, Jh. Chp.:* cf. no. 2116.

2502) *Gruber, Jh. Gtfr.: Katechisation über die Moral und Religion. Nebst einer durchgängigen Beyspielsammlung zur Anwendung auf das praktische Leben.* 8vo. Leipsic and Zürich. Schiegg. First volume. (No second volume appeared.) pp. 236. New edition. 1808. (Opens with an article upon catechetical method. Gruber thinks that he has summarized the whole system of pure ethics, developed along Kantian lines, in his two catechisings.)

2503) *Gth.* I. pp. 169–172: Review *† of Kant's *Logik* (no. 104).

2504) *Hanns, der Dicke —: Ein Seitenstück zum lahmen Wachtelpeter, von C. G. Cramer. Mit einem Kupfer.* 8vo. Leipsic. Joachim. pp. 190. (The author attempts to throw ridicule upon certain Kantians, who are too ostentatious and vainglorious of their incomprehensible phrases.)

2505–2512; Ge. Wlh. Fr. Hegel.

2505) *Hegel (Ge. Wlh. Fr.): Differenz des Fichteschen und Schelling'schen Systems der Philosophie in Beziehung auf Reinhold's Beyträge zur leichtern Uebersicht des Zustands der Philosophie zu Anfang des neunzehnten Jahrhunderts. Erstes Heft.* 8vo. Jena. 1801. Akademische Buchhandlung. Seidler. pp. xii, 184. Reprinted in: *Hegels Werke. Vollständige Ausgabe durch einen Verein von Freunden des Verewigten: Marheineke, Schulze, Gans, v. Henning, Hotho, Michelet, Förster.* Vol. I. Also under the title: *Hegels Philosophische Abhandlungen. Herausgegeben von K. Ldw. Michelet.* Large 8vo. Berlin. 1832. Duncker and Humblot. pp. 151–296. (According to Hegel, Schelling's objective point of view supplements and extends Fichte's subjective idealism. While, that is, Fichte's system is one-sided in its neglect of the real, Schelling restores reality to its full rights by the side of the ideal, and thus attains [as Fichte had not] to the true subject-object. Schelling was wholly satisfied with the representation of his system given in this no. 2505. Indeed, the publications of the two philosophers during these years evinced so extreme a similarity of opinion that controversies have arisen as to the authorship of several essays which appeared in their jointly edited "Kritisches Journal" [cf. nos. 1987, 1997]. There can be no doubt that the following papers are attributable to Hegel:)

2506) (*Hegel, Ge. Wlh. Fr.:*) *Wie der gemeine Menschenverstand die Philosophie nehme, — dargestellt an den Werken des Herrn Krug's.* In the *Kritisches Journal der Philosophie, herausgegeben von Schelling und Hegel.* 8vo. Tübingen. Cotta. Vol. I. Part i. 1802. pp. 91–115. *Hegels Werke.* Vol. XVI. Also under the title: *Hegels vermischte Schriften. Herausgegeben von Fr. Förster und Ldw. Boumann.* Vol. I. 1834. pp. 50–69.

2507) (*Hegel, Ge. Wlh. Fr.:*) *Verhältniss des Skepticismus zur Philosophie, Darstellung seiner verschiedenen Modificationen, und Vergleichung des Neuesten mit dem Alten.* In the: *Kritisches Journal der Philosophie, herausgegeben von Schelling und Hegel.* Vol. I. Part ii. 1802. pp. 1–74. *Hegels Werke.* Vol. XVI. pp. 70–130.

2508) (*Hegel, Ge. Wlh. Fr.:*) *Glauben und Wissen, oder die Reflexionsphilosophie der Subjektivität, in der Vollständigkeit ihrer Formen, als Kantische, Jacobische und Fichtesche Philosophie.* In the: *Kritisches Journal der Philosophie, herausgegeben von Schelling und Hegel.* Vol. II. Part i. 1802. pp. 188. *Hegels Werke.* Vol. I. pp. 1–157.

2509) (*Hegel, Ge. Wlh. Fr.:*) *Ueber die wissenschaftlichen Behandlungsarten des Naturrechts, seine Stelle in der praktischen Philosophie, und sein Verhältniss zu den positiven Rechtswissenschaften.* In the: *Kritisches Journal der Philosophie, herausgegeben von Schelling und Hegel.* Vol. II. Part ii. 1802. pp. 88. Part iii. 1803. pp. 1–34. *Hegels Werke.* Vol. I. pp. 321–423. (In all essential points, Hegel's position in these essays, as has been remarked above, is that of the *Identitätsphilosophie.* But grave differences from Schelling lie concealed behind this seeming agreement with his views. We have a MS. of Hegel's, dating from the end of the nineties, which contains a sketch of his system, and shows many serious and momentous divergences from that of Schelling. For details as regards the relation of Hegel to Kant, Fichte and Schelling at this period, the reader should consult the following nos. 2510–2512:)

2510) *Michelet, K. Ldw.: Einleitung in Hegel's philosophische Abhandlungen.* Large 8vo. Berlin. 1832. Duncker and Humblot. pp. li. (Constitutes the introduction to the first volume of *Hegels Werke.*)

2511) *Rosenkranz, K.: Ge. Wilh. Fr. Hegel's Leben. Supplement zu Hegel's Werken. Mit Hegel's Bildniss, gestochen von K. Barth.* Large 8vo. Berlin. 1844. Duncker and Humblot. pp. xxxv, 566.

2512) *Haym, R.: Hegel und seine Zeit. Vorlesungen über Entstehung und Entwickelung, Wesen und Werth der Hegel'schen Philosophie.* 8vo. Berlin. 1857. Gaertner. pp. viii, 512.

2512*a*) *Heinrich von Feldheim* (von Pölitz): cf. no. 1299.

2513) *Hellfeld, C. G.: De temeritate sectatorum Kantii, philosophiae criticae admodum perniciosa commentatio.* 4to. Langensalza. Andreas. pp. 33. (Directed against the pretentiousness, intolerance, and obscure and involved style of the Kantian philosophy.)

2513*a*) *Hermann, Jh. Gfr.:* cf. no. 1616*a*.

2513*b*) *Heydenreich, K. H.:* cf. no. 703.

2514) *Hoyer, Benj. K. H.: Abhandlung über die philosophische Konstruktion, als Einleitung zu Vorlesungen in der Philosophie. Aus dem Schwedischen.* 8vo. Stockholm. Silverstolpe. — Hamburg. In Commission with Perthes. pp. vi, 176. (Hoyer agrees with Fichte upon all important points. Like Fichte, he demands for philosophy an apodeictic certainty. This can only be attained by way of a mathematical method. Therefore, the author attempts to show [in opposition to Kant] that philosophy follows the same mode of procedure as is followed in mathematical demonstration; *i.e.*, that there is — in spite of Kant's denial — a philosophical construction which may be ranked alongside of the mathematical.)

2514*a*) *Jakob, L. H.:* cf. no. 355.

2515) *Kaiser, Gli. Phil. Chn.: De scepticismo vere philosophico, ejusdemque ad revelationem christianam relatione. Commentatio philosophico-theologica.* 8vo. Erlangen.

2516) *Kant.* In: *Der Genius des neunzehnten Jahrhunderts.* Vol. III. Part x. pp. 180–184. (Against Schad's expositions of the Kantian philosophy in no. 2167.)

2517) *Kant und Fichte.* By *X.* In the: *Flugblatt des* [Leipziger] *Jahrbuchs der neuesten Literatur.* Part xxxiv. pp. 265–271. ("Der Fichtianismus ist im Grunde nichts anderes, als ein auf höhere Principien zurückgeführter und weiter ausgesponnener Kantianismus." Polemic, from this standpoint, against the *A. L. Z.* and its partisanship for Kant as against Fichte.)

2517*a*) *Kindervater, Ch. Vct.:* cf. no. 983.

2517*b*) *Kirsten, Jh. Frdr. Ern.:* cf. no. 2417.

2518) *Klefecker, Jh. Ldw.: Synodalrede über den Hang der Theologen, ihr System nach der herrschenden Philosophie des Zeitalters zu verändern, gehalten zu Cappeln im Lande Wursten am 8. July 1800.* In the: *Materialien,* etc. (cf. no. 2610). Part ii. No. 2. pp. 185–222. (Caution against the misuse of the critical philosophy in theology, and more especially in the pulpit; and against the giving of historical proofs for the divine authority of Christianity.)

2519) *Köhler, Greg.: Praktische Anleitung zum moralischen Unterricht der Jugend.* 8vo. Frankfort on the Main. Andreä. pp. 71. (Influenced by the Kantian moral philosophy and moral-theology.)

2520) *Köppen, Frdr.: Lebenskunst in Beyträgen von Fr. Köppen.* 8vo. Hamburg. Perthes. pp. xii, 373. (Contains references to the Kantian ethical system. Its sublimity is admitted. But it is said to be apt to lead to a monastic asceticism. "Innige Liebe zum Guten, nicht blosse Achtung desselben, heisst die ewige Triebfeder, durch welche wir vom geistigen Tode ins Leben übergehen" [see p. 368].)

2521–2533a; Wlh. Trgtt. Krug.

2521) *Krug, Wlh. Trgtt.: Entwurf eines neuen Organons der Philosophie, oder Versuch über die Principien der philosophischen Erkenntniss.* Large 8vo. Meissen and Lübben. 1801. Erbstein. pp. xxvi, 114. Reprinted in: *Wlh. Trgtt. Krug's gesammelte Schriften.* Vol. VIII. Part iii. *Philosophische Schriften.* Vol. II. Also under the title: *Philosophische Schriften.* Vol. II. Large 8vo. Leipsic. 1839. Fleischer. No. vii. pp. 1–76. (In no. 2521 Krug enters the ranks of the system-makers. Hitherto [in nos. 1275, 1277, 1379, 1381, 1422–1425, 1637, 1914, 2136, 2421 and 2422] we have known him only as a tolerably orthodox Kantian. It is true that he says himself, in the preface to the second edition of his *Handbuch* [no. 2527, p. xi], that he has never been a Kantian in the strict sense of the term, — that he started out from the Kantian philosophy, because that was the 'order of the day' in philosophical thinking; but that he very soon came to see its defects. But there can be little doubt that the statement was principally motived by author's vanity. Krug was impelled by it — just as Pölitz was: cf. nos. 1470 and 1471 — to deny his indebtedness to Kant, and to talk of a 'system of his own.' In reality, Krug's thought both before and after 1801 is most decidedly based upon the Kantian philosophy. At the same

time, he is not a Kantian *à tout prix;* he has the courage of his private opinions, even when they run counter to those of the provost-marshal of Königsberg. His guiding idea was, to bring the Kantian philosophy as closely home as possible to the understanding of the average man. He therefore tries to round off the sharp angles, against which the ordinary intelligence might run ; he eliminates all the Kantian paradoxes, and gives to the system in general a less strict form and a less vivid coloring, — so that even the views which lie most remotely from the average educated consciousness lose a good deal of their startling and strange appearance. His philosophy is a philosophy 'ad usum Delphini.' It is presented to the public in a clear and well-balanced style, which flows on like the cheerful murmur of a brook through a gently sloping valley, garrulous and untiring, — never offering the least difficulty to the reader's mind, — and, like the brook, passing round obstacles rather than removing them. There is no seasoning to Krug's dishes : when he tries his hand at jokes and witticisms, he never rises above the shallow and the banal. One does not obtain from the reading of his works any consciousness of thought worked out, or of difficulties overcome. The thicker his volumes grow, the more discursive, dilute, stale and trivial are they.

Krug is an even more inveterate systematiser than Kant. He lectured and wrote upon an encyclopaedia [cf. nos. 1424, 1425]. He looks upon classification as a matter of extreme importance, and gives it wide space in his pages. But here, too, he belongs to the epigoni : he is tedious and diffuse. There is no novelty of thought, — nothing of Kant's supreme sense of arrangement and structural art. Hence, we must relegate Krug and his works to the department of humdrum mediocrity and deadly tedium. Nevertheless, he was of some use in his day and generation : the wide dispersion of his books, their numerous editions, and the translations of them into foreign languages are sufficient evidences of it. Like Kiesewetter, Jakob, Snell, etc., Krug has the merit of having brought down the Kantian ideas to the level of the ordinary understanding, even if he accomplished his task at the expense of weakening the original thoughts and lowering the standpoint from which the problems were approached. He never passed beyond the lines laid down in no. 2521. All his later philosophical writings are simply further developments and interpretations of the plan of philosophy sketched there for the first time.

Krug's highest claim to independence is to be found in his scientific nomenclature. He employs Greek names by preference. The seven principal parts of his system are entitled : *Archologie* or fundamental philosophy, *Dianöologie* or logic, *Gnoseologie* or metaphysics, *Kallologie* or aesthetics, *Dikäologie* or philosophy of right, *Aretologie* or ethics, and *Eusebiologie* or philosophy of religion. He is most original in his fundamental philosophy. We should call this discipline nowadays an 'introduction to philosophy'; it is intended to acquaint the reader with the basal philosophical problems, more especially those of epistemology, and with the general

rules of scientific methodology. Krug begins, as the fashion of the time was, with a hunt after a supreme principle. True, one has the feeling all through, that he is not at all impassioned in his inquiry: he seems to have entered upon the quest because it is the 'right thing' to do, and because, if he did not, the reader might miss what, perhaps, he considered to be an essential constituent in a philosophic system. The real-principle, whereby knowledge in general is rendered possible, is, in Krug's opinion, the philosophising subject himself, the ego, in as far as it makes itself or anything else the object of its knowledge. The ideal-principles are of two kinds, formal and material. The latter make up philosophical knowledge, and give expression to the infinitely varied facts of consciousness; the most general fact, which comprises all others *under* it, though it does not contain them *within* it, is given in the proposition: "Ich bin thätig." The formal principles determine the arrangement and scientific interconnection of our various knowledge, and give expression to the laws of our activity in concepts and words. The highest formal principle runs: "Ich suche absolute Harmonie in aller meiner Thätigkeit." Philosophic knowledge cannot be derived [deduced] from this formal principle; but it can be conducted [reduced] thereby to a single end as its common centre. Here, we must admit, Krug goes farther than Kant; but the way in which he solves his problem is so unspeakably trivial, that he has no reason whatever for being proud of his divergence from the Master. — Peculiar to Krug, again, is the expression "transscendentaler Synthetismus," the name which he gives to his system. Every fact of consciousness, he says, contains a definite empirical synthesis of Being and Knowing [*Wissen*]. Each synthesis of this kind presupposes a transcendental synthesis, *i.e.*, an original conjunction of being and knowing in the ego, whereby consciousness itself is constituted consciousness. This transcendental synthesis is the ultimate fact of consciousness, and, as such, wholly inexplicable and inconceivable. It is, therefore, the absolute limiting point of philosophising: any philosophy which passes beyond it becomes transcendent. The 'passage beyond' may take place in one of two different ways. Idealism attempts to explain the real by the ideal, but ends in Nihilism; realism, on the other hand, attempts to derive the ideal from the real, but lands its adherents in Materialism. Both alike are arbitrary, transcendent, untenable; neither can achieve the task set to it. The true philosophy is transcendental synthetism, which is related to the opposing schools as is synthesis to thesis and antithesis. It regards the *real and ideal* as ultimately given and conjoined, and recognises this transcendental synthesis as the limiting point of all philosophising. We have an immediate knowledge, an original conviction of our own existence, of the existence of other things outside of us, and of the community or reciprocity, existing between our selves and other things, whereby one acquaints the other directly with its existence. In no. 2521 [p. 35] Krug had termed the conviction of the existence of external things as a mere 'belief,' under the influence of Jacobi; but in no. 2523 [pp. 143, 144] he

explicitly retracts his former statement, and asserts that the conviction in question is a real and an immediate knowledge. At bottom, the phrase 'transcendental synthetism' is simply another name for the connection between empirical realism and transcendental idealism, which Kant said he had shown in the *R.V.* When Kant writes, *e.g.*, that the word 'Erscheinung' presupposes the existence of something which appears, *i.e.*, of a thing-in-itself, he is really just formulating Krug's transcendental synthesis: only that Krug remains constant to his synthesis, whereas Kant is untrue to it, — often constrained, as he is, by the idealistic consequences of his epistemology, to give vacillating expression to his views of things-in-themselves; to admit, for instance, that we cannot know whether they are outside of us or within us. Krug lets these consequences fade into the background, and is thus able to bring the Kantian epistemology nearer to the ordinary thinking of the educated mind. It is all the more surprising, then, that he understands by the 'objects which affect us' [at the beginning of the *Aesthetik* of the *R.V.*] phenomena only, — contrary to the Kantian meaning. — Unlike Kant, he does not posit a separate faculty of feeling. Ideas and efforts are called feelings, so long as they do not appear definitely as ideas and efforts, but only attain to consciousness as obscure 'vital excitations.' If, that is, one wishes to assume a special faculty of feeling, one must consider it as the *one fundamental faculty*, from which, as a common root, the faculties of ideation and effort arise: but in no case may the feeling faculty be placed midway between and made coördinate with the other two.

Krug bases his six philosophical disciplines upon distinct ideal-principles or facts of consciousness; on the facts of thought, of knowledge [*Erkennen*], of the pleasure of taste, of freedom, of conscience, and of belief in God and hope of immortality. In the details of his exposition we are continually hitting, as was remarked above, upon Kantian thoughts. One illustration may suffice. In the doctrine of knowledge we have the differentiation of knowledge [*Erkennen*] as form and matter; the doctrines of space and time, and of the categories [both enlarged by an elaborate discussion of the predicables]; the schemata; even a pendant to Kant's void table of the 'nothings.' Then follow the power of judgment with its principles; the *Amphibolie;* the whole of the *Dialektik* [the *Paralogisms* very much abbreviated, it is true, and the antinomies cited under a different name]; and the principal contents of the *M.A.*, and the outlines of the critique of the teleological judgment, with its distinction between regulative and constitutive principles.

I proceed to enumerate those of Krug's numerous writings [in the second edition of his Autobiography he himself mentions very nearly two hundred] which are of a specially philosophical character and of the relatively greatest importance :)

2522) *Krug, Wlh. Trgtt.: Ueber die verschiedenen Methoden des Philosophirens, und die verschiedenen Systeme der Philosophie in Rück-*

sicht ihrer allgemeinen Gültigkeit; eine Beylage zum Organon. 8vo. Meissen. 1802. Erbstein. pp. xiv, 55. Reprinted in: *Krug's gesammelte Schriften.* Vol. VIII. (Vol. II of the: *Philosophische Schriften;* cf. no. 2521.) No. 8. pp. 77–112.

2523) *Krug, Wlh. Trgtt.: Fundamentalphilosophie oder urwissenschaftliche Grundlehre.* Δος μοι που στῳ. Large 8vo. Züllichau and Freystadt. 1803. Darnmann. pp. xxx, 344. Second edition, revised and enlarged. Same place. 1819. pp. xxviii, 304. Third edition. Large 8vo. Leipsic. 1827. Voss.

2523*a*) *Krug, Wlh. Trgtt.: Kalliope und ihre Schwestern. Neue Vorlesungen über das Schöne in Natur und Kunst. Ein ästhetischer Versuch, den Manen Kants und Herders zur Feyer ihrer Versöhnung in der Unterwelt geweiht.* 8vo. Leipsic and Züllichau. 1805. Darnmann. pp. 203. Reprinted in: *Krug's gesammelte Schriften.* Vol. VIII. [Cf. no. 2521.] No. 9. pp. 113–192.

2524) *Krug, Wlh. Trgtt.: System der theoretischen Philosophie.* 8vo. Königsberg. Göbbels und Unzer. [From the second edition onwards: Unzer.] Part i. *Denklehre.* With the secondary title: *Logik oder Denklehre.* Large 8vo. Königsberg. 1806. Unzer. pp. 740. Second edition, revised and enlarged. Same place. 1819. pp. xxxii, 598. Third edition, revised and enlarged. 1825. pp. xxxii, 600. Fourth edition, revised and enlarged. 1833. Part ii. *Erkenntnisslehre.* With the secondary title: *Metaphysik oder Erkenntnisslehre.* Same place. 1808. pp. 463. Second edition, revised and enlarged. 1820. pp. xxiv, 382. Third edition, revised and enlarged. 1830. Part iii and last. *Aesthetik.* With the secondary title: *Geschmackslehre oder Aesthetik.* 1810. pp. xii, 624. Second edition. 1823.

2525) *Krug, Wlh. Trgtt.: Naturrechtliche Abhandlungen oder Beyträge zur natürlichen Rechtswissenschaft.* 8vo. Leipsic. 1811. Vogel. pp. x, 132. Reprinted in: *Krug's gesammelte Schriften.* Vol. VIII. (Vol. II of the: *Philosophische Schriften;* cf. no. 2521.) No. 11. pp. 211–284.

2526) *Krug, Wlh. Trgtt.: System der praktischen Philosophie.* Large 8vo. Königsberg. Unzer. Part i. *Rechtslehre.* With the secondary title: *Dikäologie oder philosophische Rechtslehre.* 1817. pp. x, 528. Second edition, revised and enlarged. 1830. Part ii. *Tugendlehre.* With the secondary title: *Aretologie oder philosophische Tugendlehre.* 1818. pp. viii, 362. Second edition, revised and enlarged. 1838. pp. x, 302. Part iii and last. *Religionslehre.* With the secondary title: *Eusebiologie oder philosophische Religionslehre.* 1819. pp. xii, 514. pp. 297–514 comprise an index of names and subjects to the whole system (*i.e.*, nos. 2523, 2524, 2526).

2527) *Krug, Wlh. Trgtt.: Handbuch der Philosophie und der philosophischen Literatur.* Large 8vo. Leipsic. Brockhaus. Vol. I. 1820. pp. xxiv, 364. Vol. II. 1821. pp. xx, 404. The two volumes bear the secondary title: *Krug's philosophisches Handbuch.* Vol. I, II. Second

edition, revised and enlarged. 1822. Vol. I. pp. xxviii, 368. Vol. II. pp. xx, 400. Third edition, revised and enlarged. 1828. Vol. I. pp. xxx, 382. Vol. II. pp. xx, 411.

2528) *Krug, Wlh. Trgtt.: Grundlage zu einer neuen Theorie der Gefühle und des sogenannten Gefühlsvermögens. Ein anthropologischer Versuch.* 8vo. Königsberg. 1823. Unzer. pp. viii, 142. Reprinted in: *Krug's gesammelte Schriften.* Vol. VIII. (Vol. II of the: *Philosophische Schriften;* cf. no. 2521.) No. 12. pp. 285–352.

2529) *Krug, Wlh. Trgtt.: Dikäopolitik oder neue Restaurazion der Staatswissenschaft mittels des Rechtsgesetzes.* Large 8vo. Leipsic. 1824. Hartmann. pp. x, 420.

2530) *Krug, Wlh. Trgtt.: Pisteologie oder Glaube, Aberglaube und Unglaube sowohl an sich, als im Verhältniss zu Staat und Kirche betrachtet.* 8vo. Leipsic. 1825. Baumgärtner. pp. 236.

2531) *Krug, Wlh. Trgtt.: Das Kirchenrecht nach Grundsätzen der Vernunft und im Lichte des Christenthums. Nebst einem Anhang über die klimatische Verschiedenheit der Religionsformen.* 8vo. Leipsic. 1826. Baumgärtner. pp. 237.

2532) *Krug, Wlh. Trgtt.: Allgemeines Handwörterbuch der philosophischen Wissenschaften, nebst ihrer Literatur und Geschichte. Nach dem heutigen Standpuncte der Wissenschaft bearbeitet.* Large 8vo. Leipsic. Brockhaus. Vol. I. *A* to *E*. 1827. pp. x, 755. Vol. II. *F* to *M*. 1827. pp. 831. Vol. III. *N* to *Sp*. 1828. pp. 773. Vol. IV. *St* to *Z*. 1829. pp. xviii, 584. Vol. V. Supplements, from *A* to *Z*, and index to the whole work. 1829. pp. vi, 360. (Index from p. 269 onwards.) The separate volumes bear also the secondary title: *Krug's encyclopädisch-philosophisches Lexikon.* Vols. I, II, III, IV and V or Supplement Volume. Second edition, revised and enlarged. Vol. I. 1832. pp. x, 873. Vol. II. 1833. pp. 961. Vol. III. 1833. pp. 859. Vol. IV. 1834. pp. xii, 682. (Contains, pp. 656–682: *Nachträgliche Zusätze und Verbesserungen zu sämmtlichen Bänden dieses Wörterbuchs.*) A fifth volume appeared also in this second edition, as a supplement to the whole, with the secondary title: *Encyklopädisches Lexicon in Bezug auf die neueste Literatur und Geschichte der Philosophie.* Two Parts. Large 8vo. 1838. pp. x, 672 and 498. The corrigenda and addenda of the second edition were also printed separately in a single volume, which appeared in 1834 as Second Part of the fifth (supplement) volume of the first edition. pp. vi, 200. (This no. 2532 is the most meritorious of Krug's manifold works. Its strong side is not the author's philosophy, but his encyclopaedic erudition. Even at the present day it has a certain value as a work of reference, and this value is enhanced by its copious [and for the most part reliable] citations from the literature.

Krug also published an autobiography. It is cheerless reading: trivial events are depicted in great detail; the writer's self-complacency is too obvious; and his wit and humour are affected, flat and vulgar. At the same

time, it throws welcome light by the way upon its writer in his capacity of philosopher, and upon the condition of the scientific world and of the universities at his time. The work is entitled :)

2533) (*Krug, Wlh. Trgtt.:*) *Meine Lebensreise. In sechs Stazionen zur Belehrung der Jugend und zur Unterhaltung des Alters beschrieben von Urceus. Nebst Franz Volkmar Reinhard's Briefen an den Verfasser.* Large 8vo. Leipsic. 1825. Baumgärtner. pp. 350. The second edition appeared with the title : *Krug's Lebensreise in sechs Stazionen, von ihm selbst beschrieben. Nebst Franz Volkmar Reinhard's Briefen an den Verfasser. Neue, verbesserte und vermehrte, Auflage.* Large 8vo. Leipsic. 1842. Baumgärtner. pp. 364.

2533*a*) *Krug, Wlh. Trgtt.* With *Krug, 1801*, cf. also no. 2422.

2534, 2535; Wlh. Tob. Lang.

2534) *Lang, Wlh. Tob.: Ueber die a priori und a posteriori aufgestellten Principien der Beurtheilung, was in der christlichen Religionsurkunde locale und temporelle oder allgemeingültige Lehre sey? aus dem Standpunkt des Offenbarungsgläubigen.* In : *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part vii. No. 1. pp. 1–67. Continued, 1802, in Part viii. No. 4. pp. 99–140. Under the title : *Etwas über die Principien a priori und a posteriori, durch welche man das Locale und Temporelle von der allgemeingültigen Lehre in der christlichen Offenbarungsurkunde scheiden will, aus dem Standpunkt des Offenbarungsgläubigen.* (A distinction may be drawn between *truth of universal validity* and doctrines which are *true* only for *particular* men at a *particular* time. But the latter must not be designated *erroneous:* they are simply to be regarded as the opinions of the contemporaries of Christ and the apostles, employed by them for the conveyance of religious truths. The critical system of religion makes this mistake, in its refusal to recognise as universally true and valid any doctrines in the Bible but those cognisable by the practical reason.)

2535) *Vernunftreligion, Soll die —— zur völligen Beruhigung wirklich nicht zulänglich seyn? In Briefform beantwortet.* 1800. In : *Henkes Neues Magazin.* Vol. V. Part i. No. 1. pp. 1–68. Part ii. No. 10. pp. 199–260. (Defends the Kantian moral-theology, in which the writer is an impassioned believer, against the attitude of no. 1918; and attempts to demontrate the impossibility, uselessness and superfluity of a supernatural revelation.)

2535*a*) *Lehne, Wlh. Frdr.:* cf. no. 2138.

2536) *L. I. der neuesten Litteratur vom Jahre 1800.* II. pp. 501, 502: review * of Kant's *Athr.* (no. 98).

2537) *L. I.* II. pp. 503–511 : review * of Kant's *Logik* (no. 104).

2538) *L. I.* IV. p. 104 : review * of Kant's *Kleine Schriften* (no. 14).

2539) *L. I. der neuesten Litteratur vom Jahre 1801.* Vol. I. pp. 603, 604 : review *† of Vol. I, Part i, of Vollmer's edition of Kant's *Physische Geographie* (no. 105).

2540) *Lichtenberg, Ge. Chph.: Vermischte Schriften nach dessen Tode aus den hinterlassenen Papieren gesammelt und herausgegeben von Ldw. Chn. Lichtenberg und Fr. Kries.* 8vo. Göttingen. Dieterich. Vol. II. 1801. pp. xvi, 460. From pp. 27–103 : *Philosophische Bemerkungen.* (Contains a good deal upon Kant. In most cases, the writer is in agreement with him. The *Philosophische Bemerkungen* were reprinted in :)

2541) *Ge. Chph. Lichtenbergs Vermischte Schriften. Neue vermehrte, von dessen Söhnen veranstaltete Original-Ausgabe. Mit dem Portrait, Facsimile und einer Ansicht des Geburtshauses des Verfassers.* Vol. I. 8vo. Göttingen. 1844. Dieterich. pp. 64–103. Same place. pp. 103–111 : *Nachtrag zu den philosophischen Bemerkungen.*

2541*a*) *Maimon, Slm.:* cf. no. 813.

2541*b*) *Mann und Weib in ihren ehelichen Verhältnissen:* cf. no. 1299*a*.

2542) *Mauchart, Imm. D.: Ideen zu einer Psychologie der Bibel.* In the: *Allgemeines Repertorium für empirische Psychologie und verwandte Wissenschaften. Mit Unterstützung mehrerer Gelehrten herausgegeben von I. D. Mauchart.* Vol. VI. Also under the title : *Repertorium und Bibliothek für empirische Psychologie und verwandte Wissenschaften. Mit Unterstützung mehrerer Gelehrten herausgegeben von I. D. Mauchart.* Vol. III. 8vo. Tübingen. Heerbrandt. Part i. *Empirische Psychologie.* No. 1. (To make the Bible valuable for psychological purposes, one has frequently to employ a kind of moral [or philosophical] interpretation.)

2543) *Mauchart, Imm. D.: Können Furcht und Hoffnung Triebfedern einer rein sittlichen Handlungsweise seyn?* Same place. Part ii. *Moral.* No. 1. (Kant's feeling of reverence is far too weak a motive to moral action, and consequently unfitted for conflict with and victory over the sensuous impulses that oppose it. Fear may never coöperate as a motive to moral action. But hope of reward in a future world may coöperate in such action, and does not impair the purity of morality.)

2544) *Meiners, Chrph.: Allgemeine kritische Geschichte der Ethik, oder Lebens-Wissenschaft, nebst einer Untersuchung der Fragen: Giebt es dann auch eine Wissenschaft des Lebens? Wie sollte ihr Inhalt, wie ihre Methode beschaffen seyn?* 8vo. Göttingen. Dieterich. Part ii. pp. viii, 324. [Part i. 1800.] (Contains a superficial examination of the Kantian ethics. It is full of misunderstandings. Kant is looked upon by Meiners as harmful, at the same time that his work is empty and baseless. The main foundation of the Kantian theoretical philosophy had been laid by Cudworth and Leibniz ; and the principles of his practical philosophy are also traceable in Cudworth. Kant has not only admitted many inconsistencies, contradictions, etc., into his work ; but has also sinned time and again both against grammar and against reason.)

2545) *Meissner, Jl. Gst.: Characterzüge und interessante Scenen aus dem Leben denkwürdiger Personen der gegenwärtigen und verflossenen Zeit.* 8vo. Vienna. Doll. Part i. pp. 254. (Contains, no. 17: *Immanuel Kant.*)

2545*a*) *Mellin, G. Sm. Alb.: Marginalien und Register zu Kants metaphysischen Anfangsgründen der Sittenlehre.* Part ii. *Marginalien und Register zu Kants metaphysischen Anfangsgründen der Tugendlehre. Zu Vorlesungen.* 8vo. Jena and Leipsic. 1801. Frommann. pp. 100. (What was said above of no. 1179 holds of this work also.)

2545*b*) *Mellin, G. Sm. Alb.:* cf. also no. 1925.

2546) *Metaphysik, Etwas über die ——; und über Kant.* In the: *Neue B. M.* Vol. V. June. pp. 401–419. (Summary of No. 8 of the *Lettres Westphaliennes* of Herr von Villers.)

2546*a*) *Metz, Andr.:* cf. no. 1668.

2547) *Meyer, J. C.: Lehrbuch der Tugend- und Religionslehre nach Vernunft und Offenbarung für die gebildetere Jugend.* 8vo. Stendal. Franz and Grosse. pp. xii, 169. (Influenced by Kant's moral philosophy and moral-theology.)

2548) *Michaelis, Chn. Frdr.: Psychologische Selbstprüfung nach Kants Temperamentenlehre in der Anthropologie.* In the: *Allgemeines Repertorium für empirische Psychologie und verwandte Wissenschaften von I. D. Mauchart.* Vol. VI. 8vo. Tübingen. Heerbrandt. pp. 148–152.

2549) *Michaelis, Chn. Frdr.: Ueber das Erhabene.* In: *Eunomia. Eine Zeitschrift des neunzehnten Jahrhunderts. Von einer Gesellschaft von Gelehrten. Herausgegeben von Fessler und Rhode.* Year 1801. Vol. I. February. pp. 102–122. (Kant's ideas are quoted.)

2550) *Michaelis, Chn. Frdr.: Ideen über die ästhetische Natur der Tonkunst.* Same place. March. pp. 254–260.

2551) *Michaelis, Chn. Frdr.: Nachtrag zu den Ideen über die ästhetische Natur der Musik.* (*Siehe Eunomia, Drittes Stück.*) Same place. April. pp. 343–348. (The contents of nos. 2550 and 2551 are very similar to that of no. 1433.)

2552) *Möglichkeit, Die —— synthetischer Urtheile a priori, gerettet gegen den Angriff des Herrn Hofrath Schulze in dessen Kritik der theoretischen Philosophie, von dem Verfasser der Schrift: Ueber den Paullinischen Gegensatz: Buchstabe und Geist.* (By Chn. Frdr. Böhme.) 8vo. Altenburg and Erfurt. Rink and Schnuphase. pp. xii, 20. (Subject and predicate are necessarily connected together in synthetic judgments *a priori* in virtue of certain laws of thought. The judgments themselves are, therefore, necessary.)

2553–2554; J. C. Möller.

2553) *Möller, J. C.: Handbuch für Religionslehrer in Volksschulen oder die wichtigsten Wahrheiten der christlichen Religion zu einem katechetischen Vortrage geordnet.* Small 8vo. Hamburg. Bachmann and Gundermann. Vol. I. *Die christliche Glaubenslehre.* Also under the title: *Die christliche Glaubenslehre für Religionslehrer in Volksschulen zu einem katechetischen Vortrage geordnet.* 1801. pp. iv, 186. Vol. II.

Die christliche Sittenlehre. Also under the title : *Die christliche Sittenlehre für Religionslehrer in Volksschulen zu einem katechetischen Vortrage geordnet.* 1802. pp. iv, 371.

2554) *Möller, J. C.: Katechisationen über mein Handbuch für Religionslehrer in Volksschulen.* Small 8vo. Hamburg. Bachmann and Gundermann. Part i. 1802. pp. viii, 174. Part ii. 1803. pp. viii, 149. (The proofs of the existence of God and of immortality, in both nos., show that the author has been influenced by the Kantian teachings. The introduction to the *Sittenlehre* gives a diluted exposition of the principal points in Kant's moral philosophy. Under the rubric "Pflichten gegen uns selbst" stands a summary of the mental faculties — also according to Kant.)

2555) *Moralität, Ueber die —— der Blatterninokulazion.* In the : *Neues Deutsches Magazin.* Vol. II. November and December. pp. 422–451. (Replies to Kant's question about vaccination in the *A. T.*, that no one who has any doubt as to the good effects of inoculation should allow himself or his relatives to be treated.)

2555*a*, *b*) *Mutschelle, Sib.:* cf. nos. 485, 1935.

2556) *N. A. D. B.* 58. II. pp. 365–386 : review †* of Kant's *Logik* (no. 104) by *Vm.* (= Schwab).

2557) *N. A. D. B.* 59. I. pp. 76–94 : review † of Kant's *Kleine Schriften* (no. 14) by *Vm.* (= Schwab).

2558) *N. A. D. B.* 59. I. pp. 94–96 : review † of Kant's *Verkündigung* (no. 88) by *Fl.* (= Tiedemann).

2559) *N. A. D. B.* 59. I. p. 96 : review † of Kant's *Buchmacherey* (no. 97) by *Fl.* (= Tiedemann).

2560) *N. A. D. B.* 62. II. pp. 380–385 : review † of the *Str.* (no. 96*a*) by *Bs.* (= Tiedemann).

2560*a*) *N. A. D. B.* 62 : cf. also no. 2272.

2561) *N. A. D. B.* 63. I. pp. 161–169 : review †* of the *Athr.* by *Fl.* (= Tiedemann). Cf. also no. 1669.

2561*a*, *b*) *Nicolai, Frdr.:* cf. nos. 1694*a*, 1699.

2562, 2563 ; Ge. Nüsslein.

2562) *Nüsslein, Ge.: Versuch einer fasslichen Darstellung der allgemeinen Verstandes-Wissenschaft, als Handschrift für seine Zuhörer.* 8vo. Bamberg and Würzburg. Göbhardt's widow. Vol. I. 1801. pp. 194. (Nüsslein was a Roman Catholic, and professor of philosophy at Bamberg. He follows Kant upon all essential points. Volume I contains an Introduction, a History of Logic, and the "Lehre vom reinen Verstande." No second volume appeared. But the author published a polemical work on logic, also conceived from the Kantian standpoint :)

2563) *Nüsslein, Ge.: Kritik der falschen Ansichten der Logik.* 8vo. Bamberg. 1803. Three signatures.

2563*a*, *b*) *Pölitz, K. H. Ldw.:* cf. nos. 1299, 1472.

2563*c*) *Predigten* (by Funk and Olshausen): cf. no. 2159.

2564) *Prolegomena zu einer christlichen Religionslehre, nach den Bedürfnissen und Forderungen des Zeitalters* (by J. F. L. Wachler). *Herausgegeben von einem Layen.* Large 8vo. Zerbst. Füchsel. pp. viii, 145. (Influenced by Kant and Fichte [no. 949] with regard to the belief in revelation, miracles, and the relation between religion and morality.)

2565) *Rätze, J. G.: Die Freyheit des Willens mit Hinsicht auf die neuesten Einwendungen wider dieselbe.* 8vo. Görlitz. Anton. pp. xvi, 203. (Rätze defends the view of the Master, — without paying any regard to his final explanations in the *A.R.*, — more especially as against Eckermann [no. 1850].)

2565*a*) *Rätze, J. G.:* cf. also no. 2319.

2566) *Reden, grösstentheils bey Gelegenheiten, bey welchen sie zwar im achtzehnten Jahrhundert geschrieben werden konnten, wohl aber erst im neunzehnten Jahrhundert gehalten werden dürften. Vom Verfasser der Peripatetiker.* 8vo. Sine loco. pp. 363. (Influenced by the Kantian practical philosophy. *E.g.*, lecture 10: *Die Hauptbestimmung des Menschen ist nicht Glückseligkeit, sondern Tugend.* Lecture 12: *Die Würde des Menschen, als vernünftiges Wesen.* — By 'happiness' the writer understands the very coarsest momentary pleasure. Men are led, by their different notions of happiness, to lying, injustice, lust, robbery, murder, etc. From this standpoint, the refutation of the happiness ethics runs easily enough. — Like Kant, the author makes ethics derivative from moral-theology, which he looks upon as equivalent to religion in general.)

2567) *Reiner, Grg. Leonh.: Allgemeine Rechtslehre nach Kant, zu Vorlesungen.* 8vo. Landshut. Attenkofer. — Augsburg. Veith and Rieger. pp. 230. (Practically only a summary of the *A.R.*, *plus* certain passages from the *Pr. V.*)

2567*a–f*) *Reinhold, K. Leonh.:* cf. nos. 289, 290, 2362–2365.

2568) *Reise, Die —— auf den Brocken. Eine Geschichte am Ende des philosophischen Jahrhunderts.* 8vo. Leipsic. Dyk. Three parts, each of thirteen signatures. (No. 2568 professes to be a pendant to Nicolai's philosophical romances [cf. nos. 1161, 1190]. It aims at throwing ridicule upon the critical philosophers, and particularly upon their pet aprioristic theories and concepts. A Kantian, Buttervogel, and a Fichtean, Ostwind, acting blindfold in their masters' ill digested principles, do foolish things and get into ridiculous situations.)

2569) *Religion, Kann —— reine Moralität hervorbringen?* By *B.* In: *Henkes Neues Magazin.* Vol. V. Part iii. No. 3. pp. 490–497. (Religion contributes to the production of pure morality; the religious man can elevate himself to purity of conduct, even if his belief is not founded upon morality. This purity of conduct then furnishes an objective foundation and a subjective receptivity of religious conviction.)

2570) *Religion, Ueber "die allgemeine ——" des Herrn Prof. Jakob in Halle. (An Herrn D. G. in A. von einem katholischen Geistlichen.)* In:

Henkes Neues Magazin. 1801. Vol. V. Part i. No. 6. pp. 130–179. (Many weighty objections are urged against no. 355. No. 2570 was written by J. Salat. Cf. the: *Gelehrten- und Schriftsteller-Lexikon der deutschen katholischen Geistlichkeit von Felder-Waitzenegger.* Vol. II. 1820. p. 237.)

2570*a*) *Reuss, Mat.:* cf. no. 1964.

2571) *Revision der Bearbeitung der Geschichte der Philosophie in den letzten drey Quinquennien.* In the: *A. L. Z. Ergänzungsblätter.* First year. Vol. II. pp. 25–30, 31–64, 529–549. (Pp. 27, 28 and 57, 58 deal with what Kant has done for the history of philosophy.)

2572) *Revision der Wissenschaftskunde. 1785–1800.* In the: *A. L. Z. Ergänzungsblätter.* First year. Vol. I. pp. 1–8. (Pp. 1, 2 deal with what Kant has done for the encyclopaedia.)

2572*a*) *Rink, Fr. Thd.:* cf. no. 2613.

2573) *Ritter, Glo. Sm.: Theologische Thesen und Antithesen.* In the: *Theologische Monatsschrift für das Jahr 1801. Herausgegeben von Jh. Chn. Wlh. Augusti.* First year. Part iv. No. 1. pp. 245–284. (No. 2573 is directed against Jenisch [cf. no. 1896]. Ritter is especially severe upon the generally absurd objections which had been put forward by Jenisch from the supranaturalistic standpoint against the critical epistemology, moral philosophy and moral-theology.)

2573*a*) *Röschlaub, Andr.:* cf. no. 2162*a*.

2574) *Rost, Chr. F.: Predigten nach Grundsätzen der kritischen Philosophie und der reinen Christenlehre.* 8vo. Eisenberg and Leipzig. Schöne. pp. iv, 100. (Based upon the Kantian moral philosophy and moral-theology, — which often appear, however, in an exceedingly diluted form.)

2575–2583; Rückert — Weiss.

2575) *Rückert, Jos.: Der Realismus, oder Grundsätze zu einer durchaus praktischen Philosophie.* 8vo. Leipsic. Göschen. pp. 120. (Rückert's system is the result of the reaction of the healthy understanding of the average man against the construction-mania of the post-Kantian Idealism. Rückert was originally a disciple of Fichte [cf. *Jh. Gli. Fichtes Leben und litterarischer Briefwechsel.* Part ii. 1831. pp. 439 ff.]. And in this no. 2575 there are many and distinct traces of the Fichtean influence. Rückert, like Fichte, sets out from the basal question of epistemology, — the question of the coincidence of thought and existence. But his formulation of the problem involves the assumption of unproven premises, and they posit from the outset some portion of the solution required. The question runs, in his phrasing: How is it possible that a Free harmonises with a Necessary [outside of it]? By the 'free' is meant sometimes 'man,' sometimes the subjective in man, sometimes thought and knowledge, sometimes will and the faculty of choice. The 'necessary' is the presupposition

[*Grund*] of the 'free.' It is the absolute which is independent of our own action; the real, by which thought is determined and its reality assured; — God. But that man, thought and knowledge are free; and that God, the real and absolute are necessary; these are wholly unproven assumptions. Rückert, that is, endows the concepts which form the starting-point of his system with a number of attributes, without making any investigation into the necessity of their attachment to the concepts, or into the question whether the concepts, as connected with the attributes, represent any real object at all, or do not rather constitute mere verbal colligations without sense or meaning. — Philosophy, then, has to discover the rule which guarantees the possibility of a harmony between the Free and the Necessary. From the fact that this rule must contain the ultimate determining reason of the 'free' [*i.e.*, of thought and knowledge], Rückert infers that it cannot be discovered within the domain of knowledge, but must be sought by an activity quite different from those of thought and knowledge. Hence he lays extreme emphasis upon the statement that his philosophy is practical throughout: a statement which Weiss interprets to mean [no. 2578] that true philosophy does not proceed from an original knowledge and a supreme principle of knowledge, antecedently to any action and independently of action; that it does not look upon knowledge as man's highest aim; and that its real and primary problem consists in the arousal in mankind of a practical inclination towards the real. This inclination [*Richtung*] must be obtained by the philosopher, before he philosophises. It consists in the investigation of truth and goodness, not with a view to their fundamental [theoretical] cognition, but in order that the investigator may, by freedom, mould his character in accordance with and in ever greater approximation to them. But a philosophy which undertakes to give any basal proof of the reality of knowledge will inevitably lapse into self-contradiction. Man is in the real; but he does not contain the real within him, and still less does he produce or create it. — If we add to all this that [according to a letter of Rückert to Fichte: *Fichtes Leben und litterarischer Briefwechsel.* Vol. II. p. 439] all reality can only be experienced, and not demonstrated *a priori*, we may draw the conclusion — indeterminate and exaggeratedly one-sided as the expressions are — that Rückert's actual opinion was something like this: that the final goal both of philosophy in general, and of every individual piece of philosophical inquiry, must be not a dead knowledge but a living action, and that the existence of the real, the necessary, the true, the good and the divine [all the terms are employed, without any strict differentiation of one from the other], cannot be proven, but must be inwardly experienced, — its effects perceived and the mind given up to their perception, and the character moulded on its model. In explanation of the whole position one might cite the dictum of Christ: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself" [John vii. 16, 17].

The other most important ideas of Rückert's philosophy are as follows. The free does not produce or create the necessary, but is contained in the necessary as in its final and absolute presupposition. The necessary is the source of the state of the free, and lays upon the free the task of harmonising with it [the necessary] and becoming its copy: the free becomes conscious of the task imposed upon it, in the moral law. The material requisite for the achievement of the task [in Fichte, the limits which are to be broken through] is furnished by experience, which is explained as the relation of the necessary to the free. It is in experience, that is, that the necessary is given to mankind. Men with all their actions are only real in as far as they are vividly conscious in their free-necessary action of their own nothingness-in-themselves, but at the same time realise the eternity and unshakenness of that upon which they rest, — *i.e.*, when they do not desire to be something-in-itself, because they are not as a matter of fact something-in-itself. When men act, on the other hand, as if they have cause and consequence within themselves and proceeding from themselves, their action is arbitrary and idealistic: it has no [true] reality, and it worsens the state of the agent.

These tenets of Rückert's are set down, in accordance with the prevailing fashion of the time, in the form of strict sequences of rule and demonstration. The explanations are full of polemics against previous and erroneous systems, and especially that of Kant. — We need not take pains to show how closely the fundamental practical idea of Rückert's philosophy — that mankind must rest in the absolute, the necessary, and mould themselves in agreement with it — is related in *contents* to the Fichtean view, however wide the discrepancy in *verbal* formulation. It will be sufficient to point out that Fichte too believed that true life consisted in man's suicide as individual, and complete and uninterrupted absorption into the absolute.

Rückert died young [1813]. The only other work of his which bears its author's name is a piece of occasional University writing :)

2576) *Rückert, Jos.: Ueber den Character aller wahren Philosophie; ein Programm, womit er seine Vorlesungen für das Sommersemester ankündigt.* 8vo. Bamberg and Würzburg. 1805. (The following no. 2577 was issued anonymously :)

2577) (*Rückert, Jos.:*) *Weltgericht der Philosophen von Thales bis zu Fichte. Von Karl Josef.* Small 8vo. Leipsic. 1801. Sommer. pp. 213. (The first 111 pp. are reprinted from the *Monatsschrift für Deutsche* [Leipsic. 1801. Sommer]. In them, the principal philosophers are cited to appear before Jove's tribunal, and give account of their epistemological views, of the way in which they attempted to assure themselves of the truth and reality of knowledge, and above all of the manner of their endeavor to gain a knowledge of the unconditioned, as the foundation of all other knowledge. — The rest of the work is taken up with explanatory and critical notes. The standpoint from which judgment is pronounced is plainly that of Rückert's realism.

At the same time with no. 2575 appeared a work by the first and [so far as I can discover] only disciple of Rückert's philosophy. Its aim was to herald the new system, and pave the way for its successful progress:)

2578) *Weiss, Chn.: Winke über eine durchaus praktische Philosophie. Als Vorläufer derselben herausgegeben.* 8vo. Leipsic. 1801. Göschen. pp. 87. (No. 2579 was originally meant to present the whole of philosophy. But in view of the revolution in pure thought brought about by Rückert's system, Weiss restricted himself primarily to logic, and merely refers to the new philosophy, in eulogistic terms, in the course of his introduction to metaphysics. The Logic has not undergone any modification in consequence of Weiss' change of standpoint; it shows marked traces of the influence of the critical school:)

2579) *Weiss, Chn.: Lehrbuch der Logik; nebst einer Einleitung zur Philosophie überhaupt und besonders zu der bisherigen Metaphysik.* 8vo. Leipsic. 1801. Göschen. pp. xii, 203. (Rückert's realism constitutes the philosophic background to the three following essays. All are of a pedagogical nature:)

2580) *Weiss, Chn.: Ueber die Notwendigkeit, die Erziehungskunst wissenschaftlich zu behandeln.* In the: *Beyträge zur Erziehungskunst, zu Vervollkommnung sowohl ihrer Grundsätze, als ihrer Methode. Aeltern und Erziehern gewidmet. Herausgegeben von Chn. Weiss und E. Tillich.* 8vo. Leipsic. Gräff. Vol. I. Part i. 1803. No. 1.

2581) *Weiss, Chn.: Ueber die Frage: Was ist der Mensch, welcher erzogen werden soll, und wie hat ihn sein erster Erzieher zu nehmen?* Same place. No. 2.

2582) *Weiss, Chn.: Versuch, die Pädagogik durch Philosophie zu orientiren.* Same place. Vol. I. Part ii. 1803. No. 1. (I will quote, from this last essay, a proof of the reality of the sensible world, which forms a pendant to Kant's practical proof of the existence of God, and at the same time was evidently thought out under the influence of Jacobi's philosophy. Weiss, in a series of propositions, expounds his view of the original nature of man; and declares that these propositions depend one and all upon the simple observation of our own states, and that we assume them to be true *solely* on the ground of our consciousness of the involuntariness with which they force themselves upon us during self-observation, and of the consciousness of the necessity of our thought of them. Without this belief in the truth of sense and of consciousness, and in the reality of that which forces itself upon us, it would be altogether impossible for us [Weiss says] to will the good. "Wir glauben demnach," he concludes, "wenn wir uns nämlich wirklich entschliessen, auszugehen auf das, was gut ist, an die Realität der sich durch die Zeugnisse des Sinnes uns offenbarenden Natur, so gewiss wir unsere sittliche Würde behaupten."

There are two other essays, counter-criticisms, which may serve further to explain the philosophy of Rückert. They are from the pens of:)

2583) *Rückert* and *Weiss: A. L. Z.* 1801. *I. B.* pp. 1445–1448.

(Against a review of nos. 2575 and 2578 in the *A. L. Z.* 1801. Vol. III. No. 247. pp. 465–473.) And in the same place, p. 1448, is a brief reply by the reviewer.

2584–2588; Jk. Salat.

2584) *Salat, Jk.: Auch die Aufklärung hat ihre Gefahren.* (*Einige Bemerkungen.*) In the: *Nth. Ph. I.* VI. iv. 1797. pp. 299–364. (The thoughts of this essay were carried into much greater detail in the following no.:)

2585) *Salat, Jk.: Auch die Aufklärung hat ihre Gefahren! Ein Versuch zum Behuf der höheren Cultur.* 8vo. Munich. 1801. Lindauer. pp. viii, 459, with pp. 2 of errata. Second edition, revised and enlarged. Same place. 1804. pp. 511. (A merely intellectual illumination is one-sided, and may very well be more dangerous than beneficial to its possessor. True illumination must set out with a moral reform of humanity from within, and must always hold fast to this reform as its final aim. — The ideas of nos. 2586 and 2587 are of a similar nature.)

2586) *Salat, Jk.: Auch ein Paar Worte über die Frage: Führt die Aufklärung zur Revolution? Mit besonderer Rücksicht auf den Plan der Verfinsterung.* 8vo. Munich. 1802. Lindauer. pp. 232. (No. 2586 originated in an essay [*Noch ein Wort über die Frage: Führt die Aufklärung zur Revolution?*] published in 1798 in the: *Kosmopolit*, and in 1799 [in revised form] in the: *Journal zur Aufklärung über die Rechte una Pflichten des Menschen und Bürgers von J. E. Schmidt, Fr. W. Dn. Snell und K. Grolmann.*)

2587) *Salat, Jk.: Winke über das Verhältniss der intellektuellen und der verfeinernden Cultur zur sittlichen.* 8vo. Munich. 1802. Lentner. pp. iv, 360. (No. 2587 originated in an essay [*Einige Winke über das Verhältniss der intellektuellen und der verfeinernden Cultur zur sittlichen.*] published in 1779 in the: *N. T. M.* — No. 2585 called forth a storm of indignation from the Jesuit heretic-hunters in Augsburg. But their attempt to seal Salat's mouth for the future was frustrated by a rescript of the Kurfürst of Pfalzbaiern, Salat's sovereign prince. An account of the affair, and of certain other attacks made upon Salat, will be found in no. 2588, the major portion of which is from Salat's own pen:)

2588) *Philosophie, Die —— mit Obskuranten und Sophisten im Kampfe. Ein Nachtrag zu der Schrift: "Auch die Aufklärung hat ihre Gefahren, von Prof. Salat." Herausgegeben von einem Freunde der Aufklärung und der Philosophie.* 8vo. Ulm. 1802. Wohler. pp. 116.

2588*a, b*) *Schelling, Fr. Wlh. Jos.:* cf. nos. 1981, 1983.

2588*c–e*) *Schiller, Fr.:* cf. nos. 1092, 1093, 1096.

2588*f*) *Schmid, Jh. Wlh.:* cf. no. 619.

2588*g*) *Schmid, K. Chn. Erh.:* cf. no. 2170.

2589) *Schmidt, Jh. Er.: Die höchste Angelegenheit des Menschen mit ihren festen Gründen in seiner Natur, ohne alle äussere Stützen. Ein*

Erbauungsbuch für die gebildeten Stände. Large 8vo. Berlin. Maurer. Fourteen signatures. (Many passages from Kant's moral-theology are employed, together with many of his ideas on the determination of mankind: but the author does not seem to have thoroughly digested what he has taken.)

2590) *Schneider, E. C. G.: Versuch einer Entwickelung und Berichtigung der Grundbegriffe der philosophischen Rechtslehre, als Grundlage einer allgemeinen Philosophie des Rechts.* 8vo. Giessen. Heyer. pp. vi, 159. (Schneider follows Kant upon many points. He offers to mediate between the opposing systems of happiness and duty. Man in his mental nature has three essential and fundamental attributes: reason, freedom of the will, and capacity for happiness. Each one endeavors after happiness: but may make use of his fellow-men as means to the furtherance of *his own* happiness only so far as this use does not prejudice their attainment of *their* happiness. The concept of duty arises — like the concept of right in Kant — when the voluntary freedom and happiness-capacity of the *individual* are replaced by the voluntary freedom and happiness-capacity of *all.* We have duties, therefore, only to other men; not to ourselves or to God. Duties and rights are necessary correlates. An action is contrary to duty only when it is undertaken against the will of one endowed with a right; so that there are no inalienable rights.)

2591) *Schuderoff, Inth.: Communionbuch für gebildete Christen aus allen Ständen.* 8vo. Altenburg. 1801. Hofbuchdruckerey. pp. xvi, 284. Second edition. Leipsic. 1816. (Influenced by the Kantian moral-theology and moral philosophy.)

2591*a*) *Schuderoff, Inth.:* cf. also no. 2329.

2591*b*) *Schuler, Ph. Hnr.:* cf. no. 2332.

2591*c*) *Schulze, Glo. E.:* cf. no. 1005.

2592) *Schütz* [of Jena]: *Ueber Villers Uebersetzung der Grundsätze der Kantischen Filosofie.* In the: *Neuer Teutscher Merkur.* 1801. Vol. II. June. pp. 149–152. (Very eulogistic.)

2593) *Schütz, K. Il.: Dissertatio de vera historiae catholicae idea eiusque conscribendae praeceptis et experimentis.* 8vo. Jena. pp. 36. (In opposition to Kant [no. 50], Schütz refuses in any way to subsume history to a philosophical hypothesis [see Section iii].)

2594) *Schwab, I. C.: Sur la proportion entre la Moralité et le Bonheur, relativement à un nouvel argument pour l'Existence de Dieu.* In the: *Mémoires de l'Académie Royale des sciences et des belles-lettres.* Year 1798. Large 4to. Berlin. 1801. Decker. *Classe de philosophie spéculative.* pp. 22–34. Read on the 20th September, 1798. (This lecture is founded on a *gekrönte Preisschrift* of Schwab's [cf. no. 938]. Kant is wrong in making the practical reason demand an exact proportion between morality and happiness. Such a proportion is only possible and only necessary in moral contentment [*Vergnügen*]. Mankind can rationally demand of their creator simply this, — that the sum of joys exceed the sum of sorrows.)

2595, 2596; K. Hnr. Sintenis.

2595) *Sintenis, K. Hnr.: Kleines Lehrbuch der moralischen Vernunftreligion zur Vorbereitung auf das Christenthum, für Bürger- und Bauerschulen.* 8vo. Zerbst. 1801. Füchsel. pp. 80. (An altogether unsuccessful attempt to water down the Kantian moral-theology and moral philosophy to suit the palate of town and country children. — The same criticism holds of no. 2596, which — though intended for other circles — follows no. 2595 very closely in its main outlines.)

2596) *Sintenis, K. Hnr.: Ausführliches Lehrbuch der moralischen Vernunftreligion zur Vorbereitung auf das Christenthum. Für Privaterzieher und alle kultivirte Menschen, welche sich Vernunftgründe ihrer Pflichten und ihres Glaubens wünschen.* Large 8vo. Altenburg. 1802. Litterarisches Comptoir. pp. xiv, 292. New edition. Large 8vo. Leipsic. 1816. Brockhaus.

2597) *Skizzen, Zwey philosophische ——, in einer allgemein verständlichen Sprache vorgetragen, von J. H. E. N.* 12mo. Bresslau. Gehr and Company. pp. 126. (The first sketch contains a theory of the association of ideas, based upon the Kantian epistemology. The second treats of the doctrine of concepts and attributes, following the table of categories.)

2597*a–c*) *Snell, Chr. Wlh.:* cf. nos. 864–866.

2597*d*) *Snell, Fr. Wlh. Dn.:* cf. no. 734*l*.

2598, 2599; Socher — Reinhold.

2598) *Socher, G.: Grundriss der Geschichte der philosophischen Systeme von den Griechen bis Kant. Zum Gebrauche öffentlicher Vorlesungen an der kurf. baierischen Landesuniversität* [Landshut] *bestimmt.* 8vo. Munich. 1801. Lentner. pp. viii, 338. New edition. 1802. Same place. [Absolutely identical in contents with the first edition.] (Inserted between the Introduction and the history proper is a philosophical *Propädeutik*, in which are set forth the chief results of the Kantian system: the critical investigation of sensibility, of the understanding, of reason and of judgment; together with an architectonic exposition of philosophy as a whole. In the historical sections, the various systems are estimated, from the point of view adopted in the *Propädeutik*. The largest space, proportionally, is occupied with the philosophic revolution initiated by Kant, with an account of the spirit of his system, and a depiction of the consequences of critical thought as regards philosophy and other sciences. — We may mention here:)

2599) *Reinhold, K. Leonh.: Entwurf einer populären Darstellung aller bisherigen, mit der Verwechslung des Denkens und Vorstellens behafteten, Philosophie. Als Beylage zu Herrn Professor Sochers Grundriss der Geschichte der philosophischen Systeme.* In the: *Beyträge*, etc. (cf. no. 289). Part v. 1803. No. 6. pp. 127–148. (Written from the standpoint of Bardili's system.)

2600) *Sommer, H. C.: Populäres Lehrbuch der Vernunftmoral zunächst für die Zöglinge des Schulmeister-Seminariums zu Idstein.* 8vo. Giessen and Darmstadt. Heyer. pp. 79. ("Die Principien sind durchaus eudämonistisch, werden aber durch Einmischung von Philosophemen des Kriticismus doppelt inconsequent." *A. L. Z.* 1804. I. p. 679.)

2601) *Stäudlin, K. Frdr.: Lehrbuch der Dogmatik und Dogmengeschichte.* Large 8vo. Göttingen. 1801. Vandenhoek and Ruprecht. pp. vi, 660. Third edition, revised (the *Grundrisse* — no. 2179 — being regarded as first edition). 1809. Same place. Fourth edition, revised. 1822. Same place. pp. 591. (Summary of no. 2179, Part ii, with many alterations, improvements and additions, — which are, however, not enough to change the character of the work as a whole. In the later editions [those subsequent to 1809] the influence of the Kantian philosophy is very greatly diminished; as is natural, when one remembers the revolution in the author's opinions.)

2602) *System, Das Kantische —— der reinen Philosophie in seinen Grundlinien vorgestellt.* 4to. Budissin. Monse's press. pp. 8. (A guide to a lecture course.)

2603) *T.* pp. 73–80: review *† of Kant's *Logik* (no. 104).

2604) *Thiess, Jh. O.: Vorlesungen über die Moral zur Beförderung der Moralität für gebildete Leser aus allen Ständen.* Part i. 8vo. Leipsic and Gera. Heinsius. pp. xxxviii, 304. (Part i we do not need to notice. Part ii contains a polemic against Kant's categorical imperative; a 'Sollen' is a 'Nötigen,' but one may not be constrained [*genötigt*] to virtue. Kant's formal moral principle holds, Thiess thinks, for the system of speculative ethics, but is of no value for practical life, and consequently of none either for the ethics of practical life, — the ethics expounded in this no. 2604. Speculative ethics sets up an ideal to which mankind can never attain; the ethics of practical life requires from them no more than what they can actually perform.)

2605) *Tieftrunk, Jh. Hnr.: Grundriss der Logik.* Large 8vo. Halle. Curt. pp. xvi, 316. (In logic proper, Tieftrunk follows Kant very closely. But, unlike Kant, he passes beyond the limits of logic to connect with it what we should now call epistemology, — what the author terms "die transscendentalen Untersuchungen Kants"; that is to say, the contents of the *R. V.*, the doctrine of the teleological judgment, and the aprioristic principles of physics and ethics. The highest point of departure for Tieftrunk is the transcendental consciousness [= *apperceptio originaria et transscendentalis* = "Spontaneität des Vorstellens überhaupt"], whose functions in the creation of the object are 'blind,' *i.e.*, unconscious. Only when this primarily unconscious consciousness "sich zu einem Verstande constituirt," "sich selbst setzt," "sich beschränkt," "den Erzeugungsakt der Empfindung vollzieht," "ein empirisches Bewusstsein wird," — only then "eröffnet es sich sein Auge für sich selbst und für sein Erzeugniss." In the same moment it perceives the elementary concepts and principles, whose attribute

it is to advertise the actions of the understanding [at first themselves altogether unconscious] by which the understanding raises a material presented to it from without, *i.e.*, by sensibility, to knowledge. The influence of Beck and Fichte is very plainly traceable in this doctrine of consciousness. On the basis of this doctrine, Tieftrunk grants an exceptional position to the categories of modality. He makes the objective element in our knowledge [N.B. — the 'objective' in Kant's sense of the word] arise from the originally unconscious consciousness: or, in plainer English, from the original nature and disposition of our mind. It is not till later that this objective element is brought into the light of actual empirical consciousness, by the acts of the formation of concepts, of judgment and of inference: when it becomes a subjective and reflective knowledge. All objectivisation takes place by virtue of the acts of quantity, quality and relation. The actions involved in the formation of concepts, etc., are identical with the acts of modality.)

2606) *Uebersicht der deutschen Literatur des Naturrechts in der neuesten Periode.* In the: *Intelligenzblatt der juristischen Litteraturzeitung.* 1801. pp. 17–25.

2607) *Ulrich von Unkenbach und seine Steckenpferde.* Large 8vo. Vienna. Degen. Part i. 1801. Twenty-four signatures. Part ii. 1802. Twenty-three signatures. (One of the hobby-horses is the critical philosophy, which, of course, is soundly lashed and made as ridiculous as possible. Whole pages are printed from the works of Kant and Fichte.)

2608) *Unterricht, Ueber den —— der Taubstummen. Anmerkungen zu Kants Anthropologie. Von K. Gfr. Bauer und E. Ad. Eschke. Nebst einem Schreiben des Herrn I. G. C. Kiesewetter.* Small 8vo. Berlin. Taubstummeninstitut. (With Braun, in commission.) pp. 100. (Bauer, Eschke and Kiesewetter show the incorrectness of Kant's view [in the *Athr.*, p. 49], which makes deaf-mutes able "nie zu etwas Mehrerem als zu einem Analogon von Vernunft [zu] gelangen.")

2609) *Urtheile über Kants Philosophie in Frankreich, England und Teutschland, von —k—.* In the: *Allgemeiner Litterarischer Anzeiger.* No. 185. pp. 1777–1782.

2610) *Velthusen, Jh. Ksp.: Aeusserungen unbefangener und vernünftiger Männer über gewisse deutlich in der heiligen Schrift ausgedrückte Lehrpunkte, welche an dem Ablaufe des achtzehnten Jahrhunderts von einigen kritischen Religionsphilosophen, als unvereinbar mit den neueren Principien der reinen Vernunft, in Anspruch genommen sind.* In the: *Materialien für die Synode, in zwei Lieferungen, als Fortsetzung des Brem. und Verd. theol. Magazins und des Synodalmagazins, herausgegeben von Jh. Ksp. Velthusen.* 8vo. Bremen. Wilmans. Part i. No. 6. pp. 71–124. (Velthusen's aim is to warn the younger generation of theologians against the over-subtlety of the new philosophy, and the incorrectness of the conclusions deduced from it, by citations from Cicero, Necker, Spalding and de Luc.)

2610*a*) *Vernunftreligion, Soll die —— zur nöthigen Beruhigung*, etc.: cf. no. 2535.

2610*b*) *Versuch einer solchen fasslichen Darstellung der Kantischen Philosophie*, etc.: cf. no. 2307.

2611) *Vertheidigung des gemeinen Menschenverstandes gegen die Anmaassungen der Philosophen.* 8vo. Frankfort on the Main. Eichenberg. pp. xiv, 82. (The existence of God, of the external world, and of the mind cannot be demonstrated by any rational arguments [not, *e.g.*, by reference to the law of causality]; but neither does the conviction of the understanding of the average man depend upon rational argumentation, but rather upon intuitions and feelings.)

2611*a*) *Vogel, P. Joach. Sgsm.:* cf. no. 1783.

2612–2619; Gf. Dtr. Lbr. Vollmer — Rink.

2612) *Vollmer, Gf. Dtr. Lbr.: An das Publikum betreffend die Kantische Erklärung über die von mir herausgegebene phys. Geographie im Intelligenzblatt der Lit. Zeit. Julius. 1801.* In the: *A. L. Z.* 1801. *I. B.* No. 165. pp. 1335, 1336. A similar but more detailed 'explanation' was published in the *Beilage* to the: *Neue Würzburger gelehrte Anzeigen.* 1801. Nos. 27, 28. pp. 217 ff. (Kant's professed *Erklärung* is said to be a forgery by Rink, falsely attributed to the Master. Vollmer attempts in vain to justify his edition by appeals to the preface of the *Athr.* [which declared that no publication of Kant's physical geography, whether by himself or by any one of his pupils, was to be expected] and by reference to dealings had by him with Rink. — Nor is he any the more successful in nos. 2614, 2616, and 2619. On the other hand, the documents published both by Vollmer and Rink, and [more particularly] the character of Rink's edition, put it beyond question that Rink must have been absolutely unconscious of his duties as editor. — No. 2612 was answered, first of all, by the following no.:)

2613) *Rink, Fr. Thd.: Erklärung in Betreff des neulichen Angriffes auf mich, von Seite des Buchhändlers Hrn. Vollmer.* In the: *A. L. Z.* 1801. *I. B.* No. 203. pp. 1647, 1648. (The feud continued, in all its unpleasantness, for a considerable time. I append a list of the attacks and replies of either side:)

2614) *Vollmer, Gf. Dtr. Lbr.:* in the: *A. L. Z.* 1802. *I. B.* No. 19. pp. 151, 152.

2615) *Rink, Fr. Thd.:* in the: *A. L. Z.* 1802. *I. B.* No. 62. p. 512.

2616) *Vollmer, Gf. Dtr. Lbr.: Aktenmässige Geschichte meiner Ausgabe von Kants physischer Geographie. Originalien zu einer apriorischen Construction des Herrn Doktor Rinck, eine Gratulationsschrift an diesen Hochwürdigen bei seinem Einzuge in Danzig.* 8vo. Hamburg. 1802. Vollmer. Also printed as preface to the First Part of the Second Volume of the Physical Geography [no. 105], pp. 3–58. [The title of this reprint

lacks the words "eine Gratulationsschrift an diesen Hochwürdigen bei seinem Einzuge in Danzig."] The preface to the Second Part, pp. iii–xxviii, reprints no. 2615 together with excerpts from Rink's preface to no. 109, both garnished with malicious and vulgar remarks by Vollmer. The title prefixed to the composition reads: *Aktenstücke meine Ausgabe von Kants physischer Geographie betreffend. Originalien zu einer apriorischen Construktion Rinks.* (Answered by:)

2617) *Rink, Fr. Thd.:* in the: *A. L. Z.* 1802. *I. B.* No. 129. pp. 1047, 1048. (And by the same in no.:)

2618) *Rink, Fr. Thd.: Aktenmässige Ablehnung der Vollmerschen Insinuationen.* 8vo. Danzig. 1803. Troschel. pp. 38. (This, again, as well as no. 2710*a*, was answered in no.:)

2619) *Vollmer, Gf. Dtr. Lbr.: Ehrenrettung Kants gegen Rink et Kompagnie. Beschluss der Aktenstücke zu meiner Ausgabe.* In Vollmer's edition of Kant's Physical Geography (no. 105). Vol. IV. 1805. pp. 7–36.

2620) *W.* pp. 224–231: review * of Kant's *Kleinere Schriften* (no. 13).

2621) *W.* pp. 481–496: review †* of Kant's *Logik* (no. 104).

2622) *Weber, Jos.: Metaphysik des Sinnlichen und des Uebersinnlichen, mit Hinsicht auf die neue und neueste Philosophie, zunächst für Anfänger.* 8vo. Landshut. Weber. pp. xvi, 306. (A revision of no. 888, containing only the theoretical philosophy. In the *Metaphysik des Sinnlichen* the *R. V.* [Aesthetics and Analytics] is followed; but in the *Metaphysik des Uebersinnlichen* Weber diverges altogether from the lines laid down by Kant, as he had done in no. 888, and takes a road of his own to the attainment of a transcendental knowledge of the soul, of the world of objects in general, and of God. This time, however, he rests under the aegis of Fichte. From the ego and the non-ego [which together constitute the absolute ground of consciousness] he deduces, by intellectual intuition and a certain rational necessity which is the source of reality, all the points that he wishes to make, — up to that of the resurrection of the body.)

2623) *Wegscheider, Jl. Ag. Ldw.: Versuch, die Hauptsätze der philosophischen Religionslehre in Predigten darzustellen, nebst einer Abhandlung über Beförderung des Religionsinteresse durch Predigten.* Large 8vo. Hamburg. Bohm. pp. 79 and 138. Cheap edition. Large 8vo. Leipsic. 1818. Vogler. (The essay prefixed states that Kant does not demand that none but the pure doctrine of duty be preached from the pulpit, without any stress laid upon emotional effect; he enjoins rather that this effect be connected with a liberal and open-minded instruction in the dictates of reason. The four sermons attempt to do equal justice to these two requirements, and to popularise the Kantian moral-theology.)

2624) *Weiss, Chn.: De scepticismi causis atque natura. Commentatio philosophica.* 4to. Leipsic. Tauchnitz. pp. iv, 65. (According to Weiss, the dogmatic and sceptical philosophers differ in the way in which they conceive of the interconnection of things with our ideas. The former believe that they can attain to ultimate truth; the latter that probability is

the end of their achievement. The classification of philosophy as 'dogmatic' and 'critical' is intended to mark the method of philosophising only and the prudent reserve of the philosopher.)

2624*a–c*) *Weiss, Chn.:* cf. also nos. 2578, 2579, 2583.

2624*d*) *Weltgericht der Philosophen:* cf. no. 2577.

2625) *Wenzel, Gttfr. Imm.: Canonik des Verstandes und der Vernunft; ein Commentar über Imm. Kants Logik.* Large 8vo. Vienna. 1801. Doll. pp. xiv, 366. (An extremely superfluous work. Wenzel looks upon Kant as the greatest logician that the world has seen, — the great reformer of logic; but thinks that his book, though intelligible and full enough for the professed philosopher, is "doch den Candidaten der Philosophie nicht durchgängig fasslich und brauchbar." For these readers, he paraphrases Kant's expressions, furnishes his text with illustrations, etc. But the greater part of the Commentary [pp. 208] is occupied with an Introduction, consisting in an *olla podrida* of ideas, propositions and rules jumbled together from medicine, physics, "Linquistik," history and other sciences. It is prefixed to the work, in order that the concept of logic may arise "successiv" and "rational"!)

2625*a*) *Wezel, Jh. K.:* cf. *Darstellung, Kurze historische* ——, under the year *1801*.

2625*b*) *Wildt, Jh. Chn. Dn.:* cf. no. 1549.

1802.

2626) *Abendgespräche zweyer Freunde über die Frage: Macht man immer noch mit Recht so viel aus Kants moralischer Vernunftreligion? Ein Pendant zu den Morgengesprächen über die Rechte der Vernunft in Rücksicht auf Offenbarung.* 8vo. Königsberg. Göbbels and Unger. pp. 408. (Kant's rational religion makes it possible to dispense with all revelation. — Exposition of Kant's moral philosophy and moral-theology.)

2626*a*) *Abicht, J. H.:* cf. no. 425.

2627) *Abriss, Kurzer —— der alten und neuen Philosophie bis auf das neunzehnte Jahrhundert.* 8vo. Bamberg. Comptoir der Zeitung. pp. viii, 232. (From p. 67 onwards, a history of the critical philosophy, consisting for the most part of bibliographical references with brief annotations. The most important passage is a comparison between Fichte and Kant. They are really one and the same, — but Fichte is to be rated higher than Kant, because he pushes his speculations to a further limit. He stands on the extreme boundary of thought; Kant well within its circle.)

2628) *A. L. Z. — I. B.* No. 99. pp. 801–806: *Holländische Literatur 1799–1800.* VI. *Philosophie und Politik.* (Speaks of the reception accorded to the Kantian philosophy in Holland.)

2629) *A. L. Z. Ergänzungsblätter.* Second year. Vol. II. pp. 109, 110: review * of the *Athr.*

2629*a*) *A. L. Z.:* cf. also no. 2450.

2629*b*) *Anton, oder der Knabe und der Jüngling wie er seyn sollte:* cf. no. 1294.

2629*c–e*) *Bardili, Cp. Gfr.:* cf. nos. 2372, 2373, 2376.

2630) *Bellermann, Jh. Joach.: Almanach der neuesten Fortschritte, Erfindungen und Entdeckungen in den speculativen und positiven Wissenschaften, von Ostern 1800 bis Ostern 1801.* 8vo. Erfurt. 1802. Keyser. First year. pp. 665. Also under the title: *Uebersicht der neuesten Fortschritte, Entdeckungen, Meinungen und Gründe in den spekulativen und positiven Wissenschaften, namentlich in der Philosophie, Theologie, Rechtsgelehrsamkeit, Staatswissenschaft, Pädagogik, Philologie, Archäologie, Geschichte, Geographie, Diplomatik, etc.* Second to sixth year. Same place. 1802-1806. [With the years differing, of course, on the different titles. In the later years, there are other minor differences in the wording.] An index volume appeared in 1807. (The movement in philosophy, and consequently the development of the tenets of the critical school, are followed in detail.)

2631) *Beleuchtung des weise-närrischen und närrisch-weisen Menschengeschlechtes. Nebst vielen Kupfern, vorstellend die Thierredoute in Menschenmasquen.* 8vo. Berlin. Königliche akademische Kunst- und Buchhandlung. pp. xxviii, 374. New edition, 1809. Contains [no. 1 of the second book]: *Vergleichung des gegenwärtigen Zustandes der politischen und philosophischen Welt.* (A satire upon the attempts of the Kantians to apply their philosophy to politics. Parallel between the French Revolution and the new epoch in philosophy inaugurated by Kant.) No. 2 of the same book: *Deutschlands Grossphilosophen, Kant, Reinhold, Fichte, vor Gottes Gericht; eine hyperboräische Erzählung.* (Kant and Reinhold are let off with a certain measure of mercy; Kant's punishment for scepticism is to lecture in dogmatics to the saints of heaven, and Reinhold's to leave speculation alone for all eternity. Fichte is thrown down again, head first, to earth.) No. 3: *Wie es den Kleinphilosophen ergieng, die auch mit Gott gesprochen haben wollten, eine Nachschrift zu der vorigen Erzählung.* (They make themselves wings out of the waste paper from their own works, and are carried up to the gate of heaven by the great storm of the 2d November, 1801. But a huge water-spout bears them down to earth once more. Henceforth the German "Anerwelt" suffers from a severe cold, which not only affects the head but cripples the fingers.) No. 4: *Ueber meiner lieben Deutschen sonderbare Art und Kunst, Philosophie auswendig zu lernen, und wörtlich herzusagen.* (Against the servile followers of Kant.)

2632) *Bendavid, Laz.: Versuch einer Rechtslehre.* Large 8vo. Berlin. 1802. Quien. pp. ix, 350. (Kant's influence is, on the whole, that most noticeable throughout the work. On many special points, however, — *e.g.*, as regards property, the marriage right, etc., — Bendavid diverges from Kant.)

2632*a*) *Bendavid, Laz.:* cf. also no. 2683.

2633) *Bergk, Jh. Ad.: Die Kunst zu denken. Ein Seitenstück zur Kunst Bücher zu lesen.* Large 8vo. Leipsic. Hempel. pp. 447. (Thirty-one popular essays, not very closely interrelated, but all referring to the way in which mankind can attain most quickly and most certainly to independent thought. The philosophic background of the book, — perceptible in some places, — is Kantian.)

2633*a*, *b*) *Bergk, Jh. Ad.:* cf. also nos. 1833, 1834.

2634) *Block, G. W.: Neue Grundlegung zur Philosophie der Sitten, mit beständiger Rücksicht auf die Kantische.* Large 8vo. Braunschweig. Vieweg. pp. 341. (The book is permeated through and through with polemical utterances against Kant, — often acute, but rarely original with the author. Block's positive theory is worth hardly anything. He tries to show that ethics cannot be exclusively based upon a formal principle, but needs a material beside the formal; and that there is a material principle possessed of all the attributes requisite to constitute it a supreme principle, *i.e.*, one which is purely rational, unconditional in its commands, and of objectively universal validity. In his deduction of this principle, Block starts out from the proposition that reason demands an unexceptioned harmony of all our activities, and that harmony in ideas is termed 'truth,' in desires 'goodness,' in actions 'right.' Hence he argues that reason constrains us to treasure and desire the true, good and right, simply and solely on their own account, without any regard to another end or purpose, and without any pressure from feeling and inclination, — simply and solely on account of their rationality or harmony with the laws of reason. [As to *what* is true, right and good, — what it is that would make our ideas, desires and actions harmonize in the required manner, — we are told nothing. That is to say, the real problem of what 'good' is, is left untouched by Block. A consistently evil character would also be able to demonstrate the existence of a harmony throughout its whole activity.]

From the nature of reason, as thus characterized, Block proceeds to deduce his two supreme principles: the *formal*, which consists in that manner of action which accords with the reason, dignity and determination of man as man; and the *material*, which consists in the efficiency of a wise, mild, and benevolent character. The following quotation will serve to throw some light upon Block's conception, which as it stands is sufficiently obscure: "eine gewisse Handlungsweise muss unbedingt gewählt werden, weil sie eine persönliche Beschaffenheit [*i.e.*, a wise, mild and benevolent character] zum Gegenstand und Zweck hat [material principle]; der Bestimmungsgrund zu dieser Handlungsweise aber soll die Uebereinstimmung derselben mit der Vernunft, Würde und Bestimmung des Menschen sein" [formal principle]. Here Block draws a distinction between the motive to and the end of an action, — a distinction which in itself is wholly justifiable, though only if it is admitted that every motive consists in a feeling of pleasure or displeasure. Now Block does not deny, it is true, that a certain pleasurable feeling is connected with the performance

of duty: but he does assert that no such feeling can ever be the reason of determination, or the dominant incentive, to virtue. He therewith removes all justification for his differentiation of motive and end. For if a feeling of pleasure or displeasure were not operative as motive in the case of a conscious and intentional action [I myself regard the position as untenable], then 'ground of determination' and 'end' would be identical terms. It follows that Block's other distinction, between a formal and a material principle, is similarly based upon nothing more substantial than a distinction between words: in reality, the two principles are one and the same.

The obscurity of Block's thinking is very largely due to the fact that he attempts to make *two* principles out of one, and that the two principles, while artificially distinguishable, are consequently really identical.

The concept of transcendental freedom is based by Block, as it is by Kant, upon the reality of the moral law.)

2634*a*) *Block, G. W.:* cf. also no. 2683.

2634*b–f*) *Bouterwek, Frdr.:* cf. nos. 2084, 2086–2089.

2635) *Brastberger, Gbh. Ulr.: Ueber den Grund unsers Glaubens an Gott und unserer Erkenntniss von ihm. Nebst einem doppelten Anhang.* 8vo. Stuttgardt. Erhard. pp. 152. (Polemic against Kant's practical proof of the existence of God. Belief in God depends, according to Brastberger, upon a feeling: it is impossible to prove his existence. We can do no more than come to the conclusion that disbelief in a deity is irrational. — The first essay of the Appendix deals with the controversy between eudaemonism and purism in ethics, and attempts to reconcile the views which conflict in the two schools of thought.)

2636–2640; Chn. Frdr. Callisen.

2636) *Callisen, Chn. Frdr.: Kurzer Abriss der Religionsphilosophie, als Grundlage bei Vorlesungen über diese Wissenschaft.* 8vo. Kiel. 1802. Mohr. pp. 45. (New edition, revised throughout, under the title:)

2637) *Callisen, Chn. Frdr.: Entwurf einer durchaus auf praktischem Grunde beruhenden Religionsphilosophie. Für gebildete Religionsfreunde, zunächst zum eigenen weiteren Nachdenken über die für sie dabey in Betracht kommenden wichtigsten Gegenstände, so wie demnächst als etwaige Grundlage zu Vorträgen darüber.* Large 8vo. Schleswig. 1856. Bruhn. pp. x, 67.

2638) *Callisen, Chn. Frdr.: Theophilus. Ein Beytrag zur Philosophie der Religion.* 8vo. Amberg and Sulzbach. 1803. Seidel. pp. xvi, 270, with pp. 4 errata. (Theophilus answers the questions of the essential nature of truth and of religious conviction, demonstrates the existence of God, discourses of his works and attributes, and sets forth the aim and end of all philosophy of religion. Nos. 2636–2638 are markedly influenced by Kant's moral-theology. Thus the proof of the existence of God is modelled directly after Kant: Callisen attempts to show that we must of necessity

believe in God's existence, in order that we may be able to *act* morally and *attain* to our destined goal. In no. 2637 [p. iv] he says of himself: "so schwankend ich auch früher in manchen meiner Ansichten geworden war, so wurde ich doch nun in meinen Ueberzeugungen wieder fester, nachdem mir Kant's practische Grundlegung alles religiösen Glaubens immer ausgemachter ward; und ich nur bedauern musste, dass er seine Kritik der practischen Vernunft nicht vor seiner Kritik der reinen Vernunft herausgegeben und so auf die positive Grundlage des religiösen Glaubens wie der Ueberzeugung von allem Reellen [note the influence of Jacobi!] vor der negativen Kritik alles bloss Theoretischen hinreichend aufmerksam gemacht, und vielen Missverständnissen, die sich daher erhoben, und die späterhin wieder zu manchen transscendenten Speculationen Veranlassung gaben, vorgebeugt habe."

The influence of Kant is traceable in all those works by Callisen, in which theology is brought in any way within the domain of philosophy. The practical proof of the existence of God persists throughout them all. I would mention the following titles:)

2639) *Callisen, Chn. Frdr.: Christliche Glaubenslehre nach Vernunft und Schrift.* Large 8vo. Altona. 1810. Hammerich. pp. xiv, 192. With the secondary title: *Was muss ich glauben als Mensch und Christ? Ein Handbuch für nachdenkende Christen.* (New edition, revised throughout, under the title:)

2640) *Callisen, Chn. Frdr.: Kurzer Abriss einer populären und practischen Glaubenslehre. Ein Handbuch für gebildete nachdenkende Christen, die sich selber die Frage zu beantworten suchen: "Was soll ich glauben als Mensch und Christ?"* Large 8vo. Schleswig. 1852. Neddermeyer. pp. xii, 174. (In Callisen's works upon *theoretical* philosophy [logic, metaphysics and psychology] and the philosophy of right, there is no sign of any Kantian influence. We have, therefore, no reason to cite them in the present Bibliography. I also pass over some minor essays upon philosophy of religion, which appeared in different periodicals. They can be found by reference to: *Lübker-Schröders Lexikon der Schleswig-Holstein-Lauenburgischen und Eutinischen Schriftsteller.* 1829. Section I. pp. 90, 91.)

2641) *Darstellung, Kurze —— der Hauptsätze der Vernunftreligion.* 8vo. Sondershausen. Elzner. (Leipsic. With Rein, in commission.) pp. 63. (A superficial medley of Kantian and pre-Kantian views, — the whole jumbled together from various other works.)

2642) *Degerando, Jsph. Maria: De la génération des connoissances humaines; mémoire qui a partagé le prix de l'Académie Royale des sciences de Berlin, sur la question suivante: démontrer d'une manière incontestable l'origine de toutes nos connoissances, soit en présentant des argumens non-employés encore, soit en présentant des argumens déjà employés, mais en les présentant d'une manière nouvelle et d'une force victorieuse de toute objection.* Large 8vo. Berlin. Decker. pp. 304. (Kant's epistemology holds the balance between those of Leibniz and

Locke. His statement that certain ideas and principles are *a priori* is tested from the empirical standpoint, and found wanting. — For details as to the question set for the Academy prize, see under no. 2683.)

2642*a*) *Dietz, Jh. Chn. Fr.:* cf. no. 1230.

2643) *Ehrenberg, Friedr.: Geist der reinen Sittlichkeit in Beziehung auf die Veredlung der menschlichen Natur, für die Aufgeklärteren und Gebildeteren unserer Zeit.* Part i. (No more published.) 8vo. Lemgo. Meyer. pp. 500.

2644) *Ehrenberg, Frdr.: Reden an gebildete Menschen über die heiligsten Angelegenheiten des Geistes und Herzens in unseren Tagen. Zur Weckung und Belebung des moralisch-religiösen Sinnes.* Vols. I and II. 8vo. Düsseldorf. Schreiner. 1802. pp. x, 232, and 261. Vol. III also under the title : *Reden über wichtige Gegenstände der höheren Lebenskunst.* 8vo. Leipsic and Elberfeld. 1804. Büschler. pp. 355. (Nos. 2643 and 2644 are attempts at the popularisation of Kant's moral-theology and moral philosophy.)

2644*a*) *Elisa's des Weibes, wie es sein sollte, Vermächtniss:* cf. no. 1298.

2645) *Elz.* I. pp. 1–3 : review † of Kant's *Logik* (no. 104).

2645*a*) *Falk, I. D.:* cf. no. 2037.

2645*b*, *c*) *Fichte, Jh. Gli.:* cf. nos. 1324, 1326.

2646) *Flatt, K. Chn.: Fragmentarische Bemerkungen gegen den Kantischen und Kiesewetterischen Grundriss der reinen allgemeinen Logik. Ein Beytrag zur Vervollkommnung dieser Wissenschaft.* 8vo. Tübingen. Heerbrandt. pp. vi, 98. (On the concept of logic, the concept of thought, the supreme principles of analytic thought, the distinction between understanding, judgment and reason in logical regard, concepts, judgments and inferences.)

2647) *Fragmente aus Kant's Leben; ein biographischer Versuch* (by Dr. med. *Jh. Cp. Mortzfeldt*). 8vo. Königsberg. Hering and Haberland. pp. 136. (Fairly worthless.)

2648) *Fragmente, Juristische* —— (by *Jh. Ant. Ldw. Seidenstücker*). Small 8vo. Göttingen. 1802. Dieterich. Part i. pp. viii, 278. Part ii. pp. viii, 311. (No. 2648 is permeated with polemical utterances against the philosophy of right as taught by Kant, and his disciples and successors, — *e.g.*, against their attempt to establish supreme principles, against Kant's idea of the oath, and against the notion of a natural right in general. The author frequently throws his criticism into the form of parodies, which now and again are really clever, but sometimes suggest the style of Nicolai.)

2648*a*) *Francke, Ge. Sm.: Institutiones psychologiae empiricae et logicae breviter delineatas in usum imprimis scholarum scripsit Ge. Sm. Franckius.* 8vo. Schleswig. Serringhausen. pp. xxii, 135. New (titular) edition. 8vo. Kiel. 1814. Akademische Buchhandlung. (Shows many traces of Kant's influence.)

2649) *Geishüttner, Jos.: Theologische Moral in einer wissenschaftlichen Darstellung.* Part i. Large 8vo. Linz and Vienna. 1802. Feichtinger;

and with von Mösle, in commission. pp. 251. Parts ii and iii. Large 8vo. Augsburg. 1804. Kranzfelder. pp. 388 and 77. Same place. 1804. Part i, in a new (titular) edition. (Geishüttner — a Roman Catholic — attempts, as Fichte had attempted in no. 949, to demonstrate the possibility and actuality of revelation. But he is far more positive than Fichte, and tries to show that the Christian ethics is entirely able to satisfy the highest needs of mankind. The most ennobling occupation and the supreme honor of the philosophizing reason consist in its application of the illumination received by revelation to the glory of its divine guide. Geishüttner's supreme moral principle, in its fullest generality, runs as follows : " Folge dem moralischen Gesetze oder dem sittlichen Triebe in dir." This law commands the unceasing advance towards and approximation to free or unrestrained self-[*i.e.* rational] activity. Kant's formulae are simply necessary consequences from this moral principle. The influence of Fichte is obvious.)

2649*a*) *Gerstäcker, C. Fr. Wlh.:* cf. no. 2498.

2650) *Gerlach, Glo. Bnj.: Lehrbuch der Religion innerhalb der Gränzen der blossen Vernunft, für das reifere und gebildetere Alter.* 8vo. Berlin. Maurer. pp. 271. (Exposition of Kant's moral-theology and moral philosophy.)

2651) *Gessner, I. A. W.: Kritik der Moral. Ein Versuch in Briefen.* Large 8vo. Leipsic. Breitkopf and Härtel. pp. xviii, 468. (Gessner defends the ethics of unselfishness against eudaemonism. All moral systems before that of Kant are systems of arbitrary rules of conduct. Kant has been the first to set up a system of necessary laws of right and duty ; but the foundations upon which he has based it are inadequate. Gessner will make good this defect. In his view, morality arises from reason, — reason, in virtue of its nature, necessarily determining the particular by the general, and consequently judging without any regard paid to motives and ends. In the last letter, the major part of the space is taken up with a summary of *Gr.*)

2652) *G. g. A.* III. pp. 1529–1532 : review † of Kant's Physical Geography [no. 109]. The review is by *Jh. Tob. Mayer.* Cf. *E. Wüstenfeld: Die Mitarbeiter an den G. g. A.* [cf. no. 2082*a*]. p. 53.

2653) *Gieseler, Ge. Chp. Frdr.: Religion und Christenthum. Ein Lehrbuch für die reifere Jugend der gebildeteren Stände.* 8vo. Hanover, Hahne and Petershagen, at the author's press. pp. xvi, 188. (Influenced by the Kantian moral philosophy and moral-theology.)

2653*a*) *Gräffe, J. F. Cp.:* cf. no. 669.

2654) *Greiling, Jh. Ch.: Hieropolis. Ein Versuch über das wechselseitige Verhältniss des Staats und der Kirche; nebst einigen Winken, der Kirche durch eine höhere Bildung ihrer Lehrer aufzuhelfen. Allen Religionslehrern gewidmet.* 8vo. Magdeburg. Keil. pp. x, 244. (The work follows the lines of Kant's *Str.* and *Rel.* exceedingly closely. The state is not lord of the church : the two stand to each other in the relation of two independent persons, who have mutual rights and reciprocally influence and check one another.)

2655) *Greiling, Jh. Ch.: Ueber das Interesse für Religion und Christenthum, und wodurch dasselbe befördert werde.* In the: *Journal für Veredelung*, etc. (cf. no. 2675). Vol. II. Part ii. No. 3. pp. 207–239. (Interest in religion and Christianity depends upon a moral interest. Exposition of Kant's practical proofs.)

2655*a*) *Greiling, Jh. Ch.:* cf. also no. 2116.

2655*b*) *Grohmann, Jh. Chr. Ag.:* cf. no. 2284.

2656) *Gros, K. H.: Lehrbuch der philosophischen Rechtswissenschaft oder des Naturrechts.* 8vo. Tübingen. (Later: Stuttgart and Tübingen.) 1802. Cotta. pp. vii, 252, table of contents and index. Second edition. Same place. 1805. Third edition. Same place. 1815. Fourth edition. Same place. 1822. Fifth edition. Same place. 1829. The fourth and fifth editions have pp. xvi, 343. Sixth edition, unchanged. Published after the death of the author. Large 8vo. Same place. 1841. pp. xiv, 194. (Strongly influenced by Kant.)

2657) *Gründler, Jhs.: Ueber den Geist der Zeit. Eine Rede, gehalten am 8. Dec. 1801.* 8vo. Glogau. Günther. pp. 80. (Contains remarks upon the Kantian philosophy. It has aroused, more effectually than any other before it, a conviction of the dignity of human nature, and the feeling of reverence of one's self and of others which proceeds from it.)

2657*a–d*) *Hegel, Ge. Wlh. Frdr.:* cf. nos. 2506–2509.

2657*e*) *Hermann, (Jh.) Gfr.:* cf. no. 1616*b*.

2657*f*) *Hünerwadel:* cf. no. 1808.

2658) *Hungar, K. Ferd.: Der Sohn der Natur, oder: Briefe über Eudämonismus und menschliche Glückseligkeit, in Beziehung auf das kritische Moralsystem.* Large 8vo. Leipsic. Dyk. Vol. I. 1802. pp. 368. Vol. II. 1804. pp. 514. (The book is discursively written, and throughout indefinite and confused. Its aim is a defence of eudaemonism against the critical philosophy. But Kant's statements are frequently altogether misunderstood by the writer. He thinks, *e.g.*, that Kant protests against the employment of the average reason of the educated man in the appreciation of his moral system. Hungar's intention is to continue Garve's critique [no. 181], and to furnish the demonstration of some of his principal animadversions upon Kant. Mankind, in his opinion, could make use of the transcendental freedom of the Kantians and of the Kantian moral philosophy only if they were placed in Kant's intelligible universe, or plunged in a state of complete unconsciousness and undisturbedness. Entering with consciousness upon practical life, they cannot dispense with determinants of their volition. Kant's assertion of the existence of an aprioristic element in knowing and willing is disputed, from the point of view of sensualism.)

2658*a*) *Jacobi, Fr. Hnr.:* cf. no. 340.

2658*b*) *Jakob, L. Hr.:* cf. no. 370.

2659) *Jenchen, Ag. Ephr.: Christliche Volksmoral.* 8vo. Brandenburg. 1802. Leich. pp. xvi, 323. (We can trace here the influence of the Kantian moral philosophy. Mankind in acting may take account, the

author says, of useful and harmful consequences, and act accordingly: but the chief criterion of the "Tauglichkeit" of an action is the answer to the question whether the agent in acting can rationally will that all other agents should act like him.)

2660) *Karpe, Fr. Sm.: Darstellung der Philosophie ohne Beynamen, in einem Lehrbegriffe als Leitfaden zum liberalen Philosophiren.* 8vo. Vienna. Wappler and Beeck. *Erster Theil. Prolegomenen und empirische Psychologie.* 1802. *Des Lehrbegriffs der theoretischen Philosophie zweiter Theil. Logik nach einer uralten Idee bearbeitet.* 1802. pp. 302. *Dritter Theil. Metaphysik.* 1802. pp. 204. *Des Lehrbegriffs der praktischen Philosophie erster Theil. Allgemeine praktische Philosophie.* 1802. pp. 158. *Zweiter Theil. Philosophische Tugendlehre.* 1803. pp. 135. *Dritter Theil. Philosophische Rechtslehre.* 1802. pp. 159. (In his theoretical philosophy, Karpe is still in the toils of an antiquated pre-Kantian dogmatism. He thinks that he has irrefragably demonstrated the possibility of dogmatic metaphysics, in the following proposition: "Das Relative setzt etwas Absolutes in seiner Art voraus, weil jenes ohne dieses nicht seyn kann," — and then sets forth his wares of transcendent knowledge with the utmost cheerfulness and contentment, pluming himself upon his theoretical proofs of the existence of God, and hurling against the *R. V.* arguments and counter-arguments which are of no value whatsoever, and which merely serve to show that he had absolutely failed to understand the Kantian reasoning.

His relation to Kant on the side of practical philosophy, however, is quite different. Kant's influence in his pages is by no means inconsiderable. Thus the reality of the concept of freedom is guaranteed by the existence of the moral law; and reverence of the moral law is the motive in all moral action. A good objection is urged against the Kantian formal principle, — the objection that, without knowing the world by experience, we cannot determine whether given rules of action are universally valid, to be recognised as general laws, or not. A material principle is, therefore, put in the place of the formal. It runs: "Wolle und thue immer nur das, was und weil es *im Ganzen gut* ist.")

2661, 2662; Wlh. Kern.

2661) (*Kern, Wlh.:*) *Programma zur Philosophie.* 8vo. Göttingen. 1802. With Schröder, in commission. pp. 302.

2662) *Kern, Wlh.: Gnoseologie.* 8vo. Göttingen. 1803. Schneider. pp. 642. (Kern is one of the many post-Kantian philosophers who thought that they had discovered the only true philosophy, and wished to overthrow every system which had preceded their own. He is strongly influenced both by Fichte and Schelling; but his hero-worship is reserved for Herder. He divides the history of philosophy into three principal periods, the last of which — inaugurated by Herder's Metakritik — really begins with his own

works. It is the "Naturcombinationsperiode": in it reason ends the controversy between Realism and Idealism by the recognition that truth is but one, whether in the realm of the Ideal or of the Real, and that the artificial separation of this truth, this 'identity of nature,' has been the mother of all lies, faults and mistakes in the domain of philosophy. Kern accordingly designates his system as that of Panharmony, of "durchausige Naturidentität." He inveighs against most of the earlier philosophers, and more especially against Plato, Aristotle, and Kant, in pages of empty declamation, filled with coarse satire and vulgar phrases. Thus the critical philosophy, he says, is "nichts als ein elender transscendentaler Schnickschnack," "bis zum Erbrechen geistlos und schal.")

2662*a*) *Kirsten, Jh. Frdr. Ern.:* cf. no. 2418.

2662*b*) *Kiesewetter, Jh. Gf. K. Chn.:* cf. no. 463.

2662*c*) *Köppen, Frdr.:* cf. no. 1912.

2663) *Krug, Wlh. Trgt.: Der Widerstreit der Vernunft mit sich selbst, in der Versöhnungslehre dargestellt, und aufgelöset. Nebst einem kurzen Entwurf zu einer philosophischen Theorie des Glaubens.* Small 8vo. Züllichau and Freystädt. Darmann. pp. xxii, 105. Reprinted in: *Krugs gesammelte Schriften.* Vol. I. Part i. *Theologische Schriften.* Vol. I. Large 8vo. Brunswick. 1830. Vieweg. pp. 295–352. (Mankind can only obtain a share of the divine grace by their own endeavor: thesis. Mankind can obtain grace only through another, by the aid and upon the ground of merit in that other: antithesis. The synthesis bids us work with all our strength at our own moral perfecting, with a firm trust in the free grace of God [in Christ], or in the firm conviction that God will not be displeased with us, for the sake of another [Christ] and his merit, and that he will not account our sins to us for evil, but will forgive them.)

2663*a*) *Krug, Wlh. Trgt.:* cf. also no. 2522.

2663*b*) *Lang, Wlh. Tob.:* cf. no. 2534.

2663*c*) *Maass, Jh. Gbh. Ehrnr.:* cf. no. 977.

2663*d*) *Maimon, Slm.:* cf. no. 814.

2663*e*) *Mann und Weib in ihren ehelichen Verhältnissen:* cf. no. 1299*a*.

2663*f*) *Matthäi, H. Rch.:* cf. no. 2427.

2664) *Mauchart, J. D.: Antwort auf einige von Kants kasuistischen Fragen.* In the: *Neues allgemeines Repertorium für empirische Psychologie und verwandte Wissenschaften. Mit Unterstützung mehrerer Gelehrten herausgegeben von J. D. Mauchart und H. G. Tzschirner.* Vol. I. 8vo. Leipsic. Sommer. pp. 111–154. (On suicide, the use of means to enjoyment, and the use of the sex attributes.)

2664*a*) *Mellin, Ge. Sm. Alb.:* cf. no. 1925.

2664*b*, *c*) *Metz, Andr.:* cf. no. 1432, 1669.

2665) *Metz, G. H.: Grundlinien zu einem Systeme der allgemeinen praktischen Philosophie.* 8vo. Brunswick. Reichard. pp. 184. (The general plan of the work, and its fundamental ideas and concepts, show

marked traces of the influence of Kant. Not that Metz follows Kant unquestioningly: he differs from him on many points,—*e.g.*, with regard to the supreme moral principle and in the doctrine of freedom. Kant's moral principle Metz thinks to be inadequate. We should pass beyond the fact or datum of the moral law, and ask *why* the law enjoins what it does enjoin.)

2665*a*) *Michaelis, Chn. Frdr.:* cf. no. 1676.

2666) *Miotti, Pt.: Ueber die Falschheit und Gottlosigkeit des Kantischen Systems, nebst einer Antwort auf A. Kreils Bemerkungen über die jüngste Schrift des Herrn Miotti.* 8vo. Augsburg. pp. 560. The *Antwort* in an appendix of pp. 120. Also: 8vo. Vienna. 1806. Rehm. (In maliciousness of defamation Miotti outdoes even Stattler. Kant's system gives rise to Materialism, Atheism, Epicureanism, Idealism, Egoism, Fatalism, Mohammedanism, Spinozism, — even to Jacobinism. The only way to free the world of all this misfortune is to — reinstitute the Jesuit order.)

2666*a*, *b*) *Möller, J. C.:* cf. nos. 2553, 2554.

2667) *Mücke, Hnr.: Versuch eines Lehrbuchs der Katechetik. Eine Preisschrift. Mit Genehmigung der geistlichen Obrigkeit.* 8vo. Breslau. Barth. pp. 414. Second edition. 1803. (An attempt to mediate between Kant and eudaemonism as regards the first principles of morals.)

2668) *N. A. D. B.* 69. II. p. 454: review † of Vol. I, Part i of Vollmer's edition of Kant's physical geography (no. 105) by *Om.* (= Linck).

2669) *Nachlese, Noch eine —— über Kantische Philosophie, v. A. T...r.* 8vo. Salzburg. Duyle. pp. 30. (No. 2669 seeks to demonstrate that the Kantian philosophy is dangerous to state and religion.)

2669*a*) *Nicolai, Frdr.:* cf. no. 1699.

2669*b*) *Oersted's Ideen zu einer neuen Architektonik der Naturmetaphysik:* cf. no. 2437.

2669*c*) *Philosophie, Die —— mit Obskuranten und Sophisten im Kampfe:* cf. no. 2558.

2669*d*, *e*) *Pölitz, K. H. L.:* cf. nos. 1473, 1474.

2669*f*) *Predigten* (by Funk and Olshausen): cf. no. 2159.

2669*g*) *Princip, Gemeinschaftliches —— der theoretischen und praktischen Philosophie:* cf. no. 1376.

2669*h*) *Programma zur Philosophie:* cf. no. 2661.

2669*i*) *Reinhard, Fr. Vlkmr.:* cf. no. 1956.

2669*k*, *l*) *Reinhold, K. Leonh.:* cf. nos. 2366, 2367.

2670) *Religionsvorträge nach den Grundsätzen des Christenthums und einer reinen Sittenlehre.* 8vo. Leipsic. With Reinicke, in commission. pp. viii, 144. (Influenced by the Kantian moral philosophy and moral-theology.)

2671) *Revision der Bearbeitung der empirischen Psychologie in den letzten drey Quinquennien des achtzehnten Jahrhunderts.* In the: *A. L. Z. Ergänzungsblätter.* Second year. Vol. II. 1802. Third year. Vol. I. 1803. (Contains passages dealing with Kant's services to empirical psychology, viz.: second year, pp. 52–56, 109, 110; third year, pp. 27, 28,

38, 49, 50, 53, 68, 72, 74–78, 82, 85, 97, 98, 114, 117, 124, 139, 145, 147, 150, 153, 163, 165, 181, 185, 186.)

2671*a–c*) *Rink, Fr. Thd.:* cf. nos. 2615, 2617, 2618.

2671*d*) *Ritter:* cf. no. 1782*a*.

2671*e*) *Robert, oder der Mann, wie er seyn sollte:* cf. no. 1290.

2671*f*) *Robert, oder der Mann, wie er nicht seyn sollte:* cf. no. 1291.

2672) *Rodig (Jh. Chn.): Raum und Zeit, für philosophische Naturforscher.* 8vo. Leipsic. Breitkopf and Härtel. pp. 22. (Rodig attempts to prove the empirical origin of space and time. His reasoning is inadequate.)

2672*a–c*) *Salat, Jk.:* cf. nos. 2586, 2587, 2588.

2672*d*) *Schad, Jh. Bptst.:* cf. no. 2168.

2672*e*) *Schaumann, J. Ch. Gli.:* cf. no. 1002.

2672*f–l*) *Schelling, Fr. Wlh. Jos.:* cf. nos. 1984–1987, 1997, 1998.

2672*m–o*) *Schiller, Fr.:* cf. nos. 1088, 1089, 1094.

2672*p*) *Schmid, K. Chr. Erh.:* cf. no. 832.

2673) *Schmidt, Jh. E.: Die höchste Angelegenheit des Menschen, mit ihren festen Gründen in seiner Natur, ohne alle äussere Stützen. Ein Erbauungsbuch für die gebildeten Stände.* Large 8vo. Berlin. Maurer. pp. xx, 210. (The author is a disciple of Kant, so far as regards his moral philosophy and moral-theology. He differs from Kant in certain parts of his epistemology.)

2674) *Schmidt, K. Ch. Fr. L.: Diomedes, oder die Moralprincipien im Streit. Ein Gedicht.* 8vo. Hadamar. Neue Gelehrten-Buchhandlung. pp. 18. (Diomedes is first led astray by Eudaemon — who is eudaemonism personified — to the committing of rape, burglary, and murder. He is on the point of terminating the series of crimes by suicide, when a good genius — the personification of the Kantian ethical system — appears to him and sets him once more upon the path of right living.)

2674*a, b*) *Schollmeyer, Jh. Ge.:* cf. nos. 1733, 1734.

2675) *Schuderoff, Inth.: Allgemeine Uebersicht des öffentlichen Religions- und Predigtwesens, wie auch der Beschaffenheit des Predigerstandes am Anfange des neunzehnten Jahrhunderts.* In the: *Journal für Veredelung des Prediger- und Schullehrerstandes, des öffentlichen Religionscultus und des Schulwesens. Herausgegeben von Inth. Schuderoff.* Large 8vo. Altenburg. Literarisches Comptoir. Vol. I. Part i. No. 1. pp. 1–32. (Contains an appreciation of the influence of the critical philosophy upon the conduct of religion and upon sermon-literature.)

2676) *Schulz: Wie nothwendig es sey, im Moralunterrichte die Tugend stets auf ihre ächte Quelle, die Pflicht, zurückzuführen.* In the: *Journal für Veredelung des Prediger- und Schullehrerstandes, des öffentlichen Religionscultus und des Schulwesens. Herausgegeben von Inth. Schuderoff.* Vol. I. Part ii. No. 4. pp. 242–248. (Kantian views.)

2676*a*) *Schulze, Glo. E.:* cf. no. 1007.

2676*b*) *Schwarz, Frdr. Hnr. Chn.:* cf. no. 1740.

2676*c*) *Sintenis, K. Hnr.:* cf. no. 2596.

2676*d, e*) *Snell, Fr. Wlh. Dn.:* cf. nos. 736, 876.

2676*f*) *Socher, G.:* cf. no. 2598.

2677) *Stadt- und Landprediger, Der —— am Altar und Krankenbette. Eine Sammlung geistlicher Reden auf allerley nur immer vorkommende Fälle, angefangen von W. H. Bayerdörfer, fortgesetzt von Jh. Ldw. Wlh. Scherer.* 8vo. Bayreuth. Lübeck's heirs. Parts iii, iv. Also under the title: *Der Stadt- und Landprediger, eine Sammlung geistlicher Reden für alle vorkommenden Predigergeschäfte. Herausgegeben von Jh. Ldw. Wlh. Scherer.* Part i. 1802. pp. 374. Part ii. 1804. pp. 352. (The influence of the Kantian moral-theology is distinctly traceable.)

2678) *Stange, Theod. Frdr.: Theologische Symmikta.* 8vo. Halle. Hendel. Part i. pp. 189. (Contains, pp. 39–47: *Ueber die Benennung Christen, wider Kant.* A piece of vulgar polemics. Kant is termed a "philosophischer Phantast.")

2679) *Stephani, Hnr.: Ueber die absolute Einheit der Kirche und des Staates.* 8vo. Würzburg. The brothers Stahel. pp. 246. (It is shown, by arguments of pure reason, that state and church are pursuing precisely the same end, — the realisation of the [Kantian] highest good: therefore they are not to be separated, but to be entirely one. The state is no longer to confine its proposed task to the assurance of the rights of the individual and furtherance of the material well-being of the community. The steps to be taken for this change in the purpose of the state and for its closer union with the church, and the means to their accomplishment are also deduced from considerations of pure reason. Complete freedom of belief is to be guaranteed, and all religious sects are to enjoy equal toleration; but every one must believe in a moral order of the universe, in the existence of God and in immortality [that is to say, in the doctrines of the Kantian moral-theology].)

2679*a*) *Stoll, Jhs.:* cf. no. 2033.

2679*b*) *Taschenbuch für Freunde des Scherzes:* cf. no. 2037.

2680) *Thiess, J. O.: Taschenbuch für Theologen und Prediger als Freunde der Spekulazion und Literatur auf 1802.* 12mo. Hamburg. Meyn and Mahncke. pp. x, 198. (A mixed medley of short essays, notes, aphorisms, etc., upon scholars and their works. The philosophers of the day naturally come in for their share of notice. The immaturity of the judgments expressed is rendered more obvious than it would otherwise be by forced witticism and unsuccessful satire.)

2681) *Treviranus, Gttfr. Rnh.: Biologie, oder Philosophie der lebenden Natur für Naturforscher und Aerzte.* Large 8vo. Göttingen. Röwer. Vol. I. pp. xiv, 477. (This first volume opens with a polemic against Kant's definition of life, and his view of matter and material forces. Treviranus admits only the force of repulsion, thinking that by its means all the phenomena which the man of science is called upon to investigate can be explained.)

2681*a*) *Ulrich von Unkenbach:* cf. no. 2607.

2682) *Umgang, Der —— mit Weibern, wie er ist und seyn sollte. Mit einem Kupfer.* 8vo. Berlin. The younger Oehmigke. pp. xx, 218. (The expression "Umgang mit Weibern" is merely an euphemism for sexual indulgence. Ideas borrowed from Kant's practical philosophy are interspersed in the writer's discussion of the sexual question.)

2683–2686; The Origin of our Knowledge: Bendavid — Block.

2683) *Ursprung, Ueber den —— unserer Erkenntniss. Zwey Preisschriften, von Laz. Bendavid und Block. Herausgegeben von der königl. Akad. der Wissenschaften zu Berlin.* Large 8vo. Berlin. Maurer. pp. 212. (The following statements with regard to the problem set for the Academy prize seem in place here. — The question was first of all published [on Selle's motion; cf. no. 198*a*, *sub fin.*] on the 28th of September, 1797, and the prize offered for the year 1799. The exact formulation was as follows: *Démontrer d'une manière incontestable l'origine de toutes nos connoissances, soit en présentant des arguments non employés encore, soit en présentant des arguments déjà employés, mais en les présentant avec une clarté nouvelle et une force victorieuse de toute objection.* There was added, by way of explanation, the remark that the philosophical class desired to enable philosophers *de prendre un parti décidé sur cet objet, sans tomber dans un syncrétisme, qui, en substituant l'indifférence à l'intérêt, demeurerait infructueux pour les progrès de la philosophie. L'Académie n'entre point dans les idées de ceux qui regardent comme démontré avec l'évidence mathématique, qu'une partie de nos connoissances prend son origine uniquement dans la nature même de notre entendement; elle est persuadée, au contraire, qu'on fait contre cette opinion des objections essentielles jusqu'à présent demeurées sans réponses satisfaisantes, tout comme elle est persuadée qu'il y a des preuves très fortes en faveur de l'opinion qui déduit toutes nos connoissances de l'expérience, quoique, peut-être, ces preuves n'ayent pas encore été mises dans leur vrai jour. Mémoires*, etc. [cf. no. 1704]. *1797.* 4to. Berlin. 1800. Decker. *Histoire de l'académie.* p. 8. The same question was again published on the 9th of August, 1798. *Mémoires*, etc. *1798.* 4to. Berlin. 1801. Decker. *Histoire de l'académie.* p. 12. Since none of the [eight] essays sent in appeared to merit the prize, the same question was set on the 8th of August, 1799, for the year 1801. *Mémoires*, etc. *1799* and *Mémoires*, etc. *1800.* 4to. Berlin. 1803. Decker. *Histoire de l'académie.* pp. 7, 14, 19. On the 6th of August, 1801, the prize was divided between Bendavid and Degerando. Twelve essays were handed in. In assigning the half-prizes to two writers of opposing schools the philosophical class desired *reconnoître l'exactitude, la clarté et la force nouvelle avec lesquelles chacun des deux auteurs couronnés a su présenter les anciens arguments en faveur de l'opinion qu'il défend, ou même l'étayer de nouveaux.* Block was *proxime accessit. Mémoires*, etc. *1801.* 4to. Berlin. 1804. Decker.

Histoire de l'académie. pp. 6, 7. That the philosophical class gave the half-prize to a Kantian must, when we consider who its members were, be recognised as an act of commendable impartiality; more especially as they had — quite unnecessarily — shown their own leanings towards a divergent epistemology in the very definite explanation appended to the wording of the question.

For Degerando's work, see under no. 2642. Bendavid sets forth the Kantian theory in an easy, clever, and original manner. He is very happy in the selection of instances for its illustration. Block writes an acute critique of Kant's epistemology, from the empirical standpoint, which — as is perfectly admissible and even necessary — he combines with the apriorism. He admits that the form of our knowledge is conditioned by the disposition and organisation of our faculty of knowledge as precedent to any kind of perception, and in this sense is conditioned *a priori.* But the 'form' is not in any way independent: it originates, at the same time with the contents given from without, in our ideas of actual things. Hence it is wrong to call ideas which consist of form and contents 'aprioristic'; while it is equally wrong to look on the aprioristic form or disposition of the faculty of knowledge as an 'idea.' That is to say, no ideas are either given *a priori* or originated *a priori:* all ideas, whether of the internal or of the external senses, are products of two factors, — the faculty of knowledge and the affecting objects. Knowledge of the aprioristic form is not itself aprioristic, but empirical, attained by experience. Knowledge of things-in-themselves, in the sense of a knowledge of their essential nature and colligation, is impossible: but our knowledge is able to pass beyond experience in the cognition that something real outside of us underlies phenomena and the nature and connection of phenomena, and in the intuition by reason of the necessary colligation of this real with phenomena. Block put together the essential points of his system, as a supplement to no. 2683, and in its defence as against an extremely unfair review, in the :)

2684) *A. L. Z.* 1803. II. pp. 553–558. (And in defence of no. 746 against a review in the :)

2685) *A. L. Z.* 1790. III. pp. 729–733. (In the following no. :)

2686) *Block, Ge. Wlh.: Die Fehler der Philosophie mit ihren Ursachen und Heilmitteln.* Large 8vo. Brunswick. 1804. Vieweg. pp. 160. (Kant has seen many of the mistakes of the earlier philosophers, but his own system is just as baseless and erroneous as those of his predecessors. It suffers, the author says, from the same sources of philosophic error as all the others: indefiniteness of expression and of conception, extreme arbitrariness of presupposition and argument, frequent confusion of the question at issue, and incorrectness of inference.)

2686*a*) *Versuch einer solchen fasslichen Darstellung der Kantischen Philosophie*, etc.: cf. no. 2307.

2686*b*) *Vogel, P. Joach. Sgsm.:* cf. no. 1784.

2686*c, d*) *Vollmer, Gf. Dtr. Lbr.:* cf. nos. 2614, 2616.

2686*e*) *Weiller, Kjt.:* cf. no. 2204.

2687) *Wenzel, Gtfr. Imm.: Welche Philosophie hat unser Zeitalter und worin besteht in Ansehung dieser Philosophie die Pflicht des philosophischen Lehrens?* 8vo. Linz. 1802. Akademische Buchhandlung.

2688–2694; Jh. K. Wezel.

2688) *Wezel* [also spelled *Wetzel* and *Wötzel*], *Jh. K.: Versuch der einzig-zweckmässigen Propädeutik zum richtigen, gründlichen und fruchtbaren Studio der Vernunftlehre, oder der Logik, als der allgemeinen Grundlehre alles richtigen Denkens.* Large 8vo. Leipsic. 1802. Breitkopf and Härtel. pp. xx, 427.

2689) *Wezel, Jh. K.: Grundriss der einzig-zweckmässigen Propädeutik zum gründlichen, richtigen und fruchtbaren Studio der Metaphysik, oder der Transscendentalphilosophie, als der Grundlage, des Kerns und Geistes aller wahren Philosophie.* Large 8vo. Leipsic. 1802. Breitkopf and Härtel. pp. xxxii, 380. (Exposition and criticism of the principal metaphysical systems, from the standpoint of Wezel's own philosophical beliefs.)

2690) *Wezel, Jh. K.: Versuch eines neuen Entwurfs des einzig richtigen, und zweckmässig dargestellten Systems der transscendentalen Elementar-Philosophie, oder der sogenannten Metaphysik, als der Grundlage, des Kerns und Geistes aller wahren Philosophie und Wissenschaft überhaupt.* Large 8vo. Leipsic. 1802. Küchler. pp. lvi, 459.

2691) *Wezel, Jh. K.: Versuch einer zweckmässig vollständigen Vorbereitungswissenschaft zum richtigen Studio und gründlichen Bearbeiten der Metaphysik oder der transscendentalen Fundamentalphilosophie.* Large 8vo. Leipsic. 1803. Gräff. pp. xxiv, 485. (A history of metaphysics up to Hume, with its appreciation from the Wezelian standpoint. Prefaced by a lengthy Introduction, which gives a summary of Wezel's own metaphysics.)

2692) *Wezel, Jh. K.: Grundriss einer zweckmässigen Propädeutik der Moralphilosophie überhaupt und der eigentlichen Tugendlehre oder Moral insbesondere.* 8vo. Leipsic. 1803. Leo. pp. xxxii, 526. (In essentials, a history of moral philosophy.)

2693) *Wezel, Jh. K.: System der empirischen Anthropologie, oder der ganzen Erfahrungsmenschenlehre, in zwey Haupttheilen. Erster Haupttheil: Anthropologisch-physiologische Somatologie, oder Naturlehre des thierisch-menschlichen Körpers und Lebens. Erster analytischer Theil der Somatologie.* Large 8vo. Leipsic. 1803. Dyk. pp. 612. *Der anthropologisch-physiologischen Somatologie zweyter und letzter oder synthetischer Theil.* Same place. 1804. pp. 787. Both Parts have the secondary title: *System der anthropologisch-physiologischen Somatologie oder: Naturlehre des thierisch-menschlichen Körpers und Lebens nebst einer allgemeinen Einleitung in die Anthropologie überhaupt und in die empirische insbesondere. Erster* [or *Zweyter*] *Theil.* (No more appeared.)

2694) *Wezel, Jh. K.: Grundriss eines eigentlichen Systems der anthropologischen Psychologie überhaupt, und der empirischen insbesondere; in zwey Theilen.* Large 8vo. Leipsic. Dyk. *Erster allgemeiner Theil.* 1804. pp. xxxx, 686. *Zweyter und letzter Theil. Empirische Psychologie.* 1805. pp. xxvi, 676. (Indefiniteness of conception, joined with the itch for scribbling in its most offensive form and with an extreme redundancy and discursiveness, — this is characteristic of all Wezel's literary work. He is deeply influenced by Kant, Fichte, Schad and Schelling; but there is no previous system with which he cannot find fault. He is in the direct line of descent of the post-Kantian Idealism; he cannot conceive of a system of philosophy which shall not have a supreme principle. Kant, he declares, has merely paved the way for transcendental philosophy; he has not passed beyond the bare facts of original consciousness and original ideation. But a true philosophy must make it its task to discover the supreme and unconditioned ground of consciousness, and so to explain the possibility of consciousness in general. In attempting this task, the philosopher must not set out from the subject, from the object, or from both together, but must have recourse to the "absolut höchste gemeinschaftliche Princip des Sub- und Objektiven, des Idealen und Realen." The supreme principle is the Absolute. — It is clear that Wezel's philosophy is no more than a worthless and invertebrate medley of the views of Fichte and Schelling. His objections to Kant are those of Fichte and Schelling. He has no importance of his own, then, for the history of philosophy.)

2694*a*) *Wildt, Jh. Chn. Dn.:* cf. no. 1550.

2694*b*) *Wilmans, K. Arn.:* cf. no. 2205.

2694*c*, *d*) *Zachariä, K. Sal.:* cf. nos. 2055, 2056.

2695) *von Zeiller, Frnz.: Das natürliche Privatrecht.* 8vo. Vienna. Wappler and Beck. pp. 208. Third edition, revised and enlarged. 1818. A Latin translation of this last edition appeared, under the title: *Jus naturae privatum. Editio in vernacula tertia latine reddita a Frnz. de Egger.* Large 8vo. Vienna. 1819. Beck. (Very dependent upon Kant. Kant's principle of right and its deduction are incorporated in full in the work.)

1803.

2696) *A. L. Z. Ergänzungsblätter.* Third year. Vol. II. pp. 25–31: review * of the *Athr.*

2697) *A. L. Z.* Same place. pp. 31, 32: review * of Tieftrunk's edition of Kant's *Kleinere Schriften* (no. 13).

2697*a–c*) *A. L. Z.:* cf. also nos. 2452, 2454, 2684.

2697*d–i*) *Ammon, Cp. Fr.:* cf. nos. 1025, 1143*a*, 1249, 1250, 1811, 1813.

2698) *Ancillon, L. Frdr.: Mémoire sur les fondemens de la Métaphysique.* In the: *Mémoires de l'Académie royale des sciences et belles-lettres.* 1799 et 1800. 4to. Berlin. 1803. Decker. *Classe de philosophie spéculative.* pp. 95–148. Read on the 19th of December, 1799. (At the

heart of metaphysics, says Ancillon, is the problem: Do there exist objects outside of us, independent of our ideas, objects whose existence can be demonstrated by aid of the law of causation? This same question formed the starting-point of the Kantian epistemological inquiries. Kant recognised the fact that the causal law is only a category, just a mere form of our ideation. This discovery led by degrees to the conception of the remaining contents of the *R. V.* Ancillon attempts to trace in brief outline the development of the Kantian thought, as he envisages it. But his reconstruction is totally unlike the historical reality. A glance at the Dissertation of 1770, which by 1799 had been reprinted in several collections of Kant's minor works [nos. 10, 12, 13], would have convinced him of the incorrectness of his point of view and its consequences. — The principal part of no. 2698 is occupied with an attempt, made from the Leibnizian standpoint, to vindicate the transcendent validity of the law of causation. Kant's contrary opinion leads to the most glaring contradictions. Indeed, it is mainly responsible for the many inconsistencies which can be shown to exist in his system; and it incapacitates him to refute the scepticism of Hume.)

2699) *Anton, K. Gli.: Philosophische Prüfung der verschiedenen Meinungen über den Eid nebst einem Anhange über Matth. 5, 33 ff., Theologen, Juristen und Philosophen zur Prüfung vorgelegt.* 8vo. Leipsic. Feind. pp. viii, 51. (The result of the essay is as follows: it is superstitious to suppose that the duty of speaking the truth is imposed by an oath; the true value of the oath is that it expressly reminds the speaker of the duty of truth. A time may very well come, therefore, when all oaths will be superfluous. At present, they are indispensable, and so can and must be taken by the 'illuminated' as well as by the ordinary man.)

2699*a*) *Bardili, L. B.:* cf. no. 2375.

2700) *Becker, K. F.: Die Freiheit des Willens. An meine Freunde.* In the: *Eunomia* [cf. no. 2549]. Year 1803. Vol. II. August. pp. 99–117.

2701) *Becker, K. F.: Nöthiger Zusatz zu der im vorigen Stücke der Eunomia befindlichen Abhandlung über die Freiheit des Willens.* Same place. September. pp. 225–227. (A defence of determinism, not always very new or forcible. The understanding must accept it as the only true view of the universe. At the same time, there dwells in us, Becker thinks, an insuperable belief in freedom, a belief which can obviate all the evil consequences of the comfortless conviction of determinism. Apparently, then, the author did not feel himself quite at home with his deterministic system.)

2702) *Beförderung, Zur —— der Predigten nach Grundsätzen der reinen Sittenlehre.* In the: *Prediger-Journal für Sachsen.* First year. Part i. pp. 10–21. (An attempt to meet the objection that a pure moral philosophy is incapable of furnishing adequate materials for instructive lectures.)

2703) *Bellermann, Jh. Joach.: Der Theologe, oder encyklopädische Zusammenstellung des Wissenswürdigsten und Neuesten im Gebiete der theologischen Wissenschaften, für Protestanten und Katholiken.* 8vo. Erfurt. Hennings. Part i. 1803. pp. xx, 266. Contains, under the heading *Religionsphilosophie:* (1) *Gebrauch der Philosophie in Religionssachen* (following Stäudlin; no. 2179); (2) *Wie rechtfertigt sich der Glaube an Offenbarung auf den drey Stufen der menschlichen Kultur?* (following Grohmann's *Kritik der christlichen Offenbarung;* no. 1876). Part ii. 1804. pp. 289. Contains, under the heading *Religionsphilosophie:* (*a*) *Theoretisch-practischer Beweis vom objectiven Daseyn Gottes;* (*b*) *Vorzüglichste Zweifel dagegen;* and (*c*) *Uebersicht der Ur- und abgeleiteten Aussprüche der menschlichen Vernunft, auf welche sich die natürliche Religion gründet* (following Vogel; nos. 1777, 1783). Under the heading *Moral:* the first half of an original essay by K. Chn. Erh. Schmid, entitled: *Uebersicht der Moralprincipien.*

2703*a*) *Bellermann, Jh. Joach.:* cf. also no. 2630.

2703*b*) *Bernhardi, Ag. Fd.:* cf. no. 2485.

2704) *Böhme, Chr. Frdr.: Beleuchtung und Beantwortung der Frage: Was ist Wahrheit? Ein Beytrag zur populären Weisheitslehre.* 8vo. Altenburg. Petersen. pp. 219. (Böhme defends and illustrates the true Kantian Idealism, with its necessary presupposition of real, but unknowable things-in-themselves. On its ideal definition, truth is agreement [*Uebereinstimmung*] with things-in-themselves or with the ideal knowledge of God: hence for man it is unattainable. The truth to which we can attain can only be found within the world of our ideas, and consists in the agreement of *our individual* knowledge and the *objective* and *universally valid* laws of human knowledge. The universal validity of these laws, however, is restricted to their human application. Hence what for *us* is truth may very easily be the extreme of untruth when looked at through *God's* eyes, or measured by the standard of the *ideally* true.)

2704*a*) *de Bosch, Hieronymus:* cf. no. 2280, under IV.

2704*b*, *c*) *Bouterwek, Frdr.:* cf. nos. 2085, 2090.

2704*d*) *Callisen, Chn. Frdr.:* cf. no. 2638.

2705) *Doktorpromotion, Die —— auf der hohen Schule zu Würzburg den 12ten Julius 1798; allen orthodoxen und heterodoxen Theologen und Philosophen Deutschlands gewidmet.* In: *Argus; eine Zeitschrift für Franken und die angränzenden Länder; herausgegeben vom Verfasser der Blicke in das Innere der Prälaturen* [Domvikar Baur. Cf. no. 1147]. 8vo. Coburg and Leipsic. Sinner. (Contains remarks upon the philosophy of Kant, Reinhold, Fichte, and Abicht.)

2706) *von Eberstein, W. L. Glo. Freyherr: Natürliche Theologie der Scholastiker, nebst Zusätzen über die Freyheitslehre und den Begriff der Wahrheit bey denselben.* Large 8vo. Leipsic. Feind. pp. xii, 299. (Contains a demonstration of the fact that Occam and Duns Scotus had developed views upon the possibility and impossibility of knowledge of God similar to those held by Kant.)

2707–2709; Frdr. Ehrenberg.

2707) *Ehrenberg, Frdr.: Die Veredlung des Menschen nach ihren Hauptmomenten, Bedingungen und Hülfsmitteln. Für Alle, denen ihre moralische Bildung wichtig ist, und besonders für Diejenigen, die dazu gesetzt sind, dieselbe bey Andern zu befördern.* 8vo. Leipsic. 1803. Steinacker. Vol. I. pp. x, 405. Vol. II. pp. 569. (Influenced by the Kantian moral philosophy and moral-theology. Religion is developed out of morality; morality is based solely and exclusively upon reason; sensibility is laid very low. — The work gave occasion to the following essay in the *Quartalsschrift für Religionslehrer; bearbeitet von einer Gesellschaft westphälischer Gelehrten, und herausgegeben von B. C. L. Natorp.* First year. 1804. Part 4:)

2708) *Reche: Einige Bemerkungen über die neueste Theorie vom Verhältnisse der Sinnlichkeit zur moralischen Natur des Menschen.*

2709) *Ehrenberg, Frdr.: Wahrheit und Dichtung über unsere Fortdauer nach dem Tode. Briefe von Julius und Emilien. Herausgegeben von Frdr. Ehrenberg.* 8vo. Dessau and Leipsic. 1803. Steinacker. pp. 301. (The part entitled *Wahrheit* is dependent upon Kant. Conscience and the moral law point to an eternal perfecting, and thus assure us of immortality. The *Dichtung* consists of dream-fancies about transmigration.)

2710) *Engel, Mchl.: Versuche in der scientifischen und populären Philosophie.* 8vo. Frankfort on the Main. Eichenberg. pp. viii, 300. (Several essays in the volume have reference to Kant. *E.g.*, no 3: *Ueber die Terminologie*, dating from the year 1796. [Contains a sharp criticism of the tendency towards the use of unfamiliar terms which had spread with the Kantian philosophy, — which, however, is not to blame for it.] No. 5: *Ueber die Ursachen der langsamen Fortschritte der reinen Philosophie. Aus dem Lateinischen.* No. 9: *Ueber das Objective der Erfahrungserkenntniss. Ein Fragment aus einer Untersuchung des Erkenntnissvermögens.* [The reference to real objects is a fundamental fact, a law of consciousness, which cannot be explained, but must be simply recognised. We must, with Kant, assume the existence of things-in-themselves: but they do not constitute in any sense an object of knowledge].)

2710*a*) *Ephemeriden, Allgemeine geographische ——. Verfasst von einer Gesellschaft Gelehrten, und herausgegeben von F. J. Bertuch und C. G. Reichard.* Large 8vo. Weimar. Landes-Industrie-Comptoir. Vol. XII. Part i. pp. 63–77: review †* of Kant's Physical Geography in Vollmer's [two volume] and Rink's editions. (Takes the side of Rink, in the controversy between him and Vollmer [cf. nos. 2612–1619].)

2711) *Extractus protocolli episcopalis vicariatus generalis Wormatiensis d. d. Lampertheim. d. 30. April. 1801.* In the: *Journal für katholische Theologie. Von einer Gesellschaft katholischer Theologen.* Vol. I. Part iii. pp. 472 ff. (Charges had been brought against the chaplain at Heidelberg, Holdermann, on the ground that he had introduced

unlicensed alterations into the liturgy. The Kantian philosophy is declared to be to blame for this proceeding: Holdermann had indulged in its study.)

2711*a*) *Falk, J. D.:* cf. no. 2037.

2711*b*) *Feder, J. G. H.:* cf. no. 334.

2712) *Fries, Jk.: Reinhold, Fichte und Schelling.* Large 8vo. Leipsic. Reinicke. pp. x, 324. Second edition, under the title: *Fries, Jk. Frdr.: Polemische Schriften. Band I. Enthaltend: eine neue verbesserte und mit neuen Beylagen vermehrte Auflage der Schrift: Reinhold, Fichte und Schelling.* Large 8vo. Halle and Leipsic. 1824. Reinicke and Company. pp. xvi, 359.

2713) *Fries, Jk.: Philosophische Rechtslehre und Kritik aller positiven Gesetzgebung mit Beleuchtung der gewöhnlichen Fehler in der Bearbeitung des Naturrechts.* Large 8vo. Jena. 1803. Mauke. pp. xx, 179. (As Fries changed his views but little upon any essential point, and as his principal works appeared subsequently to 1804, and the Bibliography is to conclude with this year, I shall merely cite the titles which require mention, without saying anything of the contents of the different volumes.)

2714) *Fürstenau, K. Gfr.: Der praktisch-moralische Idealismus im Gegensatz des spekulativ-metaphysischen.* 8vo. Herborn. Schulbuchhandlung. pp. vi, 140. (The first half is occupied with practical-moral Idealism, *i.e.*, with the maxim that the value of things outside of us is not to be estimated by what they *appear* to be, by the pictures which our imagination paints of them. In the second half are presented a very inadequate exposition and appreciation of the Kantian and Fichtean Idealism.)

2715) *Gaheis, Frz. v. Paula: Vorlesungen über die schönen Künste. Für Jünglinge in Bürgerschulen und zum Privat-Unterrichte für die weibliche Jugend aus gebildeten Ständen, bey Beurtheilung öffentlicher Kunstwerke.* Large 8vo. Vienna. Camesina. pp. 308. (The author follows Kant and the Kantian school in most of his general and principal definitions.)

2715*a*) *Gebhard, Fr. Hnr.:* cf. no. 2401.

2715*b*) *Gerstäcker, C. Fr. Wlh.:* cf. no. 2497.

2716) *Gessner, Th. Ant. Wlh.: Demokrit. Oder freymüthige Gespräche über Moral, Religion, und andere wissenschaftliche und politische Gegenstände. Zur Beförderung der Wahrheit und des Denkens.* 8vo. Leipsic. 1803. Breitkopf and Härtel. Vol. I. pp. 218. Vol. II, which contains a *Versuch einer ausführlichen Beleuchtung und Widerlegung des kritischen Moralsystems.* pp. xvi, 294. (The first volume has an apology for truth, in which is shown that it is an essential and primary factor in human happiness. An appeal is made for the unrestricted freedom of the press, etc. In the second volume, Gessner has altogether given up his earlier views [cf. the nos. 2499 and 2651]. He now tries to deduce all the phenomena of morality in mankind from an enlightened selfishness, from the endeavor after happiness. Hence he declares the notion of duty to be null and void,

substitutes a doctrine of ingenuity and expediency for that of morality, denies the existence of a practical reason, of a moral law, of a supersensuous freedom, — and so on.)

2717–2719; Jh. Chn. Goldbeck.

2717) *Goldbeck, Jh. Chn.: Metaphysik des Menschen, enthaltend: 1. Grundlinien einer Metaphysik der Natur im Allgemeinen, besonders des organisirten Theils. 2. Organographie des Menschen. 3. Eigentliche Metaphysik des Menschen. 4. Lehre der relativen Gesundheiten. 5. Lehre der Krankheiten. Theil I. Grundlinien einer Metaphysik der Natur im Allgemeinen, besonders des organisirten Theils. Mit 9 Tabellen.* 8vo. Altona. Eckstorff the younger. pp. 51. (The major part of the contents [pp. 9–36] consists of fragments from the preface to the *M. A.* and from no. 1180. The following nos. 2718 and 2719 attempt in the same way, on the basis of the *M. A.* and along the lines laid down by K. Chn. Erh. Schmidt, to furnish a philosophical foundation for physiology.)

2718) *Goldbeck, Jh. Chn.: Die Metaphysik des Menschen, oder reiner Theil der Naturlehre des Menschen. Enthaltend: 1. Grundlinien einer Metaphysik der Natur im Allgemeinen, besonders des organisirten Theils; — als Einleitung zur Grundlage eines wissenschaftlichen Systems der Medicin. 2. Die Organographie des Menschen, oder Beschreibung seiner organischen Modificationen im Raume. 3. Die eigentliche Metaphysik des Menschen, oder Ausführung des Ideals einer möglichen athletischen Gesundheit; das ist, Beschreibung des Menschen der Zeitfolge nach, von dem Moment der Entstehung bis zum Moment des Aufhörens. Mit 15 Tabellen und einer Kupfertafel.* Large 8vo. Hamburg. 1806. Perthes. pp. 127. On p. 1 is another title, without place, date or author, but with the additional words: *Erster Theil;* otherwise identical with that quoted above. (No. 2718 was reprinted verbatim, with independent pagination, in no. :)

2718*a*) *Goldbeck, Jh. Chn.: Grundlinien der Organischen Natur und Organischen Medicin enthält Einleitung zur menschlichen Erkenntniss nebst Theorie der menschlichen Sprache. Erster Theil. Die Metaphysik des Menschen. Zweiter Theil. Das Organon der Abweichungen.* Large 8vo. Altona. 1808. Bonn. pp. iv, xvi, 127, 52. Before the reprint of no. 2718 are placed a dedication, preface (pp. iv) and an *Einleitung zur menschlichen Erkenntniss, und Theorie der menschlichen Sprache* (pp. xvi). No. 2718 is followed by the second part, 52 pp. long, bearing the title: *Das Organon der Abweichungen. Besteht aus: 1. dem eigentlichen Organon der Abweichungen von der Vollkommenheit; diese geben 2. Die relativen Gesundheiten, Temperamente und 3. Die Abweichungen von den relativen Gesundheiten sind als die Grund-Ideen zu den in dieser Welt gewöhnlichen Krankheiten anzusehen. Zweiter Theil. Mit einer Kupfertafel.*

2719) *Gräffe, J. F. Cp.:* cf. no. 670.

2719*a*) *Graser, J. Bptst.:* cf. no. 2406.

2720) *Greiling, Jh. Ch.: Ueber das Bedürfniss einer neuen Kirchenreformation, als das radikale Mittel, die öffentliche Religionsachtung wieder herzustellen.* In the: *Journal für Veredelung des Prediger- und Schullehrerstandes, des öffentlichen Religionscultus und des Schulwesens. Herausgegeben von Inth. Schuderoff.* (Cf. no. 2675.) Second year. Vol. II. Part i. No. 1. pp. 1–43. (The pure moral religious belief is to be purely expressed and set on the head of the articles of faith. Positive doctrines are not to be wholly abolished, but neither are they to be any longer looked upon as ends in themselves, but simply as additional means towards the moral end. State and Church are reciprocally to influence one another, each after its kind securing the dominance of reason. — Cf. also *Greiling* (*Jh. Ch.*): *Hieropolis, 1802.*)

2720*a*) *Greiling, Jh. Ch.:* cf. also no. 2116.

2721) *Gruber, J. Gfr.: Versuch einer pragmatischen Anthropologie. Als Anleitung zur Menschenkenntniss für junge Leute, die in die Welt treten wollen.* 8vo. Leipsic. Hartknoch. pp. 422. (Industrious use is made of Kant's Anthropology.)

2721*a*) *Gruber, J. Gfr.:* cf. also no. 694.

2721*b*) *Gth.:* cf. no. 1694*c*.

2722) *Hauptmomente der kritischen Philosophie. Eine Reihe von Vorlesungen, vor gebildeten Zuhörern gehalten* (by G. A. Bürger). 8vo. Münster. Waldeck. pp. viii, 366. New (titular) edition. 8vo. Münster. 1822. Weingärtner. (Exposition of the contents of the Aesthetics and Analytics of the *R. V.*, closely following the arrangement and, in parts, even the phraseology of Kant. The *R. V.* is not made very much easier to understand by the reading of the book.)

2722*a*) *Hegel, Ge. Wlh. Fr.:* cf. no. 2509.

2723) *Heilkunde der religiösen Gefühle. Ein Buch für aufgeklärte und gute Menschen, welche für Kopf und Herz zugleich lesen wollen.* 8vo. Königsberg. Nicolovius. pp. xvi, 328. (Kant's moral philosophy and philosophy of religion constitute, in the author's view, the only healing medicine for diseases of the soul in matters of religion; *i.e.*, for sentimental mysticism and cold indifferentism. Kant's philosophy is able, unaided, to arouse rationally religious feelings and to provide them with permanent nourishment.)

2723*a*) *Heydenreich, K. H.:* cf. no. 694.

2724) *Heynig, Jh. Glo.: Genius der Menschheit, oder die wahre Revolution.* 8vo. Zwickau and Leipsic. Schumann. pp. iv, 350. Contains, as essay no. 3: *Der gegenwärtige Zustand der Philosophie in Deutschland.* (Directed against Kant and Beck.)

2725) *Himly, J. F. W.: Vom richtigen Geschmack der Ideen. Eine Bemerkung von Kant, zum Gebrauch bei der Beurtheilung der Pestalozzischen Methode im ersten Unterricht.* In the: *Neue B. M.* Vol. X. October.

pp. 273–279. (A remark in Kant's *Pädagogik* [no. 108, p. 83] is said to give an excellent characterization of Pestalozzi's method.)

2726) *Journal, Anthropologisches ——. Herausgegeben von K. Chn. Erh. Schmid.* 8vo. Jena. Cröker. Vol. I. Part iii. Excerpts from Kant's *Pädagogik* (no. 108) under the title: *Aphorismen über Erziehung.*

2726*a*) *Karpe, Fr. Sm.:* cf. no. 2660.

2726*b*) *Kern, Wlh.:* cf. no. 2662.

2726*c*) *Kiesewetter, Jh. Gf. K. Chr.:* cf. no. 467.

2727) *Kritik und Erklärung des dritten Artikels des christlichen Glaubens, oder die Lehre vom heiligen Geiste aus Zeitbegriffen. Ein Gegenstück zu Kannabichs Kritik alter und neuer Lehren der christlichen Kirche.* Large 8vo. Sine loco. (Zerbst. With Füchsel, in commission.) Twelve signatures. (The separate propositions of the third article are compared with the teaching of the New Testament and of the Kantian philosophy. Kant's system is regarded as the final judgment of a perfectly developed reason: everything that does not agree with it [*i.e.*, most things!] is thrown aside as contrary to reason.)

2727*a*) *Krug, Wlh. Trgtt.:* cf. no. 2523.

2728, 2729; Sml. Gli. Lange.

2728) *Lange, Sml. Gli.: System der christlichen Theologie.* Part i. Also under the title: *System der theologischen Moral.* 8vo. Leipsic and Rostock. Stiller. pp. xl, 330. (By theological ethics Lange understands "eine bloss aus philosophischen Grundsätzen und biblischen Aussprüchen zusammengesetzte Wissenschaft." On p. xvi he says of himself: "ich folgte grösstentheils der Bahn, welche der erste Denker unserer Zeit, Kant, in seinen Schriften der praktischen Theologie vorgezeichnet hat, bisweilen aber wich ich doch von ihm ab." The most important of these divergences consist in the writer's objections to Kant's doctrine of radical evil; in his view of free will as a faculty different from the pure-practical reason itself, — a faculty of which one can avail one's self, as against the dictates of this reason, in the choice of some course of action known to be not good. Lange does not, either, introduce into his ethics the doctrine of the highest good; he polemises against Kant's admission of one's own perfection and furtherance of others' happiness as ends which are also duties, — basing his polemic for the most part upon the argument that ethics is a purely formal science, not concerned with any material end or with any actual *object* of endeavor, but only with the 'how,' with the *way in which* mankind is to make endeavor after something.

Reviews appeared in the: *A. L. Z.* 1804. I. pp. 169–174, and in the: *G. g. A.* 1803. Vol. II. Part cii. pp. 1009–1012. Against these, and more especially against the latter, which he [rightly] ascribes to Ammon, Lange defends himself in no. 2729, in which he also takes occasion to rebut Ammon's attacks upon the Kantian moral philosophy [cf. no. 1248]:)

2729) *Lange, Sml. Gli.: Ueber das Bedürfniss eines neuen Systems der christlichen Theologie, und die rechte Art, dasselbe zu errichten. Vorzüglich gegen Herrn D. Ammon.* 8vo. Rostock and Leipsic. 1804. Stiller. pp. 82. (Lange discusses, among other matters, an intention of which he had spoken in the preface to no. 2728, — that of dividing Dogmatics into two completely distinct parts; the first to contain the theological science of religion, the second the ecclesiastical system of dogmatics. The former should — like theological ethics — be based upon a detailed philosophical science of religion. Lange proposes to include in this, in its proper place, the teachings of scripture, combining them with the dictates of reason so as to form a scientific whole. The plan — which would obviously have led to an application of the Kantian moral-theology to the Bible — was, however, never carried out.)

2730) *Literaturzeitung, Neue Leipziger* ——. 1803. Vol. I. pp. 134, 142–144: review * of Kant's *Pädagogik* (no. 108).

2731) *Lossius, Jh. Chn.: Neues philosophisches allgemeines Real-Lexikon, oder Wörterbuch der gesammten philosophischen Wissenschaften in einzelnen, nach alphabetischer Ordnung der Kunstwörter auf einander folgenden Artikeln. Aus verschiedenen Schriftstellern gezogen.* 8vo. Erfurt. Rudolphi. Vol. I. *A–C.* 1803. pp. xiv, 759. Vol. II. *D–K.* 1804. pp. 701. Vol. III. *L–Schm.* 1805. pp. 732. Vol. IV. *Schö–Zweifel.* 1806. pp. 710. [pp. 677 to end contain the index.] (In the philosophical articles proper Lossius follows Kant pretty closely, and thus gives us — as Mellin had done, only more briefly, and without Mellin's constant references to Kant's writings and his leaning towards a verbally accurate representation of Kant's views, whenever possible — a summary of the critical philosophy in separate articles, alphabetically arranged. The work contains also many articles, the inclusion of which in a philosophical *Real-Lexikon* it is difficult to understand: articles, *e.g.*, on *Aspect, Banko, Bastei, Batterie, Berme, Brustwehr, Cotangent, Dioptrik*, etc.)

2731*a*) *Maczek, Jh.:* cf. no. 2306.

2731*b*) *Maimon, Sal.:* cf. no. 788.

2731*c*) *Matthai, H. Rch.:* cf. no. 2427.

2732) *Mehmel, Gli. E. Ag.: Versuch einer vollständigen analytischen Denklehre, als Vorphilosophie, und im Geiste der Philosophie.* 8vo. Erlangen. Walther. pp. xii, 252. (Mehmel proposes to 'fill a gap'; — to realise the ideal of a complete doctrine of thought first set up by Kant in the *R. V.* To this end he makes industrious use of the Kantian table of categories. — For the rest, no. 2732 adopts the standpoint of Schelling's system of absolute identity. This is to be led up to by a true and universally valid logic, while on the other hand Schelling's law of identity is to constitute the supreme principle of logic.)

2732*a*) *Mellin, Ge. Sm. Alb.: Unterricht in der Lehre Jesu.* 8vo. Magdeburg. Keil. pp. iv, 171. (Influenced by the Kantian moral philosophy and moral-theology.)

2732*b*) *Mellin, Ge. Sm. Alb.:* cf. also no. 1925.

2733) *Michaelis, Chn. Frdr.: Ueber das Schöne in objektiver Hinsicht.* In the: *Eunomia*, etc. (cf. no. 2549). Year 1803. Vol. I. February. pp. 89–97. (Michaelis aim is to supplement Kant's investigations, which were directed principally upon the internal mental conditions of the feeling of beauty, by developing and establishing the external sensuous constituents of beautiful objects themselves.)

2733*a*) *Möller, J. C.:* cf. no. 2554.

2734) *Mosche, Chn. Jl. Wlh.: Ueber die Schuldisciplin in Gymnasien, besonders in Rücksicht auf den Geist unsers Zeitalters.* 4to. Frankfort on the Main. Parts i and ii. 1803. Each pp. 32. Parts iii and iv. 1804. pp. 24 and 23. Reprinted in: *Chn. Wlh. Jl.* [sic !] *Mosche's ausgewählte deutsche Aufsätze und Reden nebst dessen Leben und Charakter. Herausgegeben von Frdr. Chn. Matthiä und Nikol. Gttfr. Eichhoff.* Large 8vo. Frankfort on the Main. 1821. Hermann. pp. 50–161. (Represents Kant's rigoristic views of the nature of morality, and — like Kant — looks upon reverence of the moral law as the only admissible motive to moral action.)

2734*a*) *Mücke, Hnr.:* cf. no. 2667.

2735) *Müller, Frz. Xav.: Versuch einer fasslichen Darstellung der vorzüglichsten Gegenstände der theoretischen Philosophie, in Snells Manier* [!], *mit Hinsicht auf die Resultate der neuesten speculativen Philosophie, vorzüglich zum Gebrauch der höheren Vorbereitungsclassen und für Nichtstudierende entworfen. Erstes Bändchen: Erfahrungsseelenlehre.* Also under the special title: *Versuch einer Erfahrungsseelenlehre für Nichtstudierende.* 8vo. Straubing. Schmid. pp. 56. (It is enough to say that the author follows Fr. Wlh. Dn. Snell [nos. 734*l* and 876] extremely closely.)

2735*a*, *b*) *Münch, Jh. Gli.:* cf. nos. 2151, 2152.

2735*c*) *Mutschelle, Seb.:* cf. no. 1935.

2736) *N. A. D. B.* Appendix to Vols. 29–68. II. pp. 860–863: review † of Kant's *Kleinere Schriften* (no. 13) by *Gz.* (= either Schäffer or Tiedemann. Tieftrunk has neglected his editorial duties).

2737) *N. A. D. B.* 75. II. p. 449: notice † of Vol. I, Part ii, of Vollmer's edition of Kant's Physical Geography (no. 105) by *Rb.* (= Linck).

2738) *N. A. D. B.* 77. II. pp. 439, 440: review † of Kant's Physical Geography in Rink's edition by *Om.* (= Linck).

2739) *N. A. D. B.* 85. II. pp. 490, 491: review † of Vol. II, Part ii, of Vollmer's edition of Kant's Physical Geography (no. 105) by *Rb.* (= Linck).

2739*a*) *N. A. D. B.:* cf. also no. 1695.

2739*b*) *Nicolai, Frdr.:* cf. no. 1695.

2739*c*) *Niemeyer, Ag. Hm.:* cf. no. 1188.

2739*d*) *Nösselt, J. Ag.:* cf. no. 1445.

2740) *Nüsslein, Ge.: Theses ex universa philosophia.* 8vo. Bamberg.

2740*a*) *Nüsslein, Ge.:* cf. also no. 2563.

2740*b*) *Olshausen, Dtl. J. W.:* cf. no. 1715.

2741) *Petri: Noch etwas über die erste Entwicklung des religiösen Gefühls.* In the: *Beyträge zur Erziehungskunst*, etc. (cf. no. 2580). Vol. I. Part ii. No. 3. (Petri regards the efforts of the instructor to arouse religious feelings in the breast of the child as fruitless and worthless. Children cannot comprehend religion, and are not capable of the religious sentiment. Such comprehension presupposes the developed employment of the practical reason, the consciousness of moral freedom, a mature and independent judgment, clear notions of duty, virtue, and the highest good, and belief in the eternally continued existence of every moral being, — in a word, the understanding of the Kantian moral-theology.)

2742) *von Reiche: Ueber Legalität und Moralität in Rücksicht auf Erziehung und Bildung der Kinder.* In the: *Neues Hannöverisches Magazin.* Parts xcix–ci. pp. 1569–1606. (Children are to be educated at once to morality, according to the Kantian formal moral law, and not first of all to legality only.)

2743) *Reidenitz, Dnl. Cph.: Naturrecht.* 8vo. Königsberg. Nicolovius. pp. 210. (A popularised Kantian treatise, whose principal purpose [according to the preface] is to help the student, and especially the man of business, to gain an insight into the critical doctrine of right. Reidenitz differs from Kant upon certain points; *e.g.*, as regards the right of punishment, which he expounds on the lines of Feuerbach's theory [nos. 1586–1590]. The law of right is, for him, a branch of the moral law.)

2743*a–e*) *Reinhold, C. L.:* cf. nos. 291, 2368–2370, 2599.

2744) *Richter, K. A.: Logik.* 8vo. Vienna. Camesina. pp. 203. (For the most part agrees word for word with Kant's Logic. Only the arrangement of topics is different. Richter has attempted to give a better and more scientific form to Kant's work. He finds fault more particularly with the amount of irrelevant matter which is contained in Kant's Introduction.)

2744*a*) *Rink, Fr. Thd.:* cf. no. 2618.

2744*b*) *Röschlaub, Andr.:* cf. no. 2162*a*.

2745) *Rüsbrigh, Börge: Ueber das Alter der Philosophie und des Begriffs von derselben. Oder: Untersuchung, ob und in wiefern die Meinung derjenigen gegründet ist, welche dafür halten, dass man erst in unsern Zeiten zu wahrer Philosophie und einem vollständigen Begriffe von wahrer Philosophie gelangt sey. Aus dem Dänischen übertragen von Jh. Ambr. Markussen.* 8vo. Copenhagen. Schuhbothe. pp. 145. (Defends empirical philosophy, as worthy of the name of 'philosophy,' against the Kantians and their statement that there was no true philosophy before Kant. If his results turn out to be correct, Kant has certainly *improved* the pure part of philosophy; but he has in no sense *created* it.)

2746) *Sauer, Jh. Gfr.: Untersuchungen über den Antheil der Einbildungskraft an den Werken der Dicht- und Redekunst. Ein Beytrag zur Philosophie der Aesthetik.* 8vo. Penig. Dienemann. pp. 263. (Prin-

cipally occupied with a parallel, based upon the investigations of Kant and Schiller, between the poetic and oratorical imaginations, and their respective natures, effects, and values for poetry and oratory.)

2746*a–c*) *Schelling, Fr. Wlh. Is.:* cf. nos. 1974, 1985, 1988.

2747–2753; Fr. Dn. E. Schleiermacher.

Schleiermacher's philosophic thought grew to maturity in the course of an earnest study of Kant's works, extending over many years. But he was never a Kantian. Criticism very soon stepped in to accompany study. Of the correctness of the one great result of the *R. V.* — the limitation to experience and the disclaiming of any scientific theoretic knowledge of the supersensible — he was fully convinced; and he remained true to it throughout his whole life. But at the same time — more consistently than Kant — he carried this disclaimer over to the domain of practice, and even while he was at the University (before Easter, 1789: he was born in 1768) subjected the Kantian doctrine of the highest good and practical proofs of the existence of God to a severe criticism. He triumphantly demonstrated the invalidity of the practical proofs, while he discovered contradictions in the concept of the highest good, and traced them to Kant's admission, as an element in the concept, of the self-contradictory and unrealisable notion of happiness. The contradictions can only be made to disappear by the recognition of the highest good — independently of all reference to happiness — as the completed sum and total of all that can be brought about [*hervorgebracht*] by the ethical idea.

Soon afterwards [more especially, however, in 1791 and 1792] he attempts to found a clearly reasoned determinism, as against Kant's vacillating and obscure theory of freedom; seeking to show that the concepts of obligation, accountability, and of the other expressions of the moral consciousness can come to their full rights only in such a system. Summaries of these works are given by *Wlh. Dilthey*, in his: *Leben Schleiermachers* [cf. the end of Vol. I, in the: *Denkmale der innern Entwicklung Schleiermachers erläutert durch kritische Untersuchungen*]. Under the title: *Philosophische Rhapsodien. Eine unvollendete Schrift*, we find there cited the following two papers:

2747) *Schleiermacher, Fr. Dn. E.: Ueber das höchste Gut.* See the: *Denkmale.* pp. 6–19.

2748) *Schleiermacher, Fr. Dn. E.: Ueber die Freiheit des Menschen.* See the: *Denkmale.* pp. 19–46. (Further to mention in the present connection are the following two nos. 2749 and 2750. According to them, Kant would have been unable to posit any extra-worldly cause of the world, had he been consistent in the working-out of his philosophy, and would have been obliged to give up the distinction of a number of immortal souls, *i.e.*, the transference of the principle of individuality to the world of noumena.)

2749) *Schleiermacher, Fr. Dn. E.*: *Ueber Spinoza und Jakobi.* 1793, 1794. See the: *Denkmale.* pp. 64–69.

2750) *Schleiermacher, Fr. Dn. E.: Kurze Darstellung des spinozistischen Systems.* In: *Fr. Schleiermachers sämmtliche Werke.* Part iii. *Zur Philosophie.* Vol. IV. Part i. With the secondary title: *Fr. Schleiermachers literarischer Nachlass. Zur Philosophie.* Vol. II. Part i. Large 8vo. Berlin. 1839. Reimer. pp. 283–311. (Written before 1799. Cf. pp. 10, 11; and *Dilthey: Denkmale.* pp. 64, 65. — Many detached remarks referring to Kant are also to be found in the *Wissenschaftliche Tagebücher.* See the: *Denkmale.* pp. 88–145. For a detailed account of the relation of Schleiermacher to Kant at this time, cf. *Haym, Ro.: Die romantische Schule.* 1870. pp. 395–402, 410, 411; and *Dilthey, Wlh.: Leben Schleiermachers.* Vol. I. Large 8vo. Berlin. 1870. Reimer. Especially pp. 33, 83–87, 101, 102, 129–152, 248–252. I refer the reader to the same two works [Haym, pp. 422–427, 441, 511, 531–551; and Dilthey, pp. 297 ff.] for the relation of the two following nos. to the Kantian philosophy.)

2751) (*Schleiermacher, Fr. Dn. E.:*) *Ueber die Religion. Reden an die Gebildeten unter ihren Verächtern.* Large 8vo. Berlin. 1799. Unger. pp. 312. Second edition. Large 8vo. Berlin. 1806. Realschulbuchhandlung. pp. 372. [The dedication to G. von Brinkmann is signed by Schleiermacher.] Subsequent editions. Large 8vo. Berlin. Reimer. 1821. 1831. 1843. 1859. 1878. Also published in: *Fr. Schleiermachers sämmtliche Werke.* Part i. *Zur Theologie.* Vol. I. Large 8vo. Berlin. 1843. Reimer. pp. 133–460. Of the other editions I will mention only the issue of 1879, critically edited by G. Ch. Bernh. Pünjer. (Large 8vo. Brunswick. Schwetschke and Son. pp. xvi, 306.) This is based upon the text of the first edition, and gives very exact statements of the principal differences between it and the later issues.

2752) (*Schleiermacher, Fr. Dn. E.:*) *Monologen. Eine Neujahrsgabe.* Large 12mo. Berlin. 1800. Spener. pp. 155. Second edition. 1810. Realschulbuchhandlung. Third, fourth and fifth editions. Large 12mo. Berlin. Reimer. 1821. 1829. 1836. Miniature editions in 16mo. Same place. 1846. 1849. 1860. 1868. 1870. Also in Vol. I of *Schleiermachers philosophische und vermischte Schriften* (cf. no. 2753). pp. 345–420, and elsewhere. (The objections of no. 2747 recur in the critique of the ethical systems taught hitherto [no. 2753]. But at the same time the divergence from Kant assumes a more general character. Schleiermacher attacks him along the whole line, sparing but very few of his ethical positions. He objects, *e.g.*, to Kant's supreme principle, to his formalism, to his disinclination to any individual ethics, to his confusion of the ethical and juristic, to his notion of the highest good, to his definition of duty, to his treatment of the particular duties, to the reception of casuistry and ascetics into a system of moral teaching, etc. — For the exposition of the positive standpoint from which these criticisms are enunciated, and which they characterize, it would be necessary or at least very desirable to draw with great fulness upon

Schleiermacher's later ethical works. As this Bibliography closes with the year 1804, it will be best, therefore, not to attempt the exposition at all.)

2753) *Schleiermacher, Fr. Dn. E.: Grundlinien einer Kritik der bisherigen Sittenlehre.* Large 8vo. Berlin. 1803. Realschulbuchhandlung. pp. x, 489. Second edition. Large 8vo. Berlin. 1834. Reimer. Also published in: *Fr. Schleiermachers sämmtliche Werke.* Part iii. Vol. I. With the secondary title: *Philosophische und vermischte Schriften.* Vol. I. Large 8vo. Berlin. 1846. Reimer. pp. 1–344.

2753*a*) *Schmid, K. Chn. Erh.:* cf. no. 1645.

2754) *Schuderoff, Inth.: Predigten an den Sonn- und Festtagen des Jahres 1802, wie solche im Fürstenthum Altenburg gefeyert werden.* Large 8vo. Altenburg and Erfurt. 1803. Rink and Schnuphase. Part i. pp. xxiv, 478. Part ii. pp. viii, 494. Second and enlarged edition, with the portrait of the author. Large 8vo. Leipsic. 1809. (Influenced by the Kantian moral philosophy and moral-theology.)

2754*a–d*) *Schwab, Jh. Cph.:* cf. nos. 2451, 2453, 2454, 2456.

2755) *Simon, Chn. Fr. Liebegott: Was muss der Religionslehrer thun, um der gesunkenen Achtung seines Standes wieder aufzuhelfen? abgesehen von dem, was der Staat dabey thun kann.* 8vo. Leipsic. Steinacker. pp. xii, 215. (Derives religion from morality, as Kant had done, and shares the Kantian views upon moral philosophy.)

2756) *Sintenis, K. Hnr.: Geron und Palämon, oder Gespräche zweyer Greise über die Gewissheit ihrer Hoffnungen auf Jenseits.* 8vo. Zerbst. Kramer. Also under the title: *Eudämon über den Geist des Zeitalters.* pp. 344. New edition. 8vo. Leipsic. 1805. Joachim. (Forms a pendant to the *Theophron* [1800. No. 2464] and depends, like it, upon the Kantian moral-theology. Of all the philosophical systems, that of Kant is declared to be the sole source from which we can derive calm and consolation with regard to the duration of our existence after the present life is finished.)

2756*a*) *Sintenis, K. Hnr.* A new edition of no. 2464 (the *Theophron*) appeared also in the year 1803.

2756*b*) *Snell, Chr. Wlh.:* cf. no. 870.

2757, 2758; Storr — Flatt.

2757) *Storr, Glo. Chn.: Doctrinae Christianae pars theoretica e sacris literis repetita. Auditoribus suis scripsit.* Large 8vo. Stuttgardt. 1793. Metzler. pp. xiv, 350. New edition. Same place. 1807.

2758) *Storr, Glo. Chn.: Lehrbuch der christlichen Dogmatik ins Deutsche übersetzt, mit Erläuterungen aus anderen, vornehmlich des Verfassers eigenen, Schriften und mit Zusätzen aus der theologischen Litteratur seit dem Jahr 1793 versehen von C. Chn. Flatt.* Large 8vo. Stuttgart. 1803. Metzler. pp. xxx, 818, with pp. 5 of errata. Second edition. Part i. 1813. (Contains a good deal of polemic against Kant, written from the supernaturalistic standpoint. Philosophy, according to

Storr, can lay claim to no authority in the matter of revelation, the authority of the representatives of God upon earth, etc. "Wenigstens nimmt sich der critische Philosoph, der die Grenzen der menschlichen Schwäche nicht überschreiten will, kein entscheidendes Urtheil über diejenigen Lehren heraus, bei welchen die Frage entsteht, ob der grammatische Sinn der Aussprüche Jesu und seiner Apostel Wahrheit oder Irrthum ihrer Zeitgenossen enthalte, sondern er gesteht frei, dass er da, wo die Erfahrung, oder eine praktische *Nothwendigkeit* [nicht ein praktischer *Nutzen*] nicht entscheide, weder bestimmt *bejahen* noch *verneinen* könne" [no. 2758. p. xviii]. Storr attempts to combine the physico-theological proof of the existence of God with Kant's moral proof.)

2759) *Sulzer, J. A.: Die christliche Offenbarung und Kirche. Einem zweifelnden Jünglinge in einem Sendschreiben historisch dargestellt, und zur Handleitung redlicher Zweifler, besonders wahrheitsliebender Protestanten, herausgegeben. Mit Genehmigung beyder Censuren.* 8vo. Bregenz. 1803. Brentano. pp. 229.

2760) *Sulzer, J. A.: Drey Sendschreiben an drey junge akademische Freunde, zu Einrichtung ihres Lebens und Leitung ihrer Standeswahl. Mit Genehmigung beyder Censuren.* 8vo. Bregenz. 1803. Printed at the author's cost: Brentano. pp. 253. (In both works Sulzer frequently breaks out into polemics against Kant and his school, — not adducing counter-arguments, but merely giving vent to suspicion and vulgar detractation. Kant's aprioristic subtleties give rise to doubts in religion and all the various kinds of mischief that the world holds. Kant and the rest of the philosophers belong to a secret order, whose aim is the sweeping of Christianity from the face of the earth, etc. The author is a Roman Catholic, and hopes that his writings may even convert their Protestant readers.)

2760*a*) *Süskind, F. G.:* cf. no. 1755.

2761) *Synodalfragen für das Jahr 1802, von dem Superintendenten Kapp der gesammten Geistlichkeit der Fürstenthümer Ansbach und Bayreuth vorgelegt.* In the: *Journal für Veredelung*, etc. (cf. no. 2675). Second year. Vol. I. Part 3. pp. 456–462. (The list contains questions referring to the philosophy of Kant and Fichte.)

2761*a*) *Tieftrunk, J. H.:* cf. no. 1762.

2762) *Versuch einer Darstellung der Bedingungen, in moralischer Rücksicht sich selbst genugthuend zu seyn.* Sine loco et anno. (Frankfort on the Main. 1803. Guilhaumann.) pp. 42. (An attempt to reconcile the happiness-system with Kant's moral philosophy. Self-respect is the highest good for men. It proceeds from reason, from the faculty of desire as freed from and independent of all sensibility, and as demanding that we be at one with ourselves, in self-agreement, and that we perfect ourselves morally. The endeavor after self-respect, *i.e.*, a manifestation of self-love, is the motive to good actions; their consequence is self-satisfaction.)

2762*a*) *Versuch einer solchen fasslichen Darstellung der Kantischen Philosophie*, etc.: cf. no. 2307.

2762*b*) *Vogel, P. Joach. Sgsm.:* cf. no. 1785.

2762*c–e*) *Weiss, Chn.:* cf. nos. 2580–2582.

2763) *Wenzel, Gtfr. Imm.: Vollständiger Lehrbegriff der gesammten Philosophie, dem Bedürfnisse der Zeit gemäss eingerichtet.* Four parts and an index of subjects. Large 8vo. Linz. Eurich. (Leipsic. Liebeskind, in commission.) Part i. 1803. *Logik, oder die Wissenschaft von den Gesetzen des Denkens.* Part ii. 1804. *Metaphysik des Sinnlichen und Uebersinnlichen, oder die Wissenschaft von Dingen überhaupt, von der Welt, von der Seele und von Gott.* Part iii. 1804. *Moral und Recht, oder die Wissenschaft von dem sittlichen und rechtlichen Verhalten des Menschen.* Part iv. 1804. *Klugheitslehre, oder Anleitung zur vortheilhaften Menschenbehandlung, Haushaltungskunst und Politik.* (For the relation of Wenzel to Kant, see under no. 2625.)

2763*a–c*) *Wezel* (also *Wetzel* and *Wötzel*), *Jh. K.:* cf. nos. 2691–2693.

2764) *Wiggers, G. F.: Dissertatio inauguralis philosophica, sistens examen argumentorum Platonis pro immortalitate animi humani.* 4to. Rostock. pp. 34. (Ends with an examination of the proofs, from the point of view of the Kantian philosophy.)

2764*a, b*) *Woltmann, K. Ldw.:* cf. nos. 1555, 1556.

1804.

2764*c*) *Abicht, J. H.:* cf. no. 426.

2765) *A. L. Z.* (Hallische). IV. No. 286. pp. 42, 43: brief notice of the *A. T.* (no. 90). Second edition.

2765*a*) *A. L. Z.* (Hallische): cf. also no. 2460.

2766) *A. L. Z.* (Hallische). *I. B.* (a) No. 36. p. 286. Note upon Kant's death. (b) Same place. No. 47. pp. 380–382. Note upon Kant's funeral. (c) Same place. No. 60. pp. 482, 483. Note upon Abramson's Kant-medal. (d) Same place. No. 99. p. 800. A correction by J. F. Zöllner, in the matter of the medal. (e) Same place. No. 85. pp. 681–683. French literature of the ninth and tenth years of the Republic; 1801 and 1802. XII. *Philosophie.* (On the attempt made to introduce the Kantian philosophy into France.)

2767) *A. L. Z.* (Hallische). *Ergänzungsblätter.* Fourth year. Vol. II. pp. 217–240: review * of the *A. T.* (no. 90).

2768) *A. L. Z.* (Jenaische). I. No. 46. pp. 361–365: review * of Kant's *Pädagogik*, subscribed *E. B. L.*

2769) *A. L. Z.* (Jenaische). Vol. IV. Nos. 272, 273. pp. 297–308: review †* of the second editions of Kant's *A. R.* and *A. T.*, subscribed *Rr.* (Following the lines of the controversy between Schwab and the [Halle] *A. L. Z.* [cf. nos. 2449–2461], the reviewer begins [pp. 297–301] with the inquiry whether Kant had written a metaphysics of nature, a metaphysics of morals, and a system of transcendental philosophy. A negative answer is returned to all three questions.)

2770) *A. L. Z.* (Jenaische). *I. B.* Contains a number of notes upon Kant and the Kantian philosophy. (a) No. 1. p. 8. Letter from Königsberg, dated the 13th of December, 1803 (cf. no. 2832). (b) No. 25. pp. 199, 200. Necrology, by Jh. Fr. Reichardt. The writer expresses the wish that some famous German poet might supply him with the words for requiem music for Kant. (c) No. 42. pp. 333. Notice of Abramson's commemorative medal. (d) No. 93. p. 768. Notice of Fr. Loos's commemorative medal. (e) No. 5. pp. 33–40. Nos. 34, 35. pp. 265–275. On Kant's philosophy in France. (f) On *Ahnden* and *Ahnen* (cf. Kant's *Athr.*, p. 100). No. 17. pp. 135, 136. No. 27. pp. 215, 216. No. 51. pp. 407, 408. No. 138. pp. 1167, 1168. Cf. also the: *Neue Leipziger L. Z.* 1804. *I. B.* [*Neues allgemeines Intelligenzblatt für Litteratur und Kunst.*] Part xxvi. p. 413. J. G. Radlof on *Ahnen und Ahnden.*

2770*a*) *Ammon, Cp. Fr.:* cf. no. 1249.

2771) *Aeusserungen über Kant, seinen Charakter und seine Meinungen; von einem billigen Verehrer seiner Verdienste* (by J. D. Metzger). 8vo. Sine loco. (Königsberg. Göbbels and Unzer.) pp. 48. (Of no particular value as a contribution to the biography of Kant. It is interesting to notice that Metzger thinks Kant to have been an egoist.)

2771*a*) *Bardili's, C. G., und Reinhold's, C. L., Briefwechsel:* cf. no. 2374.

2772, 2773; Wlh. Jos. Behr.

2772) *Behr, Wlh. Jos.: System der allgemeinen Staatslehre, zum Gebrauche für seine Vorlesungen.* Large 8vo. Bamberg and Würzburg. Göbhardt. First (and only) volume, containing the *Allgemeine Einleitung*, and the first part of the *Staatslehre*, namely the *Reine Staatslehre oder Staatswissenschaft.* pp. xxii, 404. (Strongly influenced by the Kantian philosophy of right and doctrine of the state. — Behr had issued a primer [no. 2773] as early as 1800. The present no. 2772 is simply an expansion of this.)

2773) *Behr, Wlh. Jos.: Ueber die Nothwendigkeit des Studiums der Staatslehre, besonders auf Akademien, nebst einem vorausgeschickten Grundrisse eines Systems derselben.* 8vo. Würzburg. 1800. Rienner. pp. 172.

2773*a, b*) *Bellermann, Jh. Joach.:* cf. nos. 2630, 2703.

2773*c*) *Bemerkungen, Einige —— über die neueste Theorie*, etc.: cf. no. 2708.

2773*d*) *Block, Ge. Wlh.:* cf. no. 2686.

2774) *Böckel, E. G. A.: Die Todtenfeyer Imm. Kants.* 8vo. Königsberg. 1804. Göbbels and Unzer. pp. 48. (Description of the interment on the 28th of February. Account of the funeral poems and discourses.)

2774*a*) *Borowski, Ldw. E.:* cf. no. 2798.

2774*b–d*) *Bouterwek, Frd.:* cf. nos. 2089, 2091, 2092.

2774*e*) *Brescius, K. Frdr.: Apologieen verkannter Wahrheiten aus dem Gebiete der Christus-Lehre.* 8vo. Leipsic. 1804. Crusius. First collection. pp. viii, 116. No. 1 is entitled: *Apologie des guten Herzens.* pp. 1–58. (Christ preached the ethics of a pure and good heart, without tracing its source to philosophical principles, and without regard to unity of system. Kant's philosophy is *not* in agreement with the Christian ethics. Brescius defends the material eudaemonistic moral principle of well-being as against the Kantian rigorism; inclination and pleasurable feeling may help to determine the will in good actions. Kant's distinction between the empirical and intelligible character is adopted by Brescius.)

2774*f*) *Burja, Abl.: Sur la certitude des sciences mathématiques.* In the: *Mémoires de l'académie royale des sciences et belles-lettres.* 1802. 4to. Berlin. 1804. Decker. *Classe de mathématique.* pp. 3–30. Read on the 11th of February and the 9th of September, 1802. (The work is of a very superficial character. It seems to be directed against Kant, although it makes but slight *direct* reference to him. The certainty of mathematics depends, the author writes, *sur l'exactitude des définitions, sur l'évidence des principes et sur la sévérité du raisonnement.* The most important mathematical principles are indubitable axioms. We cannot seek to probe beyond them into the reasons for their certainty, — to ask, that is, *non seulement le pourquoi du pourquoi, mais même le dernier de tous les pourquoi.* We must be satisfied to look upon them as the natural basis of all our inferences. If the axioms were the result of our organisation, as the new philosophy declares, if they were the forms of our understanding, then these forms would correspond to real things and to the mode of existence of real things.)

2774*g*) *de Castillon, Fr.: Mémoire sur la question de l'origine des connoissances humaines.* In the: *Mémoires de l'académie royale des sciences et belles-lettres.* 1801. 4to. Berlin. 1804. Decker. *Classe de philosophie spéculative.* pp. 17–30. Read on the 8th of October, 1801. (de Castillon is an empiricist, as was his father — Jean de Castillon — before him. At the same time he thinks that, in the then stage of science and philosophy, no absolutely convincing assurance can be obtained with regard to the origin of human knowledge; Locke, Leibniz, and Kant, none of them occupy positions whose correctness can be strictly demonstrated.)

2775–2777; Chp. Lävin H. Dedekind.

2775) *Dedekind, Chp. Lävin H.: Versuchte Auflösungen einiger Zweifel der praktisch-kritischen Philosophie.* In: *H. Ph. Conr. Henkes Museum für Religionswissenschaft in ihrem ganzen Umfange.* Vol. I. Part i. pp. 134–149. (The doubts are doubts concerning Kant's views of the only admissible motive in moral action, of radical evil, and of the relation between religion and morality. The resolution of these doubts is contained in the teachings of the New Testament, to which Kant is said to

refer, in his letter to Jung-Stilling [cf. no. 76*a*], as at once the guiding principles and the perfect completion of his philosophy. The objections urged, quite rightly, by the *A. L. Z.* [1804. I. pp. 518, 519] are unsuccessfully met by Dedekind in no. 2776.)

2776) *Dedekind, Chp. Lävin H.: Nachtrag zur Erläuterung und Rechtfertigung des Versuchs, einige Zweifel der praktisch-kritischen Philosophie aufzulösen.* (*Mus. f. Religionswiss. B. I. St. 1. S. 134.*) Same place. 1805. Vol. II. Part i. pp. 155–166. (Equally worthless is an attempt, made by Dedekind in no. 2777, to endow the theoretical proofs of the existence of God with greater power of conviction.)

2777) *Dedekind, Chp. Lävin H.: Brief über die Beweise des Daseyns Gottes, an einen Herrn von hohem Stande.* Same place. 1806. Vol. III. Part iii. pp. 645–655.

2778) *Denksteine, 1. Kant. 2. Mehr als Kant.* In: *Der neue teutsche Merkur.* June. pp. 152–155. (Two poems on Kant's death.)

2779) *Diefenbach, J. G.: Theoretisch-praktische Beyträge zur Beförderung mehrerer Pastoral-Klugheit in öffentlichen Religionsvorträgen.* 8vo. Giessen and Darmstadt. Heyer. First volume. Contains, as the first essay: *Religion, nicht Kantische, nicht Fichtische, nicht Mystische; sondern in Allen ein und ebendieselbe.*

2780) *Ehrenberg, Fr.: Die verschiedenen Ansichten der neuern Zeit von der Religion.* In the: *Quartalschrift für Religionslehrer. Bearbeitet von einer Gesellschaft westphälischer Gelehrten und herausgegeben von B. C. L. Natorp.* First year. Parts i–iii. (Contains discussions of the Kantian moral-theology.)

2780*a*) *Ehrenberg, Fr.:* cf. also no. 2644.

2781) *Einsamen, Des —— auf dem Schwarzwalde Gedanken und Gespräche über den Geist der neuesten philosophischen Schule und ihrer moralischen Verhältnisse zu dem Geiste der früheren Betrachtungen über das Universum. Herausgegeben von I. V. L.* (Jos. Vital. Lomberg). 8vo. Frankfort on the Main. In Commission der Hermannschen Buchhandlung. pp. lvi, 218. (The zealous author has worded the title of his work with a view to inculcating the belief that it stands in some sort of relation to the coadjutor of Dalberg. Kant, Fichte, and Schelling are vigorously attacked, — not by argument, but by vulgar insinuations. Kant is the most dangerous foe that Christianity has ever met, and has laid most knavish plans to undermine its power. His 'moral metaphysics,' so called, is really the extreme wisdom of the old serpent.)

2782) *Empfindungen am Grabe Kant's. Dem Erlauchten Curator der Albertus-Universität am Begräbnisse des Verewigten, den 28ten Februar 1804, im Namen der allhier Studierenden überreicht.* Königsberg. Degen. pp. 2. Fol.

2783) *Eudämonismus, Der rationale ——. Ein Beytrag zur Auseinandersetzung des Streits zwischen Puristen und Eudämonisten.* 8vo. Leipsic. Comptoir der Litteratur. pp. vi, 135. (The author sets up, as

against Kant's moral principle, the "Fortdauer glücklicher Existenz" as the "praktischen Totalzweck aller unserer Willenshandlungen." From it he deduces both the nature of the morally good, and the objective obligation to its performance. The whole of morality proceeds [not from reason, but] from the physical nature of mankind. The system which is erected upon these foundations is termed by the writer a 'rational eudaemonism.')

2783*a*) *Feuerbach, P. Jh. Ans.:* cf. no. 1590.

2784) *Flatt, K. Chn.: Ueber das Fundament des Glaubens an die Gottheit.* In: *Jh. Fr. Flatts Magazin* (cf. no. 1487). Part xi. No. 9. pp. 208–220. (Kant's practical proof of the existence of God leads to the consideration of the idea of a moral ruler of the universe as of merely practical and regulative importance. If we wish to pass beyond this, to a belief in the reality of God, we must seek the assistance of theoretical arguments. These too, however, can never take us beyond the sphere of belief to a true knowledge. And it must be admitted, further, that the practical belief is stronger, and more universal in its range. — In an appendix, Flatt points out the contradiction involved in Kant's assumption of an *Urgrund* different from the world, while he will not allow of the application of any category — not even of that of existence or of causality — to the idea of it. It is the same contradiction which Jacobi had insisted on, in more general terms, as regards things-in-themselves.)

2785) *Freimüthige, Der —— oder Ernst und Scherz. Herausgegeben von A. v. Kotzebue und G. Merkel.* 4to. Berlin. Frölich. Second year. Contains several essays upon Kant. (a) No. 43. March 1st. pp. 169–171: *Kant, in seiner letzten Lebenszeit. Brief aus Königsberg vom 15. Febr. 1804.* The account was supplemented by a second letter of March 1st, 1804: (b) No. 51. March 12th. p. 204. (c) No. 61. March 26th. pp. 243, 244. A note upon Kant, entitled: *Miscellen.* (d) No. 93. May 10th. pp. 369, 370. *Kants Vollendung von H. Ag. Toepfer.* (A piece of bad doggerel, with exaggerated eulogies in bombastic phrasing.) (e) No. 139. July 13th. Vol. II. p. 35. (Against Hasse: cf. no. 2791.)

2786) *Fries, Jk.: System der Philosophie als evidente Wissenschaft.* 8vo. Leipsic. Hinrichs. pp. xx, 386. Cf. no. 2713.

2786*a*) *Geishüttner, Jos.:* cf. no. 2649.

2787) *Gerlach, Glo. Bnj.: Philosophie, Gesetzgebung und Aesthetik in ihren jetzigen Verhältnissen zur sittlichen und aesthetischen Bildung der Deutschen. Eine Preisschrift, gekrönt von der literarischen Gesellschaft der Humanität zu Berlin.* Small 8vo. Posen and Leipsic. Kühn. pp. xvi, 272. (Gerlach looks to the Kantian philosophy to produce the best results for the spirit of the age, more especially as regards morals. But he thinks that the Kantian criticism has been shaken in its securest stronghold by Bardili, and cannot continue to prevail for any length of time. In the course of his exposition he gives a survey of the principal thoughts embodied in Kant's ethical system, philosophy of religion, and aesthetics [*U*].)

2788) *G. g. A.* II. pp. 257–261 : review *† of Kant's *Pädagogik* (no. 108) by Jh. Frdr. Herbart (cf. Wüstenfeld, no. 2082*a*, p. 38).

2789) *G. g. A.* III. p. 2008 : notice of Kant's *Metaphysik der Sitten* (more exactly, the *A. T.*) in the edition of 1803 (cf. no. 90) by Frdr. Bouterwek (cf. Wüstenfeld, no. 2082*a*, p. 20).

2789*a*) *Göttlichkeit, Die —— des Christenthums*, etc. : cf. no. 2403.

2789*b*) *Gräffe, J. F. Cp.* : cf. no. 669.

2789*c*) *Greiling, Jh. Cp.* : cf. no. 2116.

2790) *Grohmann, Jh. Chr. Aug.* : *Dem Andenken Kants ; oder : die neueren philosophischen Systeme in ihrer Nichtigkeit dargestellt.* 8vo. Berlin. 1804. pp. 141. (If we follow the letter of the Kantian philosophy, we involve ourselves in the most inextricable confusion. But if we know enough to read the spirit from the letter, — which Kant himself, by the way, was unable to do, — we fare better. Kant does not speak of a peculiar nature of the subject, a nature in which the forms of thought and intuition inhere ; when he talks of an '*a posteriori*,' or of a 'matter' or of 'receptivity for' and 'affection by,' he does not mean that there is something independent of the faculty of ideation, coming into it from without, from an external reality ; he understands by '*a priori*' not anything timeless or anterior to time, and so given antecedently to real experience ; and when he speaks of 'external experience' he does not intend "eine wirklich äussere Erfahrung oder ein System von an sich bestehenden Dingen." He has, in reality, confined himself to the investigation and division of the "ursprüngliches Vorstellen." In the course of his inquiry, he found that some ideas bore the mark of necessity, others that of accident. The latter he termed 'knowledge *a posteriori*' ; the former [space, time, the forms of thought, the idea of the unconditioned], 'knowledge *a priori*.' He makes no attempt whatsoever at a further derivation of these data of the original ideation, or at an explanation of their intimate nature. He conceives that it is impossible to furnish any explanation of the categories, of *a priori* and *a posteriori*, of subject and object, of ego and non-ego. He neither would nor could erect a system of philosophy, since he regarded this, too, as an impossible task : there can be no system with universally valid principles in the dogmatic sense.

From this standpoint — which in part is wholly un-Kantian — Grohmann polemises against post-Kantian Idealism, and more especially against the unreal "Scheinbegriff" of the Absolute.)

2790*a*) *Gth.* : cf. no. 1696.

2791) *Hasse, Jh. Gfr.* : *Merkwürdige Aeusserungen Kant's von einem seiner Tischgenossen.* 8vo. Königsberg. 1804. Nicolovius. pp. 50. Some weeks after the publication of the brochure another issue was called for. This is so designated on the title-page ; and the title itself reads : *Letzte Aeusserungen Kant's von einem seiner Tischgenossen.* (Refers in the main only to the last few years of Kant's life, in which his mental vigor was noticeably declining.)

2792) *Heydenreichs, K. H. —— philosophische Gedanken über den Selbstmord, freymüthig geprüft von einem seiner Freunde.* 8vo. Weissenfels and Leipsic. Printed for Leyckam, and with Böse, in commission. pp. 56. (Answers the casuistical questions about suicide raised by Kant in the *A. T.* The answers differ from those given by Heydenreich in the second part of his *Philosophie über die Leiden der Menschheit.* Cf. nos. 674–709, where I have made no mention of this work of Heydenreich's, — partly on account of its worthlessness, but more particularly because it makes hardly any reference to Kant.)

2792*a*) *Heydenreich, K. H.:* cf. also no. 688.

2793) *von Hippel, Th. G.: Ueber Gesetzgebung und Staatenwohl. Nachlass von Hippel.* 8vo. Berlin. Voss. pp. 200. (Hippel represents a combination of the views of Rousseau and Kant.)

2793*a*) *Hoffbauer, Jh. Cp.:* cf. no. 1398.

2793*b*) *Hungar, K. Ferd.:* cf. no. 2658.

2793*c*) *Jachmann, Reinh. Brnh.:* cf. no. 2798.

2794) *Idee, Ueber die —— und bisherige Behandlung einer Geschichte der Menschheit.* In the: *Neue Leipziger Literatur-Zeitung.* 1804. Vol. I. pp. 1–8, 17–32, 49–60, 65–72, 401–412. (Deals on pp. 7, 8 with Kant's attempts in this direction: nos. 44, 50, 57, 59, 84.)

2794*a*) *Jean Paul:* cf. no. 1968.

2795) *Jenisch, D.: Critik des dogmatischen, idealistischen und hyperidealistischen Religions- und Moral-Systems, nebst einem Versuch, Religion und Moral von philosophischen Systemen unabhängig zu begründen, und zugleich die Theologen aus der Dienstbarkeit zu befreyen, in welche sie sich, seit langer Zeit, an die Philosophen verkauft halten.* 8vo. Leipsic. Rein and Company. pp. lxxii, 336. (The work is written from the super naturalistic standpoint, and is full of polemical passages directed against Kant.)

2796–2800; Immanuel Kant.

2796) *Immanuel Kant.* (Refers chiefly to the notes of the *Berliner Monatsschrift.*) In the: *Neue B. M.* XI. April. pp. 277–291. (Unimportant.)

2797) *Immanuel Kant's Biographie.* Two volumes. Large 8vo. Leipsic. 1804. Weigel. pp. 207 and 286. (Vol. II contains a portrait of Kant.) New edition. Two volumes. Large 8vo. Dresden. 1811. Arnold. (The Biography should have been issued in four volumes. Only two of these appeared. At the beginning of the first will be found a table of contents of the projected third and fourth. Borowski [nos. 2798, Vol. I, pp. 265–276] passes a very unfavorable judgment upon the first part, and shows that the author has been guilty of numerous mistakes. Indeed, no. 2797 is altogether valueless. The anonymous writer did not enjoy the personal acquaintance of Kant. To make up for this loss, he rummaged among the Kantian works for the space of seven years, picking out all the

passages which tell the reader anything of their author's character. The inferences drawn from particular passages of this kind are often greatly forced, and have but little foundation in fact. Moreover, the writer has jumbled together, without any attempt at critical sifting, everything that he could find in print — even in the daily papers — upon Kant's character, and every bit of gossip that had come to his ears from travellers or from accounts in private letters. He even calls upon Gall and phrenology to contribute their quota of tribute to the hero of the work.)

2798) *Immanuel, Ueber —— Kant.* 8vo. Königsberg. Nicolovius. Vol. I. *Darstellung des Lebens und Charakters Immanuel Kant's von L. E. Borowski. Von Kant selbst genau revidirt und berichtigt.* pp. 276. Vol. II. *Immanuel Kant geschildert in Briefen an einen Freund von Reinh. Brnh. Jachmann.* pp. xii, 220. Vol. III. *Immanuel Kant in seinen letzten Lebensjahren. Ein Beitrag zur Kenntniss seines Charakters und seines häuslichen Lebens aus dem täglichen Umgange mit ihm, von E. A. Ch. Wasianski.* pp. 224. (No. 2798 is still one of the principal works of reference for the student of Kant's biography. Vol. I is especially valuable for the reason that the greater part of it [pp. 11–104, dealing particularly with Kant's earlier life], which Borowski had written out for lecture purposes, was read through and corrected by Kant himself. On the other hand, the Bibliography of Kant's works [pp. 44–83] is not quite complete. Pp. 206–264 contain eight appendices, the first five of which have been mentioned above under no. 14*a*. The rest are as follows. No. vi, pp. 251–254: *Katholische Universitäten, in Beziehung auf Kantsche Philosophie.* No. vii, pp. 255–258: *An Kant* [letter from Maria von Herbert]. No. viii, pp. 259–264: *Bouterweck an Kant* [letter of Sept. 17, 1792]. For pp. 265–276, cf. no. 2797. A most attractive picture of Kant's personality, suffused with all the warmth of affectionate respect, is given by Jachmann, who was intimately connected with the philosopher during the years 1784 to 1794. Wasianski was Kant's caretaker and daily companion in the last years of his life, and gives a simple and accurate account of these years. — Corrections of no. 2798 are to be found in two short papers in the: *Neue B. M.*:)

2799) *Kant und Herz: Berichtigung einer Erzählung des Hrn. Kirchenraths Borowski. An Hrn. Bibliothekar Biester.* In the: *Neue B. M.* 1805. Vol. XIII. February. pp. 149–153. (Against Borowski's story, p. 153, in the matter of Herz's book *Ueber den Schwindel.*) Cf. no. 110*a*.

2800) *Friedländer: Geschichte der Münze auf Kant* (*zur Berichtigung einer Nachricht in Hrn. Wasianski's Schrift*). In the: *Neue B. M.* 1805. Vol. XIII. May. pp. 398–400. (Against Wasianski, pp. 79 ff.)

2800*a*) *Jung. Jh. Hnr.* (called *Stilling*): cf. no. 1169*h*.

2801) *Kaiser, Gli. Phil. Chn.: Erster Unterricht in der Geschmackslehre.* 8vo. Ansbach. Haueisen's widow. pp. xii, 147. (Follows Kant

upon most essential points. Differs from him, *e.g.*, as regards the theory of the comic.)

2802) *Kant, Immanuel: Physische Geographie. Für Freunde der Welt- und Länderkunde und zum Unterricht für die erwachsene Jugend. Allgemein fasslich, mit Benutzung des neuesten Zuwachses für die physische Geographie, bearbeitet von K. G. Schelle.* Two volumes. 8vo. Leipsic. 1804. Schiegg. Vol. I. *Darstellung des Meeres.* pp. xxii, 306. Vol. II. *Gemählde des Landes und der Inseln.* pp. xii, 394. New cheap (titular) edition. 1807. Same place. (Free exposition on the lines of Vollmer's and Rink's editions. Kant is not seldom quoted verbatim.)

2803) *Kant, Immanuel: Physische Geographie, für Freunde der Welt- und Länderkunde; zum Unterricht für die erwachsene Jugend, bearbeitet von J. G. Schall.* Four volumes. 8vo. Hamburg. No date. (The younger Herold.) [So says Kayser's *Bücherlexikon.* According to Heinsius: two volumes. Hamburg. Vollmer.] I know of this edition only from Kayser and Heinsius; I have not been able to obtain any account of it from other sources. Probably it never appeared. Hartenstein, it is true, mentions it in no. 1, Vol. IX, p. xii; but may be assumed to have got his knowledge of it from the book-catalogues.

2804) *Karpe, Fr. Sm.: Institutiones philosophiae dogmaticae perpetua Kantianae disciplinae ratione habita.* Large 8vo. Vienna. 1804. Wappler and Beck. Three volumes. (For the relation of Karpe to Kant, see above, under no. 2660.)

2805) *Kelch, Wlh. Gli.: Ueber den Schädel Kants. Ein Beytrag zu Galls Hirn- und Schädellehre.* 8vo. Königsberg. 1804. Nicolovius. pp. 61. (An exact description of the skull, and interpretation of its various characteristics, in accordance with Gall's theories. These were on Kant's skull "kenntlich und teils mehr teils weniger ausgebildet: die Organe des Ortsgedächtnisses, Zahlengedächtnisses, der Freygebigkeit; ausgezeichnet die Organe des Witzes, des metaphysischen Scharfsinnes, und dies mit dem des Sachgedächtnisses verschmolzen; das der Gutmütigkeit mehr mit dem der Religion, als mit dem des Witzes im Zusammenhang; die Organe der Religion deutlich, auch die der Darstellung und der Beharrlichkeit; die des Hochsinns, der Ruhmsucht, der Eitelkeit, etc., vertieft; die Organe des Geschlechtstriebes wurden beynahe ganz vermisst; die des Nahrungstriebes bezeichneten mehr Neigung zu Fleischkost, aber [*sic!*] die der Bedächtigkeit waren stark, und mit denen der Beharrlichkeit in Verbindung. Einige Organe konnten gar nicht untersucht werden." *N. A. D. B.* 102. 1805. pp. 156, 157.)

2806) *Kirsten, Th. Frdr.: Ueber den missverstandenen Zweck der Vernunft, welcher der speculativen Philosophie zum Grunde liegt.* In the: *Eunomia* (cf. no. 2549). Year 1804. Vol. I. April. pp. 275–283. (Reason endeavors to discover an absolutely primordial existence, and therefore impels us always to regard our experiential knowledge as incomplete and faulty. Hence, by the establishment of supreme principles of knowledge,

from which experience could be explained and derived *a priori*, reason would annihilate itself. So that metaphysics or 'natural philosophy,' which seeks for these first principles, has to thank our misunderstanding of the aim of reason for its existence and pursuit.)

2807) *Kleuker, Th. Frdr.: Ueber den gegenwärtigen Zustand der christlichen Religion und Theologie in Deutschland.* In the: *Christliche Monatsschrift zur Stärkung und Belebung des christlichen Sinnes, herausgegeben von Jh. Ldw. Ewald.* Year 1804. Part ix. (Contains a polemic from the orthodox supernaturalistic standpoint against Kant's moral-theology and philosophy of religion.)

2807*a*) *Lange, Sml. Gli.:* cf. no. 2729.

2808) *Literaturzeitung, Neue Leipziger* ——. Vol. I. p. 543: brief notice of the second edition of Kant's *Tugendlehre* (no. 90).

2808*a*) *Lossius, Jh. Chn.:* cf. no. 2731.

2808*b*) *Maimon, Slm.:* cf. no. 789.

2808*c*) *Mellin, Ge. Sm. Alb.:* cf. no. 1925.

2808*d*) *Metzger, J. D.:* cf. no. 2771.

2809) *Mörlin, Frdr. Chn.* [Professor at the Friedrichs-Gymnasium at Altenburg]: *Kants Todtenfeyer.* 4to. Altenburg. 1804. Schnuphase. pp. 44. (Kant's praise is sung, bard-fashion, in varying metre. Some of his utterances are also put into versified form, — as, *e.g.*, the statement of the primacy of the practical over the theoretical reason.)

2809*a*) *Mosche, Chn. Jl. Wlh.:* cf. no. 2734.

2810) *Müller, Adm. Hnr.: Die Lehre vom Gegensatze.* First book. *Der Gegensatz.* 8vo. Berlin. Realschulbuchhandlung. pp. xvi, 126. (Müller himself remarks that he owes much of his insight into the nature of the contradictory to the reading of Kant. No. 2810 is based more particularly upon the work upon negative magnitudes [no. 34]. Müller "glaubt eine, im Anfange jener kleinen Schrift enthaltene, Prophezeyung zu erfüllen, indem er den Begriff des Negativen nicht etwa bloss als fruchtbar und nützlich, wie es bey Kant geschehen, sondern als nothwendige alles durchdringende und umfassende Formel in Philosophie, Welt und Leben einführt." In the detailed execution of this design there is no trace of the Kantian influence. We need not spend more time here, therefore, upon Müller's philosophy.)

2810*a*) *Mutschelle, Seb.:* cf. no. 1935.

2811) *N. A. D. B.* 93. P. 435: review † of Vol. III, Parts i and ii, of Vollmer's edition of Kant's Physical Geography (no. 105) by *Om.* (= Linck).

2811*a*, *b*) *N. A. D. B.:* cf. also nos. 1694*b*, 1697.

2812) *Natur, Bestimmung und Pflichten des Menschen. Ein Lesebuch für Kinder, die schon gut lesen können, und im Denken nicht ungeübt sind. Von Bm.* 8vo. Leipsic. Leo. pp. xiv, 86. (For the most part copied bodily from nos. 734*l* and 1139.)

2812*a*) *Nicolai, Frdr.:* cf. no. 1697.

2813) *Pazzi, Fr.: Ueber den Geist unseres Zeitalters in Fastenpredigten.* Small 8vo. Manheim. Löffler. pp. 126. New edition. 1831. (The author, a Roman Catholic, follows Kant's moral philosophy and moral-theology. He accordingly polemises against eudaemonism, — or, better, against a straw-man which he constructs himself and terms eudaemonism.)

2814) *Plato und Aristoteles, oder der Uebergang vom Idealismus zum Empirismus* (by Jh. Glo. Heynig). 8vo. Amberg and Sulzbach. Seidel's Kunst- und Buchhandlung. pp. xi, 178. (Arose from the prize-question as to the origin of our knowledge set by the Berlin academy. The contents do not altogether agree with the title. The author gives a very superficial theory of knowledge upon the empiristic side, and by help of it refutes the views of Kant and Fichte. Despite his empiricism, he allows the validity of the cosmological proof of the existence of God, and attributes universality and necessity to experiential knowledge.)

2815) *Pörschke, K. L.: Der Gedächtnissfeyer Immanuel Kant's geweiht, im Namen der Königlichen Landes-Universität. Am 23. April. 1804.* Königsberg. Königl. Hof- und Akademische Hartungsche Buchdruckerei. pp. 4. Fol. (A poem.)

2815*a*) *Predigten* (by Funk and Olshausen): cf. no. 2159.

2815*b*) *Prolegomenen zur Analysis*, etc.: cf. no. 2377.

2816) *Rautenberg, Jh. Hnr. Els.: Ueber Pflicht und Glück.* 8vo. Hanover. Hahn. pp. xvi, 232. (Rautenberg disputes the validity of Kant's formal moral principle; his assertion that reverence must be the sole motive to moral action, and that sensibility and sensation must not be allowed to coöperate in it, etc.)

2816*a*) *Reche:* cf. no. 2708.

2816*b–d*) *Reichsanzeiger, Der* ——: cf. nos. 2457–2459.

2816*e*) *Reinhard, Fr. Vlkmr.:* cf. no. 1956.

2816*f, g*) *Reinhold, K. Leonh.:* cf. nos. 2377, 2378.

2817) *Revision der speculativen Philosophie seit d. J. 1785–1800.* In the: *A. L. Z. Ergänzungsblätter.* Fourth year. 1804. Vol. II. pp. 369–375, 377–382, 385–391, 393–422, 425–429, 433–560. Fifth year. 1805. Vol. I. pp. 513–605, 609–663, 665–719, 721–800. (Contains: IV. 2. pp. 369–375, 377–382, 385–389: on Kant's services. Pp. 389–391, 393–400: Reinhold. Pp. 401–408: Beck. Pp. 409–422, 425, 426: Fichte. Pp. 426–429, 433–463: Schelling. Pp. 463–510: Bouterwek. Pp. 510–530: Bardili. Pp. 530–544: Maimon. Pp. 545–560: Abicht. V. 1. pp. 513–544: Jakobi. Pp. 545–552: Mackensen. Pp. 553–605: Thorild. Pp. 609–663, 665–675: Herder. Pp. 675–685: Kiesewetter's book against Herder. Discussion of Kant's schematism. Pp. 685–713: Hoffbauer. Pp. 714–719, 721–800: Schulze. — The author is a moderate Kantian. The central point in Kant's theoretical philosophy is the notion of Idealism, and the rejection of all transcendent knowledge which follows from it.)

2817*a*) *Richter, Jean Paul Fr.:* cf. no. 1968.

2817*b*) *Salat, Jk.:* cf. no. 2585.

2817*c, d*) *Schelling, Fr. Wlh. Jos.:* cf. nos. 1999, 2003.

2817*e, f*) *Schmalz, Theod.:* cf. nos. 823, 826.

2817*g*) { *Schmid, Jh. Wlh.:* / *Schmid, K. Chr. Erh.:* } cf. no. 616.

2818) *Schultz, Joh.: Zur Gedächtnissfeyer Immanuel Kant's weiland ordentlichen Professors der Logik und Metaphysik etc. ladet auf den 23. April um Eilf Uhr in den grossen akademischen Hörsaal den Erlauchten Curator der Universität und Alle, welchen das Andenken des Verewigten theuer ist im Namen der Königlichen Albertus-Universität ehrerbietig ein J. Schultz.* Königsberg. Königliche Hof- und Akademische Hartungsche Buchdruckerei. pp. 4. Fol. (General appreciation of Kant's services.)

2819) *Schultz, Jh.: Anfangsgründe der reinen Mechanik, die zugleich die Anfangsgründe der reinen Naturwissenschaft sind. Mit zwey Kupfertafeln.* Large 8vo. Königsberg. Nicolovius. pp. xviii, 134. (Schultz follows the *M. A.* in deriving the fundamental laws of mechanics from philosophical principles.)

2819*a, b*) *Schwab, Jh. Chph.:* cf. nos. 2458, 2459.

2820) *Schwab, K.: Ueber das unvermeidliche Unrecht.* 8vo. Stuttgardt. Metzler. pp. 320. (An attempt to separate the right and feasible from the chimerical, in the idea of perpetual peace. Polemic against §§ 37 and 38 of Kant's *A. R.* Correction of § 39.)

2820*a*) *Schwarz, Frdr. Hnr. Chn.:* cf. no. 1740.

2820*b*) *Schwarz, Jldf.:* cf. no. 1119*a*.

2821) *Sintenis, Chn. Frdr.: Der Mensch im Umkreise seiner Pflichten.* Large 8vo. Leipsic. Crusius. Part i, with the author's portrait. *Der isolirte Mensch.* 1804. pp. xx, 482. Part ii. Section 1. 1805. pp. iv, 480. Section 2. 1807. pp. x, 448. Both sections have the secondary titles: *Der Familien-Mensch,* and: *Das grössere Buch für Familien.* (Sintenis takes as his object of investigation the actual man, a mixture of the sensible and supersensible; and so is led to treat side by side of pure and eudaemonistic motives. In these three volumes he discusses our duties towards ourselves and our family.)

2822) *Sintenis, K. H.: Briefe einer Gräfin. Ein Buch für die gänzliche Zufriedenheit mit Gott im Leiden.* 8vo. Camburg. Rössler. pp. xvi, 268. (The pre-Kantian *Theodiceen* and proofs of the existence of God are subjected to an annihilating criticism from the standpoint of the Kantian philosophy. Kant's postulates are eternally assured and immutable. His moral philosophy and moral-theology fully explain the necessity of evil in the world, and constitute the sole source from which true peace can be derived.)

2823) *Snell, Chn. Wlh.: Metaphysische Unterhaltungen für Liebhaber.* 8vo. Giessen. Taschè and Müller. pp. 384. (This work has all the bad qualities of Snell's other writings [nos. 840–878]. It contains an ontology,

a cosmology, a psychology and a theology, which give in very diluted form the principal positions of the *R. V.* and the principal concepts of the critique of teleological judgment.)

2823*a*) *Snell, Chn. Wlh.:* cf. no. 871.

2823*b*) *Snell, Fr. Wlh. Dn.:* cf. no. 877.

2823*c*) *Stadt- und Landprediger, Der* ——: cf. no. 2677.

2823*d*) *Standpunct, Der neueste —— der philosophischen Rechtslehre.* In the: *Critisches Archiv der neuesten juridischen Litteratur und Rechtspflege. Herausgegeben von Nic. Thadd. Gönner zu Landshut; Chr. Glo. Gmelin und Wlh. Glo. Tafinger zu Tübingen.* Also under the title: *Juridisches Archiv.* Large 8vo. Tübingen. Cotta. Vol. IV. Part i. (Contains [pp. 6–16] an exposition, upon the whole appreciative, of the Kantian doctrine of right.)

2824) *Tiedemann, Dtr.: Handbuch der Psychologie, zum Gebrauch bey Vorlesungen und zur Selbstbelehrung bestimmt. Herausgegeben und mit einer Biographie des Verfassers von Ldw. Wachler.* Large 8vo. Leipsic. Barth. pp. xxxii, 431. (Frequent polemics against the Kantian opinion upon the various questions that arise in the course of the work.)

2825) *Trauer-Cantate bey der Leichenbestattung Kant's, den 28. Februar 1804, in der Universitätskirche aufgeführt von O. C. Gladan.* 8vo. Königsberg. Printed for Degen. pp. 6.

2825*a*) *Versuch einer wissenschaftlichen Begründung der Strafrechtslehre, zugleich als kleiner Beytrag zur grossen Revision der neuesten Criminalrechtslitteratur.* In the: *Critisches Archiv der neuesten juristischen Litteratur und Rechtspflege. Herausgegeben von Nic. Thadd. Gönner zu Landshut; Chr. Glo. Gmelin und Wlh. Glo. Tafinger zu Tübingen.* Also under the title: *Juridisches Archiv.* (Cf. no. 2823*d*.) Vol. IV. Part iv. pp. 567–624. (The author sets out, with Kant, from the principle of retribution. He deduces this from the idea of the state, and defines punishment as "Wiederherstellung der öffentlichen Freyheit des gemeinen Wesens [oder des allgemeinen Rechtsverhältnisses] durch Wiedervergeltung." The retribution, however, is not a moral retribution, but takes place "nach juridischer Beurtheilung, die den Effect würdiget in Verbindung mit seiner Ursache, soweit sie in der Spontaneität des Subjects erkennbar enthalten ist.")

2826) *Vikariatsverordnung, Bischöflich-Würzburgische —— vom 2ten Mai 1803, die philosophischen Predigten betreffend.* In the: *Journal für Veredelung*, etc. (Cf. no. 2675.) Third year. Vol. II. Part i. pp. 108–113. (Against philosophical sermons.)

2827) *Wald, S. G.: Erster Beitrag zur Biographie des Professor Kant, gedruckt als akademische Einladungsschrift zur Geburtstagsfeier des Königs am 3ten Aug. 1804.* Fol. Königsberg. Königl. Hof- und Akademische Hartungsche Buchdruckerei. pp. 4. (Contains six royal rescripts, relating to the appointment and salary of Professor Kant.)

2828) *Wald, S. G.. Zweiter Beitrag zur Biographie des Professor Kant; gedruckt als akademische Einladungsschrift zu der am 9ten October zu haltenden Gedächtnissrede auf den Kurfürstl. Tribunalsrat Schimmelpfennig.* Same place. Fol. pp. 4. (Contains "ein Verzeichniss sämmtlicher Schriften Kant's mit Nachweisung der Sammlungen, worin nachher die kleinern Schriften aufgenommen wurden." The list is incomplete.)

2828*a*) *Wasianski, E. A. Chr.:* cf. no. 2798.

2829) *Weise, Fd. Cph.: Systematischer Entwurf der ganzen praktischen Gesetzgebung, mit tabellarischer Uebersicht einer Architektonik aller menschlichen Erkenntnisse.* 8vo. Manheim. pp. 21. (Weise does not consider that morality and right spring from a common root.) Cf. no. 2047.

2830) *Weiss, Chn.: Lehrbuch der Philosophie des Rechts. Zu Vorlesungen und zum Privatgebrauche.* 8vo. Leipsic. 1804. Gräff. pp. 280. (Influenced by Kant.)

2830*a*) *Wenzel, Gtfr. Imm.:* cf. no. 2763.

2830*b, c*) *Wezel* (also *Wetzel, Wötzel*), *Jh. K.:* cf. nos. 2693, 2694.

2830*d*) *Widerspruch, Etwas über den* ——: cf. no. 2378.

2830*e*) *Zachariä, K. Salm.:* cf. no. 2057.

2831) *Zeitung, Königsberger Hartungsche.* Part xviii. March 1st, 1804. Account of Kant's funeral on the 28th of February.

2832) *Zeitung für die elegante Welt.* 4to. Leipsic. Voss. Contains several essays on Kant. (a) No. 7. January 17th. Pp. 54, 55: *Kant.* (Letter of the 13th of December, on the gradual decrease of his strength. Taken from the *Jenaische A. L. Z.*) (b) No. 45. April 14th. Pp. 356–359: *Auch etwas über Kants Begräbnis.* (Letter from Königsberg, dated the 26th of March.) (c) No. 46. April 17th. Pp. 361–363: *Rede, am Grabe Kants gehalten und verfasst vom Freiherrn von Schrötter.* (Bad poetry.) (d) No. 68. June 7th. P. 544: *Anekdote von Kant.* (e) No. 69. June 9th. P. 552: *Kants Gedächtnisfeyer zu Königsberg.* (From the letter of a traveller.) (f) No. 87. July 21st. Pp. 694–697: *Wie man Kants Andenken ehrt.* (Letter from Königsberg; the writer thinks that the sale of Kant's house to a café-keeper is very unseemly. He also has a good deal of fault to find with Hasse's book [no. 2791].) The attacks of (b) and (f) are met by a writer who signs himself "Philopolis," and who attempts to defend Königsberg. In: (g) Nos. 101, 102. August 23rd and 25th. Pp. 807, 808, 816–818: *Ein gutes Wort für Königsberg.*

ADDITIONS AND CORRECTIONS.

At the conclusion of my Preface I expressed a hope that readers of the Bibliography would communicate to me any deficiencies or inaccuracies which I might have overlooked in its preparation. I regret that this hope has not been fulfilled. Professor Vaihinger tells me that I may expect a list of *Addenda* from him, after the publication of the two indices. He has also pointed out certain passages in my first article which stand in need of revision (nos. 12, 53, 110, 138, 141*a*). I am especially indebted, further, to Dr. Ag. Weckerling, director of the Paulus-Museum at Worms. He has put himself to very great trouble to answer a whole list of questions submitted to him, by reference to the Kantian library at that place, — a rich collection of about a thousand volumes. I have made use of his researches, for which I here express my sincere thanks, in the following nos. of the Bibliography or of these Corrections : 6*a*, 33, 44, 46, 49, 58, 64, 67, 70, 71, 74, 78, 79, 84, 85, 90, 96, 98, 103–105, 114, 242, 253, 467, 468, 563, 629, 630, 734, 889, 1264, 1453, 1629, 1690, 1955*b*, 1959, 2032*a*, 2050, 2145, 2177, 2243, 2293, 2307, 2319, 2354*f*, 2420, 2473, 2598, 2602, 2669, 2722, 2791, 2815, 2818, 2825.

The following list is arranged by numbers. I give in square brackets the volume of the *Philosophical Review*, with part and page; or, where the correction affects the Supplement, the symbol S_1, *i.e.*, first Supplement. The letter *N.* included in the brackets means that I am introducing an entirely new number into the Bibliography. The lines (as, *e.g.*, in "third line from above") are counted from beginning to end of the particular number (*not* page).

List of Abbreviations.

[II. 3. 259.] 5th l. from below. For *Gr.* read *Cp.*

[II. 3. 260.] 23d l. from below. Under *L.*, *1785* add, at the end of the line: From 1789 onwards = *Neue L. g. Anzeigen oder Literarische Denkwürdigkeiten.*

6*a*) [II. 3. 264. *N.*] *Kant: Anhang zu den Zerstreuten Aufsätzen von Herrn Professor Kant.* 8vo. Frankfort and Leipsic. 1794. pp. 91. (Without Kant's knowledge. Contains nos. 44 and 78 [under the title: *Politische Meynungen, oder über die Redensart: diesz mag zwar theoretisch wahr sein, ist aber in Praxi nicht anwendbar*].)

12) [II. 3. 265.] 7th l. from above. After *first division* add: No second half appeared.

14*a*) [II. 3. 266.] The 3d l. from below must read: vi). V), pp. 238–250. Reprint from no. 48. Also VI), pp. 5–7, is reprinted a.

33) [II. 3. 269.] In l. 6 from above add, after *God.*": According to Weg [*Bibliotheca Kantiana. Katalog no. 30 von Max Weg.* Antiquariatsbuchhandlung. Leipzig. 1893. p. 2.] there are three different imprints of this edition.

34) [II. 3. 270.] In the 3d l. read: Counterfeit edition: 8vo. Grätz. 1797. pp. 94.

38) [II. 3. 270.] After *errors* add: According to Weg [cf. above, no. 33] the third edition exists in three different imprints.

40) [II. 3. 271.] In l. 1 after *Leipzig* add: 1880. In l. 3 *reprinted* must be followed by a period. Then should follow: On pp. 69–75, no. 14*a* II is appended.) (Ha. *etc.*

44) [II. 3. 271.] In l. 5 after *editions* add: but in a piracy of Engel's *Philosoph.* 8vo. Carlsruhe. 1783. Schmieder. pp. 100–131. In l. 6 after *pp. 85–107* add: no. 6*a*;

46) [II. 3. 271.] In l. 3 from above the parenthesis must be altered in this way: (1790 [three different imprints, two of which bear the legend 'third and revised edition,' the other the legend 'third edition, unchanged'], 1794, 1799, 1818,

46) [II. 3. 272.] In l. 1 read: Counterfeits: Third edition, revised. 8vo. Frankfort and Leipsic. 1791. pp. xliv, 884. — Latest edition. 8vo. Frankfort and Leipsic. 1794. pp. xliv, 884. — Small 8vo. Grätz. 1795. With portrait. Four parts. pp. iv, 206; 272; 336 and 260.

49) [II. 3. 273.] ll. 3–5, from *1791* on, are to read: 1791 and 1794 (the latter, pp. 222). Small 8vo. Grätz. 1795. pp. xxxii, 302 (pp. 245–301, appendix, containing an index to the *R. V.* borrowed from no. 1179). Hartknoch himself arranged for three more piracies, so that there are four imprints of the year 1783, differing but very little. [So Weg and Weckerling: cf. Erdmann's edition, p. vii.]

51) [II. 3. 274.] Before *Literal* insert: Unauthorized separate reprint with the addition: *Geschrieben i. J. 1784.* 8vo. Thorn. Sine anno. pp. 8.

53) [II. 3. 274.] After *Schreiben* add: [cf. no. 217*a*]

58) [II. 3. 275.] l. 4 must end with a bracket. Then it must proceed: Counterfeits: Latest edition. 8vo. Frankfort and Leipsic. 1791. pp. xvi, 128. — Fourth edition. 8vo. Frankfort and Leipsic. 1794. pp. xvi, 128. — 8vo. Frankfort and Leipsic. 1801. pp. xvi, 128. — Latest edition, with index. 8vo. Grätz. 1796. pp. 146.

64) [II. 3. 275, 276.] After *errors corrected* add: ; there are two different imprints of this edition). To the list of counterfeits add: Latest edition. 8vo. Grätz. 1796. pp. 222.

67) [II. 3. 276.) In ll. 5 and 6 read: Counterfeits: New edition. 8vo. Frankfort and Leipsic. 1791. pp. 292. — Latest edition. 8vo. Same place. 1795. pp. 288. — Latest edition, with index. 8vo. Grätz. 1796. pp. 342 and index.

68) [II. 3. 276.] At the end add: Kraus' review is reprinted from the *A. L. Z.* under the title: *Ueber die Freiheit des Willens. In Form einer*

Recension, in: *Vermischte Schriften über staatswirthschaftliche, philosophische und andere wissenschaftliche Gegenstände von Chn. Jk. Kraus. Nach dessen Tode herausgegeben von Hans von Auerswald.* Vol. VI. 8vo. Königsberg. 1812. Nicolovius. Also under the title: *Nachgelassene philosophische Schriften von Chn. Jk. Kraus. Nach dessen Tode herausgegeben von Hans von Auerswald. Mit einer Vorrede und beigelegten Abhandlung von Jh. Frdr. Herbart.* Vol. II. No. iii. pp. 415–434.

70) [II. 2. 276.] In l. 3 after *126 pp.* add: List of *errata* by Nicolovius in the: *A. L. Z.* 1790. *J. B.* p. 832. In l. 4 insert between the brackets: Counterfeit. Latest edition. With portrait. 8vo. Grätz. 1796. pp. 134.

71) [II. 3. 276.] l. 3 from above for *Kehrbach* read: Kant.

71) [II. 3. 277.] l. 2 should read: tributed to Kant. There are three different imprints of this edition.) Counterfeits: 8vo. Frankfort and Leipsic. 1792. — Latest edition. 8vo. Same place. 1794. pp. lx, 482. — Latest edition, with index. Two vols. 8vo. Grätz. 1797. pp. xlvii, 390 + table of contents, and pp. 258 + table of contents + index (taken from no. 1179).

74) [II. 3. 277.] At the end add: Unauthorized separate reprint. 8vo. Sine loco. 1792. pp. 46.

76*a*) [II. 3. 277.] After *1796* add: pp. 430. For *Kosenkranz* in l. 4 read: Rosenkranz.

78) [II. 3. 278.] In l. 5 after *pp. 86* add: New reprint. 8vo. Sine loco. 1796. pp. 88. In l. 7 after *pp. 95–145* add: no. 6*a*;

79) [II. 3. 278.] In l. 3 after *314 p.* add: (There are two different imprints of this edition.) In l. 4 after *296 pp.* add: Other counterfeits. 8vo. Neuwied. 1793. pp. xxiv, 296. — 8vo. Frankfort and Leipsic. 1794. pp. xxii, 248.

82) [II. 3. 278.] At the end, for *no. 50?* read: no. 78.

85) [II. 3. 279.] The no. must read: *Constitutio principii metaphysicae morum. E german. in latinum idioma convertit J. Ch. Zwantziger.* Large 8vo. Leipsic. 1796. Hilscher. pp. xxiv, 141.

90) [II. 3. 280.] In l. 4 after *Nicolovius* add: A portion of the copies of the first edition lack the general title. In l. 9 after *32 pp.* add: (There are two different imprints of the *Anmerkungen.* There is, besides, a counterfeit. 8vo. Königsberg. 1800. pp. 32). In l. 12 after *Rechtslehre* read: 8vo. Frankfort and Leipsic. 1797. pp. lii, 235. In l. 13 after *Kehr* add: p. 246.

91) [II. 3. 280.] In l. 4 for *no. 16* read: No. II, pp. 15, 16. In l. 6 after *Schlichtegrolls* read: Necrology [for the year 1797. Year viii. Vol. I. 8vo. Gotha. 1801. Perthes. pp. 394, 395]. 8vo. Gotha. 1801. Perthes. pp. 458, 459.

95) [II. 3. 281.] *Dele* comma and period. At the end read: Fleckeisen. pp. xiv, 74.

96) [II. 3. 281.] At the end of l. 7 after *54 pp.* add: (According to Weg, p. 7 [cf. no. 33], there are two different imprints.) Counterfeit: New

edition. 8vo. Frankfort and Leipsic. 1800. pp. 42. In l. 9 after *80 pp.* add: (of this edition also there exist, according to Weg, two different imprints)

98) [II. 3. 282.] In l. 3 after *332 pp.* add: (There are two different imprints of this edition.) At the end of l. 6 add: Counterfeit, with the addition to title: *Mit einem zu diesem Bande nöthigen Register versehen.* 8vo. Frankfort and Leipsic. 1799. pp. viii, 356 + index.

99) [II. 3. 282.] At the end add: Further details under no. 2319.

100) [II. 3. 282.] For *doctrina* read: doctrinae.

103) [II. 3. 282.] For *Mielke* read: Mielcke. The list of references at the end is to be bracketed in the same way as the list of no. 102.

104) [II. 3. 283.] In l. 3 for *1880* read: 1800. After *232 pp.* add: Counterfeits: 8vo. Königsberg. 1801. pp. xvi, 215. — Latest edition. 8vo. Reutlingen. 1801. The younger Mäcken. pp. xvii, 236.

105) [II. 3. 283.] The no. must read: 105) *Kant: Physische Geographie* [unauthorized edition]. Four vols. in 7 parts. Large 8vo. Mainz and Hamburg. Gtfr. Vollmer. *Ister Band, 1ste Abtheilung, welche die mathematischen Vorkenntnisse und die allgemeine Beschreibung der Meere enthält.* 1801. pp. vi, 264. *2te Abtheilung, welche die Fortsetzung der allgemeinen Beschreibung der Meere enthält.* 1801. pp. 324. *IIten Bandes 1ste Abtheilung, welcher* [sic!] *die allgemeine Beschreibung des Landes enthält. Rechtmässige Ausgabe mit Aktenstücken zu ihrer Geschichte.* 1802. pp. 350. *IIten Bandes 2te Abtheilung, welche den Aufriss und Durchschnitt des Landes enthält. Rechtmässige Ausgabe nebst neuen Aktenstücken zu ihrer Geschichte.* 1803. pp. xxx, 242. [For the *Aktenstücke*, see no. 2616.] *IIIten Bandes 1ste Abtheilung, die Beschreibung der Flüsse, Seen und Atmosphäre enthaltend. Rechtmässige Ausgabe.* 1803. pp. xvi, 276. *IIIten Bandes 2te Abtheilung, den Beschluss der Atmosphäre und des ganzen Werkes enthaltend. Einzig rechtmässige Auflage.* 1804. pp. vi, 327. *IVter Band, der die neuen Anmerkungen zur Erläuterung der Theorie der Winde* [cf. no. 27], *Zusätze, Berichtigungen und Register zum ganzen Werke enthält. Einzig rechtmässige Auflage.* 1805. pp. 335. With the secondary title: *Immanuel Kants neue Anmerkungen zur Erläuterung der Theorie der Winde bisher noch in keiner der grösseren oder kleineren Sammlungen seiner Werke gedruckt. Anhang zu der einzig rechtmässigen Ausgabe seiner physischen Geographie, nebst einigen anderen Zusätzen und Berichtigungen, einem allgemeinen Register, auch einer Ehrenrettung Kants gegen Rink.* (Pp. 7–36: the *Ehrenrettung* [cf. no. 2619]. Pp. 37–53: reprint of no. 27. Pp. 54–312: *Zusätze und Verbesserungen.* Pp. 313–335: index.) The first two volumes appeared in a second edition, which differs from the first by the introduction of many passages "aus bewährten Schriftstellern," and reductions of its own original text. The titles of the separate parts of the second edition run as follows: *Kant's physische Geographie. Zweite durchaus umgearbeitete Auflage. Von Jh. Jk. Wlh.*

Vollmer. Iten Bandes 1ste Abtheilung, mathematische Vorkenntnisse und allgemeine Beschreibung der Meere. (With the secondary title: *Jh. Jk. Wlh. Vollmer's physische Geographie nach Kantischen Ideen. Isten Bandes 1ste Abtheilung. Mathematische Vorerkenntnisse* [sic !] *und allgemeine Beschreibung des Meeres.*) Large 8vo. Mainz and Hamburg. Sine anno. Gttfr. Vollmer. pp. x, 340. *Kant's physische Geographie. 2te ganz umgearbeitete Auflage. Iten Bandes 2te Abtheilung, welche die Fortsetzung der allgemeinen Beschreibung der Meere enthält.* (With the secondary title: *Jh. Jk. Wlh. Vollmer's physische Geographie nach Kantischen Ideen. Isten Bandes 2te Abtheilung. Die Fortsetzung der allgemeinen Beschreibung der Meere enthaltend.*) Same place. Sine anno. pp. vi, 414. Vol. II, under the title: *Kant's physische Geographie. IIten Bandes 1ste* [or *2te*] *Abtheilung, welche die allgemeine Beschreibung des Landes enthält. 2te, durchgängig verbesserte und vermehrte Ausgabe.* (With the secondary title: *Kants allgemeine Beschreibung des Landes. 2te, durchgängig verbesserte und vermehrte Ausgabe.*) Large 8vo. Hamburg. 1816. Vollmersche Buchhandlung. pp. viii, 502 [or: *2te Abtheilung.* 1817. Heroldsche Buchhandlung. pp. vi, 458]. The preface to Part i is signed: *Altona. Ferd. Stiller.* (Worked up from lecture notes of the years 1778, 1782 and 1793. Kant published an 'explanation' in regard to Vollmer's dishonorable conduct in the *I. B.* of the *A. L. Z.* 1801. no. 120. p. 968; in the *N. A. D. B.* 1801. 59. II. *I. B.* p. 481; and in the *Allgemeiner Litterarischer Anzeiger.* 1801. No. 88. p. 848.)

110) [II. 3. 284.] At the end add: Cf. nos. 286. 427. 1621. 1625. 1736.

110*a*) [II. 3. 284. *N.*] *Kant: Zwei Briefe an Herz* (dated April 7, 1786, and October 15, 1790) *zum ersten Mal, und zwar auszugsweise, veröffentlicht.* In the: Neue B. M. 1805. XIII. Feb. pp. 149–153.

111*a*) [II. 3. 284. *N.*] *Kant an Herder.* Letter of May 9, 1767 (really: 1768. Cf. A. M. Vol. 28. p. 196), first published by Morgenstern in the: *Zeitung für Literatur und Kunst, herausgegeben von Garlieb Merkel, Beilage zu dem Rigaer politischen Blatt: Der Zuschauer.* 1811. No. 10. Reprinted as no. I in: *Vict. Diederichs: Zu Herders Briefwechsel. A. M.* Vol. 28. 1891. pp. 193–197.

114) [II. 3. 284.] In l. 5 after *343 pp.* add: According to Weg, p. 8 [cf. no. 33], there are two different imprints of no. 114. The introduction was reprinted as first no. under the title: *Short review*, etc., —— *Kant* in: *Pölitz, K. H. L.: Vermischte Schriften aus den Kreisen der Geschichte, der Staatskunst und der Literatur überhaupt.* Vol. II. Large 8vo. Leipsic. 1831. Göschen. pp. 1–47.)

116) [II. 3. 285. *N.*] At the end of 116 add: This was the state of the question in Jan., 1893. Since that time, a considerable advance has been made. As early as 1889 du Prel had edited the psychological portion of Pölitz' lecture notes, and attempted to collect from Kant's writings the germs of a mystical metaphysics:

116*a*) *Kant's Vorlesungen über Psychologie. Mit einer Einleitung:*

"*Kant's mystische Weltanschauung*," *herausgegeben von C. du Prel.* 8vo. Leipsic. 1889. Günther. pp. lxiv, 96. — P. von Lind wrote a very convincing critique of this in his work :

116*b*) *Lind, P. von : Kants mystische Weltanschauung, ein Wahn der modernen Mystik. Eine Widerlegung der Dr. C. du Prel'schen Einleitung zu Kants Psychologie.* 8vo. Munich. 1892. Poessl. pp. 144. (The controversy between von Lind and du Prel was continued in reviews and articles. Cf. Vaihinger, in his : *Bericht über die Kantiana für die Jahre 1892 bis 1894. A. G.* 1895. viii. pp. 555–557. — Hoar, also, took offence at the mysticism in Pölitz' notes, all the more as he attributed them (wrongly) to the year 1788. He finds the "unaufgeklärte Moment" in the occurrence of mystical passages subsequently to the appearance of the *R. V.*)

116*c*) *Hoar, Rob.: Ein unaufgeklärtes Moment in der Kantischen Philosophie.* In the : *Ph. Mh.* xxix. 1893. pp. 278–291. (Without regard for or knowledge of the literary history of the question ; therefore quite worthless. Does not even stimulate to new inquiries, since it is inferior to earlier discussions of the problem. The author does not even know of B. Erdmann's essays in the *Ph. Mh.* — An entirely new light was thrown upon the question by the two following works, my account of which is taken from the reviews which I wrote of them in the *Deutsche Litteraturzeitung.* 1895. No. i. pp. 3–6.)

116*d*) *Arnoldt, Emil: Kritische Excurse im Gebiete der Kant-Forschung.* Large 8vo. Königsberg i. Pr. 1894. Ferdinand Beyer (Thomas & Oppermann). pp. xiii, 652.

116*e*) *Heinze, Max: Vorlesungen Kants über Metaphysik aus drei Semestern.* (Abhandlungen der philologisch-historischen Classe der Königl. Sächsischen Gesellschaft der Wissenschaften, Bd. XIV, no. 6.) Large 4to. Leipzig. 1894. S. Hirzel. pp. 248. (Arnoldt's work is a reprint from a journal which has done much for Kant study, — the *Altpreussische Monatsschrift* [1888–1893 ; Vols. XXV-XXX]. It is of especial value as publishing and setting in its right light a large amount of hitherto unknown material. All scholars know Arnoldt's thoroughness and extreme accuracy. Both qualities are displayed in these essays. Distinct defects are : a wearisome redundancy in exposition, diffuseness of style even as regards unimportant details which could quite well have been dispensed with, and immoderation and personality in the polemics against B. Erdmann. For the first two articles, cf. no. 183. The principal results of the third [*Die äussere Entstehung und die Abfassungszeit der Kritik d. r. V.* pp. 99–189] are, in my opinion, no more than empty conjecture and untenable hypothesis. My reasons for this charge are given *in extenso* in my *Kant-Studien*, just published. The fourth article [pp. 193–268] discusses Kant's relation to Lessing.

Most important of all are the concluding four papers. They contain (1) two very exact syllabuses of the lectures delivered by Kant, one arranged by semesters, and the other by subjects, with statements of day,

hour, beginning, end, text-book, number of hearers, and many other remarks. The principal sources of information were the documents of the Königsberg University and of the Berlin Geh. Staatsarchiv. In connection with the syllabus of the lectures on physical geography Arnoldt is able to disprove B. Erdmann's view of the development of Kant's studies in anthropology and geography. (2) Very valuable are the discussions of Kant's lectures on metaphysics, and the notes preserved. Here Arnoldt and Heinze are on the same ground. Arnoldt knows three sets, besides the lectures as edited by Pölitz [which used for *Einleitung* and *Ontologie* a MS. written about 1790, and for *Kosmologie*, *Psychologie* and *Theologie* an older one]; two which date from the beginning of the 90's [*E* and *F*], and one which goes back to the same lecture as the older MS. of Pölitz [*B*]. Heinze had a third copy [*C*] of this kind, as well as *E* and the rediscovered *unpublished* parts of the MSS. used by Pölitz [the earlier = *A*; the later = *D*]. Arnoldt, and Heinze even more, have published large portions of the different MSS: Heinze using *CB* or *ABC* for the *Prolegomena* and the section on *Raum und Zeit*, *D* for the *Psychologia rationalis*, and *E* for that and the *Theologia naturalis*. Heinze also discusses the different MSS., and gives the contents of the separate lectures with great detail and accuracy. Unfortunately, this is all that his work in general aims at: it is only occasionally that he works over his material, comparing the lectures with one another and with Kant's printed work.

B. Erdmann supposed that *A* and *B* were two different sets of notes of one course of lectures about 1774 [*Philos. Monatshefte*, 1883, 1884]. But it is quite clear from Heinze's and Arnoldt's investigations that *A*, *B* and *C* are copies, all going back indirectly to one and the same set of notes: this having been often copied, and here and there worked over, — very likely by the aid of other note-books. Heinze proves further, and quite indisputably, that the three MSS. can date at the very earliest only from the winter of 1775–76 [Arnoldt, 1778–79: but Heinze is right; pp. 35, 36]. The latest possible date, according to Heinze, is the winter of 1779–80; his chief argument being that *B* and *C* say nothing of limitation and infinite judgments. I think, however, that it can be shown to be exceedingly probable that Kant had his table of categories ready in 1775–76, and that the number twelve followed, so to speak, of itself, as soon as he came to parallel the table of judgments and table of categories. The absence of the two expressions in *B* and *C* would then be due to an oversight on the part of note-taker or copyist.

It is out of the question, then, that we can learn the views of the Kant of 1774 from the MSS. *A*, *B* and *C*. But we must go still further. I, at least, have come to the conclusion, on the basis of the material now before the world, the investigations of Heinze, and more especially those of Arnoldt, that Kant's lectures can be employed, if at all, only in very peculiarly favorable circumstances, and even then only with the most extreme caution, for the reconstruction of the history of his own development and for the character-

ization of his scientific standpoint. If only *one* set of notes of a lecture course is preserved, the passages in which it differs from Kant's published works may, perhaps, be due to a mistake on the part of the writer: he may have taken preliminary views and definitions, which are to be made precise in the course of subsequent lectures, as final, — or the opinions of others, cited by Kant, as Kant's own opinions, etc. If the note-book cannot be dated with some degree of certainty by external evidence, it is hardly possible to make use of it at all. Views expressed in the older Pölitz MS., which show more or less of disagreement with the teachings of the *Kritik* and the other critical works, are repeated in [or at least closely resemble those of] the lectures about 1790. In the rational psychology of the later course, more especially, we find statements which, if undated, would certainly lead us to infer that the paralogisms were as yet undiscovered. Evidently, then, Kant was far more conservative and dogmatic in his lectures than in his books. In the former his chief object was, on the one hand to teach the students to philosophize, to guide them into the right method, and to practise them in critical inquiry, and on the other to confirm them in an ethical-religious conception of the universe. To attain this second end, he attached — in questions relating to God and the mind — a significance to purely theoretical views, reasons and discussions, and to transcendent investigations, with which the logic of his system could not accredit them. Certain personal convictions, partly favorite views of his own, — perhaps the germ of his whole philosophical thinking, — which in the critical period had descended from their former level of authoritative doctrine to that of articles of individual belief [the doctrine of monads, *e.g.*], still occupy an important place in his lectures. Hence however small, for all these reasons, may be the value of the lectures for the reconstruction of the history of Kant's mental development, their importance for knowledge of his character and for the right appreciation of these individual grounds of belief which always remained the same, and which underly all the published works, inclusive of the critical, can hardly be overestimated. Moreover, the lectures, and the later in particular, appear to possess a certain value even now, on account of their happy formulation of detached thoughts, and as constituting an easy introduction to the Kantian philosophy.

To repeat: the lectures do not by any means give expression to the strictly scientific views held by Kant at the time of their writing. The contents of the *R. V.* got into the lecture courses only by degrees, — never, probably, with much completeness [at any rate, not up to 1794–95]. This opinion is confirmed by Kant's statement to Herz [Dec. 15, 1778] that there was "*manches* eingeflossen" into his lecture, upon the publication of which he was then at work. Heinze supposes that, as *A*, *B* and *C* say nothing of the antinomies, the course must have been given before Kant had worked out the doctrine of the antinomies. But why should not this have been a part of the 'much' which Kant did not allow to 'einfliessen'?

A less adverse judgment upon the use of lecture notes for the reconstruction of the history of Kant's intellectual development is passed by:)

116*f*) *Vaihinger, Hans: Bericht über die Kantiana für die Jahre 1892–1894.* In the: *A. G.* 1895. viii. pp. 420–432.

116*g*) [II. 3. 285. *N.*] *Kant: Fragment eines Briefes an Kästner.* In: *J. G. Mussmann: Immanuel Kant. Eine Gedächtnissrede, gehalten vor einer Versammlung akademischer Bürger am 12ten Februar 1822.* 8vo. Halle. 1822. At the author's cost. p. 16.

122) [II. 3. 286.] For *Anweis* read: Anweisung.

131*a*) [II. 3. 287.] In ll. 1 and 2 for *J. H. L.* and *Z. H. L.* read: *G. H. L.*

133) [II. 3. 287.] In l. 2 read: Ratjen: Johann Friedrich.

138) [II. 3. 288.] In ll. 1 and 5 for *Kampe* read: Campe.

141) [II. 3. 288.] At the end add: Appeared also separately. 8vo. Dorpat. 1875. pp. 13.

141*a*) [II. 3. 288. *N.*] *Erdmann, B.: Ein Nachtrag zu Kants Werken.* In the: *Pr. I.* 1876. Vol. XXXVII. Part ii. pp. 210–214. (Preliminary publication of certain reflections by Kant from his private copy of Baumgarten's *Metaphysik.* Cf. no. 147.)

142*a*) [II. 3. 288. *N.*] *Kant: Ein Brief an Fr. Hnr. Jacobi vom 30. Aug. 1789.* In the: *Ungedrucktes zum Druck befördert von Albert Cohn.* Small 8vo. Berlin. 1878. Cohn. pp. 91–99. (The work was printed in a limited edition of 60 numbered copies, and never put upon the market. The most interesting thing in the letter is Kant's judgment of Herder: "Diesem grossen Künstler von Blendwerken" is "Mangel an Offenheit" "besonders eigen.")

144) [II. 3. 288.] In l. 2 from above for *Ths. Reicke* read: Jhs. Reicke.

152) [II. 3. 291.] The end should read: Cf. further, no. 1031; also no. 156.

155) [II. 3. 291.] In last l. for *archives* read: *A. G.*

159*a*) [II. 3. 292. *N.*] *Kant: Zwei Schreiben an Friedrich den Grossen und an den Minister von Münchhausen vom 24. resp. 29. Oktober 1765, in welchen Kant sich um das Unterbibliothekariat an der Königsberger Schlossbibliothek bewirbt.* In: *Fromm, Em.: Immanuel Kant und die preussische Censur. Nebst kleineren Beiträgen zur Lebensgeschichte Kants. Nach den Akten im Königl. Geheimen Staatsarchiv zu Berlin.* Large 8vo. Hamburg and Leipsic. 1894. Voss. pp. 57–59.

159*b*) [II. 4. 426. *N.*] *G. g. A.* 1750. Part xxxvii. pp. 290–294: announcement * of Kant's *Gedanken von der wahren Schätzung*, etc. (no. 17).

162) [II. 4. 426.] For *Ploncquet* read: Ploucquet.

178*b*) [II. 4. 428. *N.*] *Charaktere teutscher Dichter und Prosaisten. Von Kaiser Karl, dem Grossen, bis aufs Jahr 1780* (by *K. A. Küttner*). Vol. I. 8vo. Berlin. 1781. Voss and Son. (Pp. 371–373: *Immanuel Kant.*)

183) [II. 4. 428.] In l. 4 from above after *193–226* add: In the following volumes of the *A. M.* [XXVII–XXX] there appeared other essays by Arnoldt under the above general title: *Zur Beurtheilung von Kant's*, etc. They were published separately in 1894 under the title: *Kritische Excurse im Gebiet der Kant-Forschung.* Cf. no. 116*d*, these *Corrections.*

190) [II. 4. 430.] In l. 3 from above *dele* the period after *University.*

194) [II. 4. 430.] From l. 2 onwards read: *Aenesidemus.* Large 8vo. Leipsic. 1893. Pfeffer. pp. vii, 144. Pp. 9–34 appeared originally as a Berlin *I. D.* 8vo. Halle a. S. 1891. Heynemannsche Buchdruckerei (F. Beyer). pp. 25. Pp. 9–139 had been previously printed in the: *Z. f. Ph. N. F.* Vol. C. 1892. pp. 1–25. Vol. CI. 1893. pp. 203–264. Vol. CII. 1893. pp. 1–43. (Nos. 193 and 194 are the most thorough and exhaustive of this series.)

198) [II. 4. 431.] At the end of l. 1 add: In the: *Mémoires de l'Académie Royale des sciences et belles-lettres depuis l'avènement de Fréderic Guillaume II au thrône.* Aug. 1786 to end of 1787. 4to. Berlin. 1792. Decker and Son. pp. 577–612. Also published separately. In l. 3 from above after *81–125* add: 198*a*) *Selle: Précis d'un mémoire sur les loix de nos actions.* Same place. Years 1788 and 1789. 4to. Berlin. 1793. Decker. pp. 394–401. (In nos. 197–198*a* a combination .... At the end, after *concepts*, add: Selle also delivered in the Berlin Academy several lectures about Kant, which have not been printed. *E.g.*, *Sur la métaphysique* [1795], *Sur les principes de la Morale* [1796], *Sur les Catégories* [1797], *Sur l'origine des connoissances humaines* [1799]. The last essay is occupied with the prize question, which was set for the year 1799 at Selle's suggestion. Cf. *Mémoires de l'Académie Royale*, etc. Year 1802. 4to. Berlin. 1804. Decker. *Histoire de l'Académie. Éloge de M. Selle.* pp. 25–27. Cf. also nos. 2642, 2683.

204) [II. 4. 432.] In l. 3 from above for *Palen* read: Palm.

206) [II. 4. 432.] At the end add: (by Feder, according to H. A. Oppermann's work on the *G. g. A.* p. 38 [cf. no. 1868]).

212) [II. 4. 433.] After *Atheisten* continue: *Nebst einer ganz neuen unfehlbaren Methode für Theologen, alle Irrgläubige, Zweifler und Ungläubige gründlich zu widerlegen und sie damit zu bekehren. Nach Grundsätzen der Bibel und Vernunftkritik. 1. Samuel, 5. 4.* Small 8vo. Cöthen. 1787. Glandenberg. pp. xxiv, 250.

219) [II. 4. 434.] Add: Reprinted in: *Baldingers medicinisches und physisches Journal.* Vol. VIII. 1793. Part xxxii. pp. 13–20. Under the title: *Herr Hofrath Schütz zu Jena, über Kants Lehre vom leeren Raum. Jena. 1788. Als akademisches Programm geschrieben.*

221) [II. 4. 434.] For nos. 212, 213, 214, 215 read: 218, 219, 220, 221.

223) [II. 4. 435.] Last l. but 1 for *Metr.* read: *Mtr.*

236*) [II. 4. 436. *N.*] *Bibliothek der neuesten Juristischen Litteratur für das Jahr 1785. Von Ag. Fr. Schott.* Part II. Large 8vo. Leipsic.

1786. Fritsch. p. 317: brief announcement of no. 56 (Kant on the pirating of books).

237) [II. 4. 436.] After *pp. 150–166* add: Reprinted as no. 3 in: *Kleine Schriften. Ein Beytrag zur Völker- und Länderkunde, Naturgeschichte und Philosophie des Lebens, gesammelt von G. Forster. Zweyter Theil.* Small 8vo. Berlin. 1794. Voss. pp. 287–346.

238) [II. 4. 436.] For *S. g. A. IV* read: *G. g. A. III.*

240*b*) [II. 4. 436.] Add: Cf. also *Kraus* in the: *A. L. Z.* 1787. II. Nos. 82–84*a*. pp. 25–48. Esp. pp. 25–27. This review [of no. 240] was reprinted [but without the footnote of pp. 45–48] in: *Kraus' vermischte Schriften.* Vol. VI. [Cf. no. 68.] pp. 437–488.

240*d*) [II. 4. 436. *N.*] *Metzger, J. Dn.: Ueber die sogenannten Menschenrassen, wider Herrn Kant.* In the: *Medicinischer Briefwechsel, von einer Gesellschaft Aerzte herausgegeben.* Part ii. Large 8vo. Halle. 1786. Gebauer. pp. 41 ff. (Against Kant's race theory. On account of this polemic Metzger was charged in reviews with having failed to pay Kant due respect. He defends himself in no. 240*e*, in which he gives a second exposition of his own views. The differences of human variety, he says, are not unalterable and not necessarily transmitted. There are only two principal varieties, white and black.)

240*e*) [II. 4. 436. *N.*] *Metzger, J. Dn.: Noch ein Wort über Menschenracen.* In: *Baldingers Neues Magazin für Aerzte.* 1788. Vol. X. Part vi. pp. 508–512.

242) [II. 4. 437.] Before *the letters* insert: Another counterfeit, which took also its title from the *T. M.*, had already appeared in 1789. Mannheim. Bender. 8vo. pp. vi, 280.

251) [II. 4. 438.] In l. 1 from above for *H.* read: X.

252) [II. 4. 438.] For *Manke* read, in both places: Mauke. So in nos. 272, 282, 287 [II. 4. 440, 442, 443].

253) [II. 4. 438.] At the beginning read: *Ueber die bisherigen Schicksale* [*T. M.* April: *das bisherige Schicksal*] *der ....*

260) [II. 4. 440.] Top line, for *268*) read: 260)

274) [II. 4. 441.] After *pp. 159–206* add: This article had appeared in 1793 as the preface to no.:

274*a*) *David Humes Untersuchung über den menschlichen Verstand, neu übersetzt von W. Gli. Tennemann, nebst einer Abhandlung über den philosophischen Skepticismus, von Herrn Professor Reinhold in Jena.* 8vo. Jena. 1793. Akademische Buchhandlung. pp. lii, 380. (Reinhold's article, pp. xiii–lii.)

285) [II. 4. 442.] For *Forberg, M. F. C.* read: *Forberg, F. C.* After (*Cf. no. 262*) add: Similarly directed against no. 281 is the following no.:

285*a*) *Ueber die Reinholdische Elementarphilosophie. In Rücksicht auf die in der A. L. Z., 1791, No. 26 und 27, vorgenommene Prüfung derselben. Von H...ch.* In the: *K. A. M.* 1792. I. ii. pp. 61–76. —

The same standpoint as in nos. 272–278, 282 was still maintained by Reinhold in 1795 ....

288) [II. 4. 443.] Last line: To be mentioned [besides nos. 2361–2370, 2374, 2377–2381] are the following articles:

293*a*) [II. 4. 444. *N.*] For details as to Wizenmann cf.: *Thomas Wizenmann, der Freund Fr. H. Jacobis, in: Mittheilungen aus seinem Briefwechsel und handschriftlichen Nachlasse, wie nach Zeugnissen von Zeitgenossen. Ein Beitrag zur Geschichte des inneren Glaubenskampfes christlicher Gemüter in der zweiten Hälfte des 18. Jahrhunderts. Von Alx. Freiherrn von der Goltz.* Large 8vo. Gotha. 1859. Perthes. Vol. I. pp. xiv, 364, with a silhouette of Wizenmann. Vol. II. pp. vi, 304, with a facsimile. (Vol. I, pp. 346–350: early judgments passed on Kant, taken from letters to Jacobi. Vol. II, pp. 138–188: on the "Resultate." Pp. 242–247: on the letter to Kant [no. 293].)

300) [II. 4. 445.] In l. 2 from above for *Pr.* read: *Prl.*

310) [II. 4. 447.] In l. 1 from above for ****zu* read: *****rn.*

311*a*) [II. 4. 447. *N.*] *Baldingers Medicinisches Journal.* 1787. Part xi. pp. 26, 27: review * of the *M. A.*

312*a*) [II. 4. 447. *N.*] *Blicke in die Geheimnisse der Natur-Weisheit, denen Hrn. von Dalberg, Herdern und Kant gewidmet.* 8vo. Berlin and Leipsic. 1787. Decker. pp. 156. (Alchemistic-mystical nonsense. The names of the three philosophers have no business at all upon the title-page.)

318) [II. 4. 447.] Read: *Döderlein, J. Cp.*

322) [II. 4. 448.] Read: *G. g. A.* 1789. II. pp. 1092–1096.

330) [II. 4. 448. *N.*] At the end add: (To be compared with this is the preface to no. :)

330*a*) *Feder: Untersuchungen über den menschlichen Willen.* Part iii. Second edition, revised. 8vo. Lemgo. 1792. Meyer. pp. l, 556. (The preface, in which Feder defended his eudaemonistic ethical system, based upon rational self-love, against that of Kant, was also printed separately, under the title:)

330*b*) *Feder: Abhandlung über die allgemeinsten Grundsätze der praktischen Philosophie, zum dritten Theil der Untersuchungen über den menschlichen Willen.* 8vo. Lemgo. 1793. Meyer. pp. xlviii.

346) [II. 5. 559.] At the end add: With no. 346 cf. no. 1169.

350) [II. 5. 560.] Read at end: Same place, pp. 349–351, an *Antikritik* by Jakob against the review in the: *N. A. D. B.* 1795. XVIII. pp. 98–103. By *Bm* [= Tiedemann]. There was also published separately a counterwork to no. 348:

352) [II. 5. 560.] At the end add: This work grew out of the answer to a Harlem prize question. Cf. no. 938. III.

355) [II. 5. 560.] In l. 2 after *Halle. 1797.* read: Author's press, and with Hemmerde and Schwetschke, in commission. pp. xxxii, 576. Second edition. Same place. 1801. pp. xxviii, 540, and table of contents. Also

under the title : *Die praktische Philosophie. Ein Buch für gebildete Leser.* [Part I = no. 357.] *Zweyter Theil. Die allgemeine Religion.*

357) [II. 5. 560.] After *Halle. 1800.* read : Author's press, and with Hemmerde and Schwetschke, in commission. pp. xvi, 616. (The counterpart of no. 355.)

370*a*) [II. 5. 563.] At the end add : Objection was taken to this assertion in an otherwise favorable review in the :

370*b*) *Staatswissenschaftliche und juristische Litteratur* (edited by *K. F. W. v. Völderndorf* and *Thdr. Kr. Kretschmann*). 1794. Vol. IV. pp. 136–158. (Kant's and Genz' views [cf. no. 1058] are defended. Answered by Jakob, anonymously, in :)

370*c*) *I. ph. A.* 1795. pp. 81–86. (Attempts to show that the two views are reconcilable. *The* sovereign, no resistance to whom is allowed by the reviewer, Kant and Genz, is simply the general public will that no man's rights shall be invaded. Resistance to this will would, in Jakob's opinion also, be high treason.)

383) [II. 5. 564.] For *pp. 265* read : pp. 256.

393) [II. 5. 566.] After *pp. 689–696* add : [by *Jh. Schultz :* cf. no. 126. Vol. II. p. 464.]

401*c*) [II. 5. 567. *N.*] *Ungeheuer, Das graue ——. Von Wekhrlin.* 1787. Vol. XI. No. 33. Several anonymous essays, showing strong marks of Kant's influence, against the ontological proof (pp. 265–269), against the assumption of miracles (pp. 294–296), against the employment of the concept of objective purposiveness in teleology (pp. 296–301).

424*a*) [II. 5. 571. *N.*] *Abicht : Metaphysik. Erstes Buch. Elementarwissenschaft. Erster Abschnitt. Reine Dinglehre.* 8vo. Altenburg. 1801. Rink and Schnuphase. pp. 308. (Not mentioned in Heinsius' and Kayser's book-lexica, in Enslin's *Bibliotheca philosophica*, or in Ersch's *Bibliographisches Handbuch.* Known to me only from two reviews in the : *A. L. Z.* 1802. I. pp. 457–459 ; and the : *L. I.* 1801. Sept. p. 575. According to the latter, the book has only 272 pp.)

467) [II. 5. 577.] In l. 6 from above, after *pp. xxxii, 254,* add : [a summary was published in no : 1565*b*.] In l. 16 from above, after *pp. iv, 540,* add : This second part appeared also, same place, 1804, under the special title : *Kant's Critik der Urtheilskraft für Uneingeweihte auf eine fassliche Art dargestellt.*

468) [II. 5. 578.] After *Vernunft* add : *nebst der Erklärung der wichtigsten darin vorkommenden Ausdrücke der Schule.* 8vo. Berlin. 1795. The younger Oehmigke. pp. 32. *Neu* [*Nach ?*] *druck :* 8vo. Berlin. 1797. pp. 32.

484*a*) [II. 5. 579. *N.*] *Metzger, J. Dn. :* cf. no. 240*e*.

514) [II. 5. 583.] Last l., for *Th. Schultz* read : *Jh. Schultz.*

563) [II. 6. 695.] In l. 3, after *Leipsic,* add : pp. vi, 296. — Part i see under no. 734.

629) [II. 6. 703.] At end read: 8vo. Sine loco. (Munich.) 1791. pp. 70.

630) [II. 6. 703.] At end read: Hag. pp. 216. (Directed particularly against Weber. No. 889.)

661*a*) [II. 6. 707. *N.*] *Döderlein, Jh. Chp.: Kurzer Entwurf der christlichen Sittenlehre. Zum Gebrauch für Vorlesungen.* 8vo. Jena. Cuno's heirs. pp. iv, 313. Second edition. Same place. 1791. pp. xxxii, 324. Third edition. 1794. (Döderlein frequently discusses Kant's views. Thus he recognizes that reverence for the law is the noblest and purest motive to moral action, but cannot bring himself wholly to exclude the sensible motives. Kant's moral principle is much eulogized, but not utilizable for mankind, who are not *pure* intelligence, and who have many other weaknesses, which are enumerated in § 105. Döderlein regards it on general grounds as impossible to derive all duties from *one* principle. Experience, reason and revelation must unite harmoniously to keep mankind from straying on the road to virtue. The attempt to bring Christianity and the Kantian ethics into complete agreement is, Döderlein thinks, impracticable.)

664–672) [II. 6. 708, 709.] For *Vandenhock und Ruprecht* read: Vandenhöck and Ruprecht. In no. 664, after *Vol. IV. 1801*, add: pp. 396. (Contains an inquiry into memory, undertaken for catechetical purposes.) In no. 668, towards end, read: The younger Schulze. pp. 446. (Cf. Gräffe, 1798, no. 2114.) No. 668 was given in summary in the: *Geist der neuesten Philosophie des Inn- und Auslandes. Herausgegeben von K. A. Cäsar.* Vol. I. April. pp. 318–320. Vol. II. June. pp. 81–158. July. pp. 161–181. In no. 669, after *1801*, add: pp. xxvii, 416. After *1802* add: pp. xii, 532. After *1804* add: pp. xv, 428. After *1805* add: pp. xxii, 471. After *1807* add: pp. xviii, 592. In no. 670, after *1803*, add (first time): pp. xiv, 349; and (second time): pp. xxxviii, 354. In no. 671, after *Dieterich*, add: pp. xiv, 98. In no. 672, after *Dieterich*, add: pp. 166.

678) [III. I. 32.] In l. 2 from above for *Garre* read: Garve.

686*a*) [III. 1. 33. *N.*] *Heydenreich: Ueber den Werth der Beobachtung für die Theorie des Schönen. Eine Vorlesung, in einer Privatgesellschaft von Freunden der Philosophie und schönen Künste gehalten.* 1791. In the: *Deutsche Monatsschrift. Von den bisherigen Herausgebern derselben fortgesetzt.* 1798. Vol. I. April. pp. 307–321. (Attempts to secure observation, its rights and importance, from the standpoint of the Kantian aesthetics.)

698) [III. 1. 34.] Add at the end: Previously published in: *J. S. Fest's Beyträge zur Beruhigung*, etc. (Vols. III, IV. 1794–95.) Under the title: *Ideen über die wahren Beruhigungsgründe für Leidende.*

734) [III. 1. 38.] In l. 3 after *1791* add: pp. vi, 242.

738) [III. 1. 41.] In l. 3 from above for *Th.* read: *Ph.*

740*b*) [III. 1. 41. *N.*] *Versuch über den Ursprung unserer Ideen, von G. J.* In: *K. Grosse's Magazin für die Naturgeschichte des Menschen.* 1789. Vol. II. Part ii. pp. 55–85. (Contains a refutation of the paralogisms, after Kant.)

750) [III. 1. 43.] In l. 3 from below, after *review*, add: [by *Jh. Bnj. Erhard.* Cf. no. 1302, pp. 338, 348.]

762*) [III. 1. 45. *N.* Before 762*a*.] *Denina, K. Jh. Maria: La Prusse littéraire sous Fréderic II*, etc. *Par ordre alphabétique. Tome II.* Large 8vo. Berlin. 1790. Rottmann. pp. 305–308. *Tome III, avec un supplément.* 1791. Supplément, p. 129: very incomplete account of Kant.

888) [III. 2. 183.] After *that no. 889* add: [directed particularly against Stattler, nos. 625 ff.]

889) [III. 2. 183.] Add at end: Second edition. Würzburg. 1796. (Publishing-house not given.) pp. vi, 137.

894*g*) [III. 2. 184. *N.*] *Denina, K. Jh. Maria:* cf. no. 762*.

894*h*) [III. 2. 184. *N.*] *Döderlein, Jh. Chp.:* cf. no. 661*a*.

920*a*) [III. 2. 187]. For *920a*) read: 920*b*.

920*a*) [III. 2. 187. *N.*] *Mutschelle, Seb.: Unterredungen eines Vaters mit seinen Söhnen über die ersten Grundwahrheiten der christlichen Religion.* 8vo. Munich. Lindauer. pp. 207. Second edition, enlarged. 1793. Same place. pp. 235. Third edition. 1796. Fourth edition. 8vo. München. 1803. Lentner. Also translated into French (*by K. Graf von Rechberg*). 1798. (The influence of Kant's pure moral philosophy makes itself especially apparent in the later editions.)

935) [III. 2. 190.] Add at end: Cf. no. 2177.

935*a*) [III. 2. 190. *N.*] *Stattler, Bened.:* cf. no. 629.

938) [III. 2. 190.] After *pp. 1–50* add: [cf. no. 2594.]

942*b*) [III. 2. 191.] For *942b* and *942c* read: *942f* and *942g*. Insert the following nos. 942*b*–942*e*.

942b–942e; Frz. Baader.

942*b*) *Baader, Frz.: Ideen über Festigkeit und Flüssigkeit, zur Prüfung der physikalischen Grundsätze des Herrn Lavoisier.* In: *Gren's Journal der Physik.* Vol. V. Part ii. 1792. pp. 222–247. With the legend: *Die Fortsetzung künftig.* No continuation appeared, however. Reprinted in: *Baader, Frz.: Philosophische Schriften und Aufsätze.* Vol. III, with the secondary title: *Frz. Baaders Kleine Schriften. Aus Zeitschriften zum erstenmal gesammelt und herausgegeben von Fr. Hoffmann.* Large 8vo. Würzburg. 1847. Voigt and Mocker. No. ix. pp. 51–70. Second edition, enlarged. Large 8vo. Leipsic. 1850. Bethmann. Again reprinted in: *Frz. von Baaders sämmtliche Werke*, etc. *Herausgegeben durch einen Verein von Freunden des Verewigten.* With the secondary titles: *Frz. von Baaders sämmtliche Werke. Erste Hauptabtheilung. Systematische Sammlung der zerstreut erschienenen Schriften.* Vol. III. And: *Frz. von Baaders gesammelte Schriften zur Naturphilosophie. Herausgegeben von Fr. Hoffmann.* Large 8vo. Leipsic. 1852. Bethmann. No. II. pp. 181–202. (Baader attempts in this no. to refute Lavoisier's materialistic atomism, from the standpoint of the dynamic

theory, whose principles Kant had laid down in the *M. A.* No. 942*c* carries still further the principles of the same work. Other works of Kant are frequently quoted in it: nos. 17, 34, 42, *R. V.* and *U.* But Baader differs at once from the *M. A.* in declaring that the construction of matter from *two* forces *only* is impossible. The positive supplement of no. 942*c*, devoted especially to a defence of gravitation, is no. 1979.)

942*c*) *Baader, Frz.: Beyträge zur Elementar-Phisiologie.* 8vo. Hamburg. 1797. Bohn. pp. 90. Reprinted in the: *Beiträge zur dinamischen Philosophie*, etc. [cf. no. 942*e*]. No. ii. pp. 25–79. Also in the: *Philosophische Schriften*, etc. [cf. no. 942*e*]. Vol. I. No. ii. pp. 28–78. Also in: *Baaders sämmtliche Werke* [cf. no. 942*b*]. Vol. III. No. iii. pp. 203–246. (From 1791–96 Baader lived in England. Here he conceived the plan of acquainting the English, in a brief essay, with the critical philosophy, and opposing their [as he thought, superficial] empiricism and eudaemonism by Kant's more penetrating epistemological and ethical views. The work, written in English, was left incomplete. It was first published, in a German translation, by von Schaden, in 1850, under the title:)

942*d*) *Baader, Frz.: Vorläufiger Bericht über die durch Professor Kant in Deutschland eingeleitete Umgestaltung der Metaphysik. Dem englischen Publicum mitgetheilt von Frz. Baader.* In: *Baaders sämmtliche Werke* (cf. no. 942*b*). Vol. XI. 1850. With the secondary titles: *Frz. von Baaders nachgelassene Werke. Zweite Hauptabtheilung der sämmtlichen Werke.* Vol. I. And: *Frz. v. Baaders Tagebücher aus den Jahren 1786 bis 1793. Herausgegeben von Em. Ag. von Schaden.* Appendix. pp. 401–434. Pp. 401–404: *Vorwort des Herausgebers.* (In this eleventh volume the diary [for the year 1793] contains, pp. 289–392, long summaries of passages from Kant's works [especially the *R. V.*, *Gr.*, *Pr. V.* and *M. A.*], with remarks of Baader's own. It follows from these, as it does from no. 942*d*, that Baader at this time was in substantial agreement with Kant in epistemology, ethics and natural philosophy. But the germs of his later views can be clearly discerned. The critical philosophy of religion, on the contrary, was *never* satisfactory to him. He thought that Kant did not do justice to the nature of conscience, of prayer, and of religion in general. Prayer and religion are wrongly treated in the *Rel.* From this standpoint he wrote an essay against Kant in 1796, while he was still in England, without knowing of the works upon the same subject which had appeared in the meantime in Germany. This essay was not printed until 1809.)

942*e*) *Baader, Frz.: Ueber Kants Deduktion der praktischen Vernunft, und die absolute Blindheit der leztern.* In: *Beiträge zur dinamischen Philosophie im Gegensaze der mechanischen.* Large 8vo. Berlin. 1809. Realschulbuchhandlung. No. i. pp. 1–24. Also in: *Philosophische Schriften und Aufsätze von Frz. Baader. Vom Verfasser gesammelt und neu durchgesehen.* Vol. I. Large 8vo. Münster. 1831. Theissing. No. i. pp. 5–27. Also in: *Baaders sämmtliche Werke* (cf. no. 942*b*).

Vol. I. 1851. With the secondary titles : *Frz. von Baaders sämmtliche Werke. Erste Hauptabtheilung. Systematische Sammlung der zerstreut erschienenen Schriften.* Vol. I. And : *Frz. von Baaders gesammelte Schriften zur philosophischen Erkenntnisswissenschaft als speculative Logik. Herausgegeben von Frz. Hoffmann.* No. i. pp. 1–23.

946) [III. 2. 191.] For *L. K. Jacob* read : *L. H. Jacob.*

948*i*) [III. 2. 192. *N.*] *Erhard, Jh. Bnj.:* cf. no. 1308.

948*j*) [III. 2. 192. *N.*] *Feder, Jh. Ge. Hnr.:* cf. no. 330*a*.

949) [III. 3. 305.] After *überhaupt* add : No. 949 was reprinted in : *Jh. Gli. Fichtes sämmtliche Werke.* [Cf. nos. 1314 ff.] Vol. V. pp. 9–174. Also, edited and explained by *J. H. v. Kirchmann.* 1871. In the : *K. ph. B.* [Cf. no. 4.] Vol. XLVIII. Parts cxxxii, cxxxiii. pp. viii, 193.

953) [III. 3. 305.] After *himself* add : [As regards the anonymous letter, cf. a letter by Fichte in : *Jh. Gli. Fichtes Leben und litterarischer Briefwechsel herausgegeben von seinem Sohne J. H. Fichte.* Part i. 8vo. Sulzbach. 1830. von Seidel. pp. 194–197.]

978*b* I) [III. 3. 312. *N.*] *von Humboldt, W.:* cf. no. 1408.

983) [III. 3. 312.] After *Predigten* read : *über die Sonn- und Festtagsevangelien des ganzen Jahres.* Large 8vo. Weissenfels. 1801. Severin. Part i. pp. xii, 364. Part ii. pp. 372.

1016) [III. 3. 321.] In l. 3 from below for *Grüned* read : Gründe.

1019) [III. 3. 322.] In l. 5 from below for *part ii*] read : parts xi, xii. pp. 89–92 ; 97–101]

1025) [III. 3. 322.] In l. 2 from above for *existantia* read : existentia.

1029*c*) [III. 3. 323.] In last l. for *Gerhard* read : Gerhards.

1044*b*) [III. 3. 330. *N.*] *Beytrag zur Berichtigung der Urtheile über die französische Revolution* (by Fichte). Cf. no. 1315.

1047*b*) [III. 3. 330. *N.*] *Breitenstein, Ph.:* cf. no. 1080*a* I.

1052) [III. 3. 331.] In l. 3 from below for *T. H. Fichte* read : J. H. Fichte.

1056*a*) [III. 3. 332. *N.*] *Feder, Jh. Ge. Hnr.:* cf. no. 330*b*.

1058) [III. 3. 332.] At end read : Cf. nos. 1204 and 1535.

1058*a*) [III. 3. 332.] *Dele* the words : *nach Principien der neueren Philosophie.* Add at the end : pp. 273–297. (For Kant, against eudaemonism.)

1062) [III. 3. 333.] After *pp. 131* add : New titular edition. 8vo. Dresden. 1799. Arnold.

1080*a* I) [III. 4. 436. *N.*] *Prediger, Der —— von Seiten seines Charakters und seiner Amtsführung* (by *Ph. Breitenstein*). 8vo. Frankfort and Leipsic. (Marburg.) Bayrhöffer. pp. 384. (Kant's *Rel.* has on many points had an influence upon this unimportant work.)

1083) [III. 4. 436.] For *Th. Gbh. Ehrur* read : *Jh. Gbh. Ehrnr.*

1090) [III. 4. 438.] In l. 3 from below, after *sent in to Körner*, add : [no. 1090 is at the same time the principal source of our knowledge of the philosophical views of Chn. Gttfr. Körner. He was undoubtedly strongly

influenced by Kant, but differs from his master on many points. How far these differences go can hardly be said, since in his letters Körner rather indicates them than makes them explicit.]

1127) [III. 4. 447.] Add at end: For Storr's *Doctrina Christiana*, see no. 2757.

1132, 1133) [III. 4. 448.] For *Werdermann, J. C. G.* read: *Werdermann, Jh. Gth. K.*

1139) [III. 4. 449.] In l. 3 for *F. H.* read: *J. H.*

1148*b*) [III. 4. 452.] In l. 2 for *Th.* read: *Jh.*

1148*c*) [III. 4. 452.] No. 1148*c* becomes 1149; 1149 leaves its present position, and becomes 1243*a*. The name should be: *Völlinger, Jh. Adm.* After *Five sheets* add: New edition. Large 8vo. Mannheim. 1809. Löffler.

1149) [III. 4. 452.] See last note.

1151*b* I) [III. 4. 453. *N.*] *Daub, K.:* cf. no. 1199.

1151*b* II) [III. 4. 453. *N.*] *Döderlein, Jh. Chp.:* cf. no. 661*a*.

1169*h–k*) [III. 4. 456. *N.*]

1169h–k; Jung, Jh. Hnr. (called Stilling).

Jung was largely indebted to the Kantian philosophy. He says this himself, in the fifth part of his autobiography.

1169*h*) *Jung, Jh. Hnr.* (called *Stilling*): *Lebensgeschichte, oder dessen Jugend, Jünglingsjahre, Wanderschaft, Lehrjahre, häusliches Leben und Alter. Eine wahrhafte Geschichte.* Part v (with the secondary title: *Lehrjahre*) did not appear till 1804, and was then separately published. 8vo. Berlin. Decker. In the later editions the different parts are brought together. Second edition. 8vo. Berlin. 1806. Decker. Third edition. With an introductory preface by *Prälat von Kapff.* Small 8vo. Stuttgart. 1857. Rieger. pp. 862. Also in the collected edition of Jung's works; and in several other forms. (At the beginning of the fifth book, *H. Stillings Lehrjahre* [edition of 1857. pp. 560 ff.], Jung narrates that he fell under the harsh dominion of determinism through his study of the Leibniz-Wolffian philosophy. For twenty years he fought in vain against this Giant Despair with prayers and with tears. But not even fulfilment of prayer could console him, for the 'Giant' attributed everything to mere chance. He gained a final victory, however, when he read the *R. V.* For there Kant proves by irrefragable argument that the human reason knows nothing at all beyond the limits of the world of sense, and that it constantly contradicts itself with regard to supersensible things, — always, if it judges and concludes from its own principles. It is natural, then, that Jung's attitude to the Kantian philosophy should be manifest in his writings. He uses the Kantian principles [especially that of the ideality of time and space, — in connection with the doctrine of the antinomies, — and the table of categories] to support his own views upon religion. The *R. V.* is in his eyes a commentary upon S. Paul's words in 1 Cor. ii. 14. Reason is a source of

knowledge only for those truths which pertain to this earthly life; the sole source of supersensible truths is the divine revelation of the Bible. The necessity of revelation for mankind, and its properties, he attempts to deduce from moral grounds, — taking the idea, evidently, from Kant's pupils: Fichte, Niethammer, etc. Jung also makes use of the Kantian philosophy in a merely negative way, to annihilate "physische Vernunft" and the philosophy of the non-revelationists, and to dissever with all completeness the spiritual world, the moral freedom in man, the moral realm of God, from the material world, existent in time and space, and subject to the constraint of the causal law. He also has some respect for Kant's moral principle, and acknowledges it to be a criterion for the discrimination of good and evil [cf., *e.g.*, *Heimweh.* Vol. IV. p. 188]. But beyond this there is no community of thought between Jung and Kant. Kant's moral-theology, his attempt to base religion upon and derive it from morality, his attitude to revelation, salvation and Christ, — all these things Jung combats with great sharpness [cf., *e.g.*, *Heimweh.* Vol. IV. pp. 271 ff., 367]. The most important of the passages in which Jung deals with the Kantian philosophy are the following. Several essays in :)

1169*i*) *Ewald, Jh. L.: Urania, für Kopf und Herz.* Year 1. In xii parts. 8vo. Hanover. 1793, 1794. Helwing. Year 2. In xii parts. 8vo. Leipsic. 1795. Voss and Company.

1169*j*) *Stilling, Hnr.: Das Heimweh.* 8vo. Marburg. Neue akademische Buchhandlung. Parts i and ii. 1794. pp. viii, 437; viii, 460. Part iii. 1795. pp. viii, 486. Part iv. 1796. pp. viii, 484. Part v, under the separate title: *Der Schlüssel zum Heimweh.* 8vo. Frankfort and Leipsic. 1796. pp. xx, 264. New edition. 8vo. Marburg. 1800. Krieger. Cheap edition. Same place. 1805. Parts i–v. pp. iv, 262; vi, 382; vi, 401; viii, 408; xx, 264. (In this prominent example of a religious, allegorical-mystical romance, Jung attempts in a threefold allegory [1] to describe, under the image of a journey, the repentance, conversion and sanctification of the true Christian, [2] to set forth the manner in which Providence shapes and uses a specially chosen and endowed instrument, and [3] from the Revelation of John to interpret and predict the ultimate fate of the Christian Church, previously to the second coming of the Lord — which, in the author's opinion, is near at hand. In the development of the hero Kant's philosophy plays a principal part. Its task is, to arm him against all attacks of infidelity. Hence those of the Kantian doctrines which secured Jung's adhesion form the basis of the hero's education in philosophy and the Christian religion, — for which see Vol. II [pp. 157–169, 205–216, 229–236, 267–275, 283–292, 301–313. Cf. also Vol. V. pp. 124–140, 148–151]. In the same way Jung bases his spiritistic theory in no. 1169*k* upon Kant's doctrine of space, time and the causal law.)

1169*k*) *Jung, Jh. Hnr.* (called *Stilling*): *Theorie der Geisterkunde in einer Natur-, Vernunft- und Bibelmässigen Beantwortung der Frage: Was von Ahnungen, Gesichten und Geistererscheinungen geglaubt und*

nicht geglaubt werden müsse. 8vo. Stuttgart. 1808. New edition. Same place. 1832. Wolters. pp. 22 ff., 277.

1179) [III. 4. 458.] After *pp. xiv, 311* add: The indices also separately. Same place. 1794 and 1795.

1182) [III. 5. 583, 584.] In l. 4 from above and l. 2 from below for *Politz* read: Pölitz.

1199) [III. 5. 586.] After *Grundsätzen* add: (by *K. Daub*).

1201–1203) [III. 5. 587.] For *Rätze, Th. Gli.* read: *Rätze, Jh. Gli.*

1204) [III. 5. 587.] In l. 2 for *O. M.* read: *B. M.*

1205) [III. 5. 587.] In l. 2 for *Politz* read: Pölitz.

1209*c*, *d*) [III. 5. 589.] At end read: nos. 294, 1160, 1316.

1211*a*) [III. 5. 589. *N.*] *Von Schmidt, C. F.* (called *Phiseldek*): *Dissertatio de morali Christianorum societate sub typo regni coelestis annuntiata.* 4to. Copenhagen. pp. 30. (Influenced by the *Rel.*)

1221) [III. 5. 591.] In l. 5 from above for *Gal.* read: *Gerl.*

1222) [III. 5. 591.] In ll. 3 and 4 from above read: One of the many indifferent books written by Kantians, not free from errors ....

1224) [III. 5. 591.] In the last two ll. read: so far as objective knowledge and not subjective belief is aspired to.

1225) [III. 5. 591.] In ll. 6 and 7 from above read: There occur among these but rarely misunderstandings .... In l. 11 from above dele *moreover.*

1229) [III. 5. 594.] In l. 7 after *Schad* read: Schelling and the unnamed in no. 1638.

1231) [III. 5. 594.] In l. 2 after *dem Französischen* add: [of L. Poinsinet de Sivry]. In l. 4 from above for *Mackenson* read: Mackensen.

1231*a*) [III. 5. 594. *N.*] *Varnhagen, Jh. Hnr.:* cf. no. 1768.

1239) [III. 5. 596.] For *N. A. D. C.* read: *N. A. D. B.* The square brackets must begin: [Parthey — in his treatise *Mitarbeiter Nicolai's*, etc. — does not ....

1244) [III. 5. 597.] For *I. M.* read: *B. M.*

1244*a*) [III. 5. 597.] Must read: *Weber, Jos.: Estne Metaphysica possibilis? Disquisitio critica.* 4to. Dillingen. 1794. pp. 29. (Kantian views.) Cf. also no. 887.

1247–1254) [III. 5. 597–599.] For *Ammon, Gr. Fr.* read always: *Ammon, Cp. Fr.* In no. 1249, l. 3, after *Same place* read: 1804. Against no. 1248, cf. *Lange. 1803* [nos. 2728, 2729].

1270*a*) [III. 6. 691. *N.*] *Beytrag zur Berichtigung der Urtheile über die französische Revolution* (by *Fichte*).. Cf. no. 1315.

1275) [III. 6. 692.] After *pp. xxiv, 368* add: Reprinted in: *Krug's gesammelte Schriften.* Vol. I. Part i. *Theologische Schriften.* Vol. I. Large 8vo. Brunswick. 1830. Vieweg. pp. 1–201.

1276) [III. 6. 692.] After *Müller. pp. 128* add: No. 1276 was written by a country clergyman named *Sommer*, a "genauer Freund" of the Krug family. The MS. passed through the hands of the Domherr Burscher at Leipsic, and he had, in Krug's opinion, made all sorts of undesirable

additions to it. Cf. (*Krug*:) *Meine Lebensreise*, etc., *beschrieben von Urceus.* 1825. pp. 102, 103.

1277) [III. 6. 692.] At end add: Reprinted in: *Krug's gesammelte Werke.* [Cf. no. 1275.] Vol. I. pp. 203–294.

1374*b*) [S_1. 260. *N.*] *Geist, Der schöne ——, oder Compendiöse Bibliothek des Wissenswürdigsten aus dem Gebiet der schönen Wissenschaften.* Also under the title: *Compendiöse Bibliothek der gemeinnützigsten Kenntnisse für alle Stände* [edited by K. Chn. Andre]. Section xxiv. *Der Schöne Geist.* Parts ii–iv. 8vo. Eisenach and Halle. 1795. Gebauer. pp. 274. (Contains, pp. 3–17: *Ueber Schönheit und Geschmack*, following *U.* The other parts [i. 1793; v. 1797] contain no summaries from Kant.) Cf. no. 1523.

1377*a*) [S_1. 261. *N.*] *Gilbert, Ldw. Wlh.: De natura, constitutione et historia matheseos primae vel universalis, seu Metaphysices mathematicae commentatio.* 8vo. Halle. Renger. pp. 103. (Gilbert takes his stand upon the Kantian epistemology, and — making abundant use of the critical terminology — sketches the plan of a mathematical metaphysics, whose aim it shall be philosophically to investigate the subject-matter of mathematics and mathematical method.)

1378) [S_1. 261.] After *by M.* add: [=*J. F. W. Thym.* Cf. no. 2527. Second edition. I. p. 89.]

1424) [S_1. 269.] At end, after *classification and division*, add: as also in the whole of the fourth principal part, which treats of philosophy [I. pp. 143–173].

1427*a*) [S_1. 269. *N.*] *Link, H. Fr.:* cf. no. 1923.

1445 I) [S_1. 272. *N.*] *Nüsslein, Ge.: Theoria facultatis repraesentandi cum thesibus ex universa Philosophia.* 4to. Bamberg. pp. 50.

1445*a*) [S_1. 272. *N.*] *Olshausen, Dtl. Jh. Wlh.: Briefe über die menschliche Seele.* In: *Beyträge zur Veredlung der Menschheit, herausgegeben aus dem Erziehungsinstitut bey Kopenhagen von Cp. J. Rdf. Christiani.* 8vo. Copenhagen and Leipsic. Schubothe. Vol. I. Parts i and ii. 1795. Part iv. 1796. Vol. II. Part ii. 1798. Apendix to Vol. II. 1799. Second edition. Same place. 1800. These papers were published separately under the title: *Olshausen, Dtl. Jh. Wlh.: Leitfaden zum Unterricht in der Erfahrungs-Seelenlehre für Anfänger.* 8vo. Schleswig. 1800. Röhss. pp. xii, 246. (Popular exposition, based upon Kant's treatment of the question.)

1479*a*) [S_1. 281. *N.*] *Von Ramdohr, F. W. Bas.: Briefe an Chn. Gttfr. Schütz' Gattin.* In no. 126. Part ii. pp. 345, 346, 354–359. (Contains judgments of the Kantian philosophy, and in particular a polemic against Kant's formal moral law. "Die Kantische Sekte führt," we are told, like "jede Sekte, die auf Dogmatismus in moralischen Verhältnissen ausgeht," "sehr leicht zum Jesuitismus.")

1513) [S_1. 289.] After *pp. 100* read: (We find a somewhat more gentlemanly tone in an anonymously published critique of Fr. Schlegel's:)

1514) *Der deutsche Orpheus. Ein Beitrag zur neuesten Kirchengeschichte.* In: *Deutschland.* 4to. Berlin. 1796. Unger. Vol. IV. Part x. No. v. pp. 49–66. Reprinted in: *Friedrich Schlegel. 1794–1802. Seine prosaischen Jugendschriften herausgegeben von J. Minor.* Vol. II. *Zur deutschen Litteratur und Philosophie.* Large 8vo. Vienna. 1882. Konegen. pp. 92–99.

1531*a, b*) [S_1. 292. *N.*] *Stilling, Hnr.:* cf. nos. 1169*i, j*.

1584) [S_1. 301.] After *angewandte* read: *Zum Gebrauch für seine Zuhörer.*

1593*b*) [S_1. 302.] For *5593b*) read: 1593*b*). For *876* read: *896*.

1603) [S_1. 304.] In l. 2 from above for *erint* read: eruit.

1605*a–c*) [S_1. 304.] For *Gr.* read: *Cp.*

1611) [S_1. 305.] In l. 3 from above for *interaddere* read: *intercedere.*

1612) [S_1. 305.] In l. 3 from above for *Weisshaupt* read: *Weishaupt.*

1616*a*) [S_1. 306.] In last l. but one, after *tres, dele* the comma and *etc.*

1621) [S_1. 308.] In ll. 6 and 7 from above read: subtleties, of wearisome artificialities, and of Fichtean terms. In l. 8 for *on p. 40* read: on forty pages. pages.

1622*b–d*) [S_1. 308.] Read: *1622b–e*). After *354* add: 370*a*.

1625) [S_1. 308.] In l. 1 from above for *Entdeckung* read: *Entdeckungen.*

1625) [S_1. 309.] In l. 2 from above for *neuesten* read: *reinsten.* In l. 14 from above for *more recent tendencies* read: exaggerations.

1629) [S_1. 310.] In l. 2 from above for *Reimer* read: *Reiner.*

1633*a–d*) [S_1. 311.) Read: *1633a–c*). *Dele* no. 468.

1634) [S_1. 311.] In l. 3 from above for *Jacobaer* read: Jacobäer.

1635) [S_1. 311.] In l. 1 for *Kostlin* read: *Köstlin.*

1636*a*) [S_1. 311.] For *1529* read: 1519.

1637) [S_1. 311.] In l. 5 from above after *Voigt* add: pp. 112.

1640*a*) [S_1. 312.] In l. 2 from above for *den* read: *dem.* For *befühl.* read: *befiehlt.*

1642) [S_1. 312.] Add at end: Scepticism is unavoidable.)

1647) [S_1. 313.] In l. 6 from above after *upon* add: as local but.

1649*a*) [S_1. 314.] In l. 3 read: The anonymous articles 7–11 in Vol. III are written by *Jk. Fr. Fries.*

1650) [S_1. 314.] In l. 14 from above for *J. P. Meyer* read: *J. B. Meyer.* In l. 3 from below for *the anonymous author* read: *Fries.*

1655) [S_1. 315.] In l. 1 for *Meier* read: *Maier.* In ll. 7 and 8 from above read: system of republican states, — 'republican' in the Kantian sense, — which .... In l. 9 for *state* read: states.

1656) [S_1. 315.] In l. 2 from above for *Bemerkungen* read: *Betrachtungen.*

1660) [S_1. 316.] In ll. 1, 2 from above for *der Wissenswürdigsten* read: *des Wissenswürdigsten.*

1665) [S_1. 316.] In l. 2 from above for *rationiis* read: *rationis.*

1896) [S_1. 363.] At end read: 1960, 2573.

1916) [S_1. 367.] In l. 2 from above after *Künste* add : (edited by K. Chn. Andre).

2482*a*) [S_2. 498.] *Ankündigung und Probe.* In : *Theologische Nachrichten.* [*Beilage* of the *N. Th. A.*] Nos. xxix, xxx. pp. 281–298. (A work of Fürstenau's is announced, to bear the following title : *Neuer Castanäus, oder Distinctionen der neuesten Philosophie, nach ihrem Sinn und nach ihrer Anwendung erklärt und beurtheilt.* The book was intended to deal the death-blow to the whole Kantian philosophy by an exact discussion and weighing of its author's terminology. The specimen here printed contains [1] the Introduction ; and [2] an attempt to show that Kant's distinction of empirical and intelligible character is insufficient and annihilates moral freedom. The work itself never came into the book-market.)

INDEX OF NAMES.

Abeken, B. R. 2149.
Abel, J. Fr. 227–231. 440. 734. 2209. 2232. 2354 *f*.
Abicht, J. H. 286. 404–432. 480. 602. 1034. 1140. 1360(2). 1642. 1861. 2082. 2232. 2705. 2817.
Abramson. 2766. 2770.
Adickes, E. 46.
Aenesidem, cf. Glo. E. Schulze.
Albanus, Ag. 1802.
Alison, Archib. 679.
Ammon, Cp. Fr. 1025–1029 *b*. 1142 *g*–1143 *a*. 1152. 1247–1254. 1565. 1804–1813. 2327. 2728. 2729.
Ancillon, L. Fdr. 942. 2212. 2698.
Andre, K. Chr. 1523. 1660. 1709. 1916. 1952.
Anton, K. Gli. 2356. 2699.
v. Archenholz, J. W. 240 *b*. 660.
Aristoteles. 573. 775. 777. 1144. 1147. 2093. 2334. 2661. 2662.
Arndts, Frdn. 2357.
Arneman, J. 2221.
Arnoldt, Em. 115. 116 *d*, *e*, *f*. 151. 183.
Ast, Fr. 2358.
Augusti, Jh. Chr. Wlh 1542. 1818. 1831.

Baader, Frz. 942 *b*–942 *e*. 1978 iii. 1979. 2437.
Bacmeister, H. L. Ch. 177 *a*. 178 *a*. 234. 311.
Baco. 692. 790. 797.
Bahrdt, K. Fr. 742. 1822–1824.
Bährens. 1825.
Baldinger. 219. 240 *e*. 311 *a*. 2215.
Bardili, C. B. [Chp. Gttfr. or L. B.] 288. 891. 1145. 1256. 1372. 1566. 1826. 2095. 2216. 2359–2381. 2478. 2492. 2599. 2787. 2817.
Bartholmèss, Chn. 1736.
Basedow. 45. 204.
Bauer, K. Gfr. 1146. 1257. 1258. 2217. 2608.
Bauerschubert, Jh. 1259–1262.
Baumgarten. 675. 1016. 2301.
Baur, F. N. 1147. 2705.
Bausch, W. 1029 *c*.
Bagerdörfer, W. H. 2677.
Beck, Ch. Dn. 1146 *a*. 2070.
Beck, J. Sgsm. 152. 156. 373. 1030–1044. 1226. 1243. 1360 (3). 1621. 1924 *d*. 2301. 2345. 2605. 2724. 2817.
Becker, K. F. 2700. 2701.
Beckhaus. 2320.
Begtrup, Grgr. O. Br. 1263.
de Béguelin, Nic. 1736.
Behn, F. Dn. 938.
Behr, Mch. W. 1130.
Behr, Wilh. Jos. 2772. 2773.
Bekenn, L. G. 347. 763.
Bellermann, Jh. Joach. 1777. 1783. 2630. 2703.
Bendavid, Lzr. 535. 555. 892. 1148. 1264–1268. 1648. 2218–2220. 2382–2384. 2632. 2683.
Beneken, G. Wilh. Frdr. 2484.
Benzel, Graf zu Sternan. 1242.
Berg, Fr. 2072.
Bergemann, P. 192.
Bergen, H. C. 2073.
Berger, Jh. Gfr. Imm. 1337. 1567–1571. 1830. 1831.
Bergk, Jh. Ad. 15. 122. 123. 125. 1766. 1832–1834. 2074. 2385. 2633.
Bergmann, Jul. 1360 (12).
Bergold, G. 2102.
Bering, Jh. 202.
Berkeley. 179. 183. 319. 359. 576. 817.
Bernhardi, Ag. Frdn. 2278. 2485. 2486.
Bernhardi, Ambrs. Bethm. 1572.

Besecke, J. Mich. Gli. 743.
Beyel, J. Jac. 2283.
Biester, J. E. 127. 237. 913. 2220. 2221.
Biskamp, Sgsm. 2487. 2488.
Blau, Fl. 1272.
Bloch. 944.
Block, G. Wilh. 746. 2634. 2683–2686.
Blumenbach, Jh. Fr. 1273.
Böckel, E. G. A. 2774.
Böhme, Chr. F. 2240. 2552. 2704.
Boie, Chr. Rd. 1619.
Boost, Pt. Fr. 1765. 1838.
Born, Fr. Glr. 11. 203. 307. 391. 440. 454*a*. 507. 534. 535. 570. 657–659. 747–749. 760. 761. 894. 1225. 1959.
Bornträger, J. C. F. 440. 441. 734.
Borowski, Ldw. E. 12. 14*a*. 69. 154. 162. 163. 178. 2797. 2798. 2799.
de Bosch, Hieronym. 2280.
Bouterwek, Fr. 788. 789. 814. 945. 1006. 1047. 1274. 1791. 1839–1841. 1868. 2077–2094. 2359–2381. 2500. 2501. 2789. 2798. 2817.
Boysen, Dfr. 1829. 1843.
Boysen, Jasper. 1829. 1842. 1843.
Brastberger, Gbh. Nlr. 750–758. 786. 2144. 2232. 2635.
Braunschweig, Fr. 2224.
Breitenstein, Ph. 1080*a*[1].
Brescius, K. Fr. 2390. 2774*e*.
Breyer, Jh. Fr. 204. 204*a*. 1574.
van Breyer, K. W. F. 1895.
Brown. 2322.
Bugge, Ptr. Olivar. 1578.
Buhle, J. Gli. 1279. 1337.
Bürger, G. A. 2722.
Burja, Abl. 2774*f*.
Burscher. 1276.

Callisen, Chn. Frdr. 2636–2640.
Campe, Jh. Hnr. 1845.
Cannabich, G. Ch. 1844.
Cartesius. 933. 942. 1619. 2343.
Cäsar, K. Ad. 205. 240*a*. 310. 316. 317. 359. 461. 668. 2099. 2153. 2226. 2395. 2499.
de Castillon, Fr. 2774*g*.
Cicero. 2610.
Conz, K. Ph. 1049. 1151. 1436.
Cotta. 1686.
Cramer, C. G. 2504.
Cramer, Frdr. 2489.
Cramer, Jh. A. 1050. 1051.
Cramer, Jh. Jk. 2279.
Cras, H. Cst. 2243.
Creutzer, Cp. Andr. Lnh. 1052. 1280.
Crusius. 2343.
Cudworth. 2544.

v. Dalberg, K. Th. Ant. Mar. 312*a*. 1045. 1095. 1255. 2781.
Danzel, Th. W. 1100. 1116. 1117.
Daub, K. 835*a*. 1199. 2491.
Dedekind, Chp. Lävin H. 2775–2777.
Dedekind, Gst. E. Wilh. 1846–1848. 2101.
Degerando, Is. Maria. 2642. 2683.
Delbrück, Jh. Fr. 2395.
Denker, Gli. 2226*a*.
Dethmar, F. W. 2265.
Dickert, Placd. 1792.
Diedericks, Vks. 111*a*.
Diefenbach, J. G. 2779.
Dietz, Jh. Chr. Fr. 1227–1230. 1282. 1638. 2231. 2442.
Dilthey, W. 155–159. 1031. 1033. 2214. 2747. 2750.
Diogenes, Laertius. 1163.
Döderlein, J. Cp. 318. 642. 661*a*. 948. 1084.
Dolz, Jh. Chr. 1283–1287.
Dominikus, Jk. 895.
Dori, Jh. Ad. 2103–2105.
Döring, Hnr. 2321.
Dorsch, Jos. Ant. 318*a*, *b*. 662. 1029*c*.
Dreves, Ge. 1081. 1962.
Drobisch, Wlh. 1100. 1105.
v. Dufresne, Is. Uria. 442.
Duns Scotus. 2706.
Duttenhofer, Chrn. [? Jac. ?] Frdr. 2492.

Eberhard, J. A. 259–261. 263. 264. 450. 491–579. 754–756. 818. 2232–2236. 2359.
v. Eberstein, W. L. Geo. Freiherr. 2232–2236. 2706.
Ebert, H. 20.
v. Echartshausen, K. 1153. 1154. 1250.

Eckermann, Jk. Cp. Rdf. 1053. 1152. 1529. 1850–1852. 2565.
Ehlen, Ambr. 2102.
Ehrenberg, Frdr. 2493. 2643. 2644. 2707–2709. 2780.
Eichhorn, Jh. Gf. 1054. 1054*a*. 1207.
v. Elditten. 12.
Elvenfeld, C. Gtth. 1055.
Engel. 44. 130.
Engel, Mich. 1884. 2710.
Epicur. 2420.
Erdmann, B. 46. 49. 60. 71. 83. 115. 116. 116*c–f*. 141*a*. 145. 147. 154. 179.
Erdmann, J. E. 60. 1006. 1034. 1337. 1360 (18). 1500. 1997.
Erhard, Chr. Dr. 677.
Erhard, Jh. Bnj. 120*a*. 142. 284. 750. 883. 894. 1156. 1156*a*. 1302–1311. 1686. 1691–1693. 1854. 2391.
Ernesti, Jh. Hnr. Mrt. 2397.
Eschenmayer, C. A. (Ad. Krl. Ag.) 1580–1585. 1981. 1982. 2437.
Eschke, E. Ad. 2221. 2608.
Esslinger, C. 1221.
Ewald (Gotha). 184.
Ewald, J. L. 763. 764. 1169*i*. 2403.
Ewald, Sch. Hrm. 879.

Fähse, G. 1856.
Falck, Ant. Rh. 2243.
Falk, J. D. 2037.
Fardon, Al. B. 347.
Faust, Bhd. Cp. 1263*b*.
Feder, Jh. G. Hnr. 49. 179. 183. 204. 206. 269. 296. 297. 319–335. 361. 400. 440. 719. 734. 1130*f*. 1225. 1245. 2232.
Felbiger. 1903.
Fernow, L. 2108.
Fessler, J. A. 1857.
Fest, J. S. 698. 1146. 1172.
Feuerbach, P. J. Ans. 1269. 1270. 1313. 1581–1590. 2421. 2743.
Fichte, Jh. Gli. 101. 121. 273. 286. 288. 290. 338–340. 388. 389. 594. 734*l*. 949–958. 963. 987. 988. 995. 1004. 1033. 1034. 1052. 1053. 1082. 1085. 1096. 1100. 1127 1169*h*. 1173*b*. 1175. 1209. 1229. 1234. 1240. 1314–1370. 1373. 1435. 1496–1499. 1500–1504. 1567. 1586. 1594. 1621. 1630. 1642. 1648. 1650. 1657. 1675–1678. 1686. 1690–1694. 1697–1700. 1742. 1760. 1761. 1763. 1779–1783. 1815. 1830. 1831. 1856. 1858. 1880. 1905. 1912. 1930. 1946. 1969. 1974–2004. 2037. 2079. 2082. 2095. 2097. 2098. 2103–2105. 2118. 2119. 2131. 2140. 2166–2170. 2174. 2180. 2213. 2225. 2243. 2246. 2289. 2290. 2307. 2321. 2323. 2327. 2328. 2337. 2342. 2345. 2358. 2359–2381. 2393. 2403. 2408. 2439. 2442. 2444. 2446. 2451. 2477. 2478. 2481. 2486. 2497. 2498. 2505–2512. 2514. 2517. 2575–2583. 2605. 2607. 2622. 2627. 2631. 2649. 2661. 2662. 2688–2694. 2705. 2712. 2714. 2761. 2779. 2781. 2814. 2817.
Fichte, Jh. Hrm. 1360 (18).
Fischer. 1371.
Fischer, Ch. A. 1289.
Fischer, F. C. J. 1157*k*.
Fischer, J. Cp. 2244.
Fischer, K. F. 474.
Fischer, Kuno. 1100. 1104. 1650.
Fischer, W. 2286.
Flatt, Jh. Fr. 273. 279. 443–454. 841. 914. 959. 959*a*. 1591. 1592. 1753. 1859. 1860. 2232. 2245. 2495.
Flatt, K. Chr. 463. 1861–1864. 2246. 2646. 2758. 2784.
Flemming, G. Ag. 960. 1057. 1593.
Flittner, Chr. G. 467.
Flügge, K. Wilh. 1158. 1529. 1569. 1770. 1865. 1866.
Forberg, Frdr. K. 285. 896. 897. 961. 1052. 1361 (21). 1362–1370. 1372. 1566. 1594. 1905. 2213. 2246. 2439.
Forster, G. 237.
Francke, G. Sm. 1159. 1771. 2496. 2648*a*.
Fraunstadt, Jl. 139.
Freudenberg, Jl. Ag. 1596.
Freudenthal, J. 143.
Friedländer. 2800.
Friedländer, L. 146.
Fries, Jk. Fr. 1650–1654. 2712. 2713. 2786.
Fröhlich, G. 108.

Fromm, Em. 159 *a*.
Fülleborn, G. G. 310. 896–907. 962. 1642. 2400.
Funck, Nkl. 2159.
Fürstenan, K. Gf. 454 *a*. 663. 859. 1374. 2110. 2482 *a*. 2714.

Gabler, Jh. Ph. 1054 *a*. 1776. 1780.
Gaheis, Frz. v. Paula. 2715.
Gall. 2797. 2805.
Garve, Chn. 49. 151. 179–183. 678. 2445. 2658.
Gast, Jh. Fr. 1470.
Gavard, Frdr. K. 1598–1600.
Gebhard, Fr. Hnr. 821. 963. 2111. 2112. 2320. 2401.
v. Gehren. 2014.
Geier, J. F. 2248. 2249. 2295.
Geishüttner, Jos. 2649.
Gensichen. 20.
Genz, F. 370 *a–c*. 909. 1058. 1535.
Georg, Fr. Ad. 1603.
Gerhards, J. F. 765. 766. 1029 *c*.
Gerl, Thadd. 1221.
Gerlach, Glo. Benj. 2650. 2787.
Gerstäcker, C. Fr. Wlh. 2497. 2498.
Gerstenberg, H. W. 1375–1377.
Gessner, Jh. Ant. Wilh. 1435. 2499. 2651. 2716.
Gieseler, Ge. Chp. Frdr. 2653.
Gilbert, Ldw. Wilh. 1377 *a*.
Girtauner, Chr. 1604. 2322.
Gladan, O. C. 2825.
Goess, Ge. Fr. Dn. 1060. 1061. 1162. 1383. 1686. 2113.
Goethe. 1687. 1688. 2358.
Goetz. 2320.
Goldbeck, Jh. Chr. 2717–2719.
Gräffe, J. F. Cp. 664–673. 1163. 1686. 2114.
Graser, Jh. Bptst. 2404–2407.
Greiling, Jh. Chp. 1062. 1150. 1385–1389. 1870. 2116. 2654. 2655. 2720.
Gress, Ant. 1871. 2191.
Grillo, Fr. 1164. 1392–1395. 1606–1608.
Grohmann, J. Gf. 681.
Grohmann, Jh. Chn. Ag. 1396. 1468. 1609–1611. 1873–1880. 2118. 2284. 2703. 2790.
Grolmann, K. 2140. 2258.
Gros, K. H. 2656.
Grosse, K. 673 *a*. 740 *b*.
Gruber, J. Gttfr. 694. 1273. 2408. 2502. 2721.
Grün, K. 1100. 1101.
Gründler, Jhs. 2657.
Grüzmann, J. J. F. 1882.
Günther, K. Ehr. 1757.
Gutjhar, K. Theod. 2263.
Gutmann, Theod. 2412.

Hagen, K. G. 143.
Hamann, J. Geo. 133. 164. 2270. 2280.
Hammer, Ed. Sneedorf. 1166 *a*.
v. Hardenberg. 2169 *b*.
Harms. 1360 (18).
Hartknoch. 141.
Hasenkamp, Fr. Arn. 738.
Hasse, Jh. Gf. 1017. 2351. 2785. 2791. 2832.
Hauff, Dn. Fr. 347.
Hausius, K. Glo. 822. 1070.
Haym, R. 174. 1407. 1997. 2169 *a, b*. 2267–2271. 2288. 2512. 2750.
Hebenstreit, Cp. W. 1711. 1712.
Hegel, J. W. Fr. 1005. 1100. 1987. 1997. 2359–2381. 2491. 2505–2512.
Hegewisch, Dtr. Hm. 1078.
Heinicke. Sam. 209–214. 654.
Heinze, M. 116 *d–f*. 190.
Hellfeld, C. G. 2513.
van Hemert, T. 2265. 2280.
Hemsen, Wlh. 1100. 1102.
Hemsterhuis. 912. 1884.
Henke, H. Ph. Knr. 1234. 1531.
Hennings, Ag. 2121. 2442.
Henrici, Gl. 2266.
Herbart, Jh. Fr. 68. 98. 1006. 1007 *a*. 2788.
v. Herbert, Maria. 2798.
Herder, J. Gfr. 52–54. 111 *a*. 171–174. 312 *a*. 337. 735. 1268. 1965. 2107. 2225. 2267–2288. 2342. 2359. 2391. 2400. 2473. 2523 *a*. 2661. 2662. 2817.
Hermann, C. Gli. Mch. 966.
Hermann, J. Gf. Ik. 1168. 1615–1616 *b*.
Herrmann, Ch. Ghf. 912. 1722.
Herz, Mrk. 110 *a*. 116 *d, e*. 130. 177. 772. 2799.
Herzlieb, Chr. Frdr. K. 1128.

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Heynitz, J. G. 88.
Hillmer. 2075.
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v. Hippel, Th. G. 91. 131. 178. 2793.
Hoar, Rob. 116*c*.
Hobbes. 1538.
Hochreiner, Edm. 1397.
Hofer, J. Evangel. 2413.
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Hülsemann, Fr. 2128–2130. 2222. 2240.
Hülsen, Ag Ldw. 1621.
v. Humboldt, Wlh. 1406–1415. 1483.
Hume. 364. 365. 707. 772. 817. 1006. 1559. 1618. 1625. 1736. 1886. 2270. 2343. 2698.
Hünerwadel. 1808.
Hungar, K. Frdn. 2658.
Hutcheson. 407.
Isenbiehl, Agst. 1417.
Isonomiophilus, cf. Jh. Fr. Flatt.
Ith, Jh. 1458. 1898. 1899.

Jachmann, Rhld. Brhd. 102. 2050. 2414. 2798.
Jacobi, Ad. Fr. E. 1623.
Jacobi, Fr. H. 112. 142*a*. 204. 292–293*a*. 338–342*a*. 359. 395. 529. 1006. 1033. 1274. 1409. 1440–1442. 1510. 1783. 1912. 1965. 2082. 2090. 2093. 2094. 2264. 2287. 2346. 2347. 2393. 2493. 2508. 2521. 2582. 2638. 2749. 2784. 2817.
Jahn. 2310.
Jähne. 1893.
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Jakobi, J. A. 1373.
Jarcke, C. E. 831.
Jäsche, Glo. Bnj. 107. 1416. 1772. 2280.
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Jenchen, Ag. Ephr. 2659.
Jenisch, Dn. 142. 1625. 1896. 2573. 2795.
Jonas, L. 2214.
Jung-Stilling, Hnr. 76*a*. 142. 1169*h–k*.

Kaiser, Gli. Phil. Chn. 2515. 2801.
Kampe, Joach. H. 138.
Kannabich. 2727.
Kapp. 2761.
Karpe, Frdr. Sm. 2660. 2804.
Kästner, A. G. 116*g*. 157. 158. 535. 541–543. 561.
Kausch, J. J. 400.
Kehrbach, K. 14*a*. 20. 40. 46. 67. 71. 79. 84. 96*a*. 1335.
Keil, K. A. Gli. 1065.
Kelch, Wlh. Gli. 2805.
Kellner, C. G. 457. 1418.
Kellner, G. F. 1630. 2133. 2134. 2415.
Kern, Jh. 1631–1633. 1684. 1904.
Kern, Wlh. 2661. 2662.
Kieserwetter, Jh. Gf. K. Chn. 130. 142.

346. 462–474. 1030. 1169. 1565*b*. 1661. 2275. 2521. 2608. 2646. 2817.
Kindervater, Ch. Vct. 981–983. 1172.
Kinle, K. 769.
Kirsten, Jh. Fr. E. 984. 1373. 1419. 2416–2418. 2806.
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Klein, Ed. Frdn. 1906. 1907.
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Klügel, E. Gf. Ch. 536.
Klügel, G. Sm. 1173. 2155.
v. Knigge, Ad. Freyherr. 1634.
Knoes. 2320.
Koch, J. 769. 1131.
Kochen, A. H. M. 2042.
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König, L. G. 100.
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Körner, Chn. Gtfr. 1089–1091. 1116. 1117.
Körner, Frd. 108.
Korrodi, J. H. 651.
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Kosmann, J. W. A. 719–721. 985.
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Kotzer (Chr. Hnr.?). 2419.
Kraus, Chr. Jk. 68. 240*b*. 650*a*. 2281.
Krause, Albr. 150.
Kreil, A. 722. 2145. 2147. 2666.
Kröger, J. C. 835*a*.
Kroll, F. Gf. A. 647. 648. 2296.
Krug, Wlh. Frgtt. 1275–1278. 1378–1381. 1422–1425. 1637–1639. 1742. 1763. 1914. 2136. 2273. 2420–2422. 2506. 2521–2533*a*. 2663.
Krügelstein, Frdr. 1640.
Kühnemann, Eug. 2288.
Kuhnhardt, H. 95. 1915. 2297. 2423.
Künzel, J. Csp. 1174.
Küppel. 2441.
Küttner, K. A. 178*b*.

Lachmann, Jl. 342*a*.
Lambert. 2343.
Lang, Wlh. Tob. 1918. 1919. 2298. 2534. 2535.
Lange, Sm. Gli. 1175. 1220. 2728. 2729.
Laubender, Bh. 1259. 1262.
Lavoisier. 942*b*.
Lechleitner, Thm. 1255.
Lechner. 1936.
Lehne, Wlh. Fr. 2137. 2138.
Leibnitz. 221. 224. 260. 286. 427. 475. 497. 499. 516*a*–531. 533–571. 577–579. 596. 625. 653. 707. 768. 783. 784. 939. 1004. 1119*a*. 1169*h*. 1280 1621. 1625. 1736. 1873. 1951. 2145–2147. 2162. 2212. 2232. 2343, 2428. 2449. 2478. 2544. 2642. 2698. 2774*g*.
Leisler, Jh. Ph. Achil. 1640*a*. 2299. 2300.
Lenz, Jh. 1641.
Lenz, Rnh. 175.
Lessing, G. Ephr. 2287.
Lichtenberg, Ge. Chph. 130. 2540. 2541.
v. Lind, P. 116*b*.
Lindblom. 130.
Link, H. Fr. 1923. 1924. 2668. 2737–2739. 2811.
Löbel, Rnt. Gthlf. 1176.
Lobethan, Fr. Ge. Ag. 1565*b*.
Locke. 296. 298. 707. 726. 1004. 2145–2147. 2232. 2355. 2642. 2774*g*.
Lomberg, Jos. Vital. 2781.
Loos, Fr. 2770.
Loos (Jh. Jk.?). 2249.
Lossius, J. Ch. 723. 2731.
Lotheisen. 1642.
Lörve, Jh. Hnr. 1360 (8.18). 1361.
de Luc. 2510.
Ludewig, Ge. Mrt. 1069.
Ludwig, Lhr. Sph. 1296.

Maass, J. Gbh. Ehrr. 444. 447. 448. 474–484. 513–516. 518. 533. 538*a*. 560. 919. 1083. 1177. 1588.
Mack, G. 733*a*.
Mackensen, Wlh. Fr. Ag. 1178. 1231. 2301. 2817.

Maczeck, Jh. 2302–2306. 2366.
Maczewski, F. G. 1772.
Maier, Fr. 1655.
Majer, Stph. 1429.
Maimon, Slm. 76. 385–387. 724. 772–815. 930. 931. 1033. 1360 (2.3). 1559. 1609. 1618. 1648. 2232. 2384. 2817.
Malebranche. 384. 2426.
von Manger, Fr. 1656.
Mark Anton. 2213.
Märklin, Jh. Fr. 1657.
Markus, K. Wlh. 2141. 2142.
Markussen, Jh. Ambr. 2745.
Martens (J. Ldf.?). 1430. 1431.
Matthäi, H. Rch. 2427.
Matthiae, A. 2274.
Matthias, A. 725.
Mauchart, Imm. Dn. 990. 1049. 2143. 2144. 2542. 2543. 2664.
Mayer, Jh. Tob. 2652.
Mehlis, Jh. Frdr. Jl. 1658.
Mehmel, Gli. E. Ag. 1924 *d*. 2732.
Meierotto. 130.
Meiners, Chph. 240–240 *b*. 603. 2544.
Meissner, Jl. Gst. 2545.
Mellin, Ge. Sm. Alb. 1179. 1588. 1659. 1925–1928. 2427 *a*. 2545 *a*. 2731. 2732 *a*.
Mendel, M. H. 2437.
Mendelssohn, Mos. 60. 130. 165–167. 211. 217. 292–293 *a*. 358. 395. 441. 1619.
Merian, Jh. Brnh. 2428.
Metz, Andr. 1432. 1661–1672.
Metz, G. H. 2665.
Metzger, J. Dn. 240 *d*, *e*. 1073 *a*, *b*. 1767. 2429. 2771.
Meurer, Chr. 1100. 1115.
Meusel, Jh. G. 1606–1608.
Meyer. 1393.
Meyer, J. B. 1650.
Meyer, J. C. 2547.
Meyer, J. H. 1673.
Mezger. 1964.
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Michalsky, O. 2287.
Michelet, K. Ldw. 1987. 2505. 2510.
Miloczewsky. 1705.
Minden, D. 135 *a*.
Minor, J. 2169 *a*, *b*.
Miotti, Pt. 2145–2147. 2666.
Möller, Ant. Wlh. Pt. 1072 *a*.
Möller, J. C. 2553. 2554.
Molter, Ge. Fr. 1679.
Morgenstern, K. 140.
Moritz, K. Ph. 385–387. 787. 806. 930.
Mörlin, Fr. Ag. Chn. 2809.
Mortzfeldt, Jh. Cp. 2647.
Morus, Sm. F. Nth. 642. 646.
Mosche, Chn. Jl. Wlh. 2734.
Möser, Jst. 1692. 2149.
La Motte, L. Alx. 1680.
Mücke, Hnr. 2667.
Müller, Ad. Hnr. 2810.
Müller, Frz. Xav. 2735.
Müller, Ge. Chn. 1930.
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Müller, J. Pt. Andr. 436. 437.
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Muth, Placd. 920. 1681.
Mutschelle, Seb. 485–489. 632–634. 920 *a*. 1934–1938. 2307.
Muzel, Ph. Ldw. 738. 1431.

Necker. 2610.
Neeb, Jh. 1180. 1440–1442. 1546.
Nehr, Jh. Geo. 986. 1443. 2156.
Neide, F. Ge. Cp. 1943. 2351.
Nevrohr, J. Andr. 1820.
Newton. 791. 2478.
Nicolai, Fr. 97. 129 *a*. 137. 211. 1161. 1229. 1626. 1686–1708. 2041. 2121. 2149. 2171. 2173. 2219. 2220. 2224. 2225. 2280. 2359. 2478. 2568. 2648.
Niemeyer, Ag. Hrm. 1181–1188.
Niethammer, Fr. Imm. 987. 988. 1073. 1169 *h*. 1486–1489. 1502. 1686. 1709. 1779. 1780. 1944–1948.
Nitsch, F. A. 1821. 1953.
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Nösselt, F. Ag. 1445.
Novalis. 2169 *b*.
Nüsslein, G. 1188 *a*. 1445[1]. 1949. 2314. 2314 *a*. 2562. 2563. 2740.

Obereit, Jk. Hrm. 376–389.
Occam. 2706.
Ockel, E. Fr. 1188 *c*.
Oersted, Jh. Chn. 2436. 2437.
Oeser, J. Ch. 2480.
Olshausen, Dtl. Jh. Wlh. 922. 923. 1077–1079. 1189. 1190. 1445 *a*. 1713–1716. 1951. 2159. 2427.
Oppermann, H. A. 206. 1868.
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Palm, Jh. 1111.
Palmer. 2320.
Palmer, C. C. (K. Chn.?) 2438.
Pappenheimer, Sal. Slgm. 1192–1194.
Parow, Jh. E. 1446. 2317.
Pascal. 690.
Paulus, H. Ebrh. Glo. 1363. 1718. 2366.
Payne. 1766.
Pazzi, Fr. 2813.
Pelka. 1195.
Penzenkuffer, C. W. 1447. 1719. 2148.
Pestalozzi. 2725.
Petri. 2741.
Petrus Ramus. 1703.
Peucker, Jh. Gli. 817. 818.
Peutinger, Ulr. 924. 1448–1451. 1876.
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St. Pierre. 1922.
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Pfleiderer, O. 2285.
Piper, Gli. Coel. 1453.
Pirner, J. H. 989.
Pischon. 1814.
Pistorius, H. A. 185. 226. 308. 433. 434. 603. 819. 1070. 1142. 1720. 2071.
Plank, Gli. Jk. 1196.
Platner, E. 188–194. 204. 474. 687. 734. 1018. 1025. 1197. 1231. 1470. 2232. 2284.
Platner, Zach. 2429.
Plato. 573. 882. 883. 1303. 2093. 2661. 2662. 2764.
Plato, K. Gli. 1285. 2141.
Plitt, G. L. 2003. 2004.
Ploucquet, Gf. 162.
Pölitz, K. H. L. 113–116 *f*. 1167. 1182. 1205. 1299. 1300. 1454–1477. 1686. 2521.
Pörschke, K. L. 1031. 1198. 1478. 1588. 1954. 2440. 2815.
Du Prel, C. 116 *a*, *b*.
Priestley. 1078.
Primavesi, K. L. 1147.
Probst. 1955 *a*.
v. Promnitz, Charlotte Frdr. 2161.
Protagoras. 2360. 2361.
Punjer, G. Ch. Brnh. 2751.

Radlof, J. G. 2770.
v. Ramdohr, F. W. Bas. 1479 *a*.
Rapp, Gli. Chr. 714. 821. 963. 990.
Rasp, Ge. 1200.
Rätze, J. G. 99. 1201–1203. 2282. 2319. 2565.
Rautenberg, Jh. Hnr. Els. 2816.
Reche. 2708.
Rechlin, K. 1481.
Rehberg, Ag. Wlh. 135 *a*. 392–394. 435. 481. 483. 500–506. 553. 554. 998. 1204.
Rehm. 2320.
Reichardt, J. Fr. 925. 2770.
v. Reiche. 2742.
Reicke, Jh. 144.
Reicke, R. 16. 47 *a*. 149. 152. 153. 158. 1031. 2281.
Reidenitz, Dn. Cph. 2743.
Reil, Jh. Chn. 1484.
Reimarus, Hrm. Sm. 575. 979. 980.
Reimarus, J. Albr. 395. 734.
Reimarus, J. A. H. 1723. 2221.
Reiner, G. L. 1629. 2567.
Reinhard. 1485.
Reinhard, Fr. Vlkmr. 1466. 1470. 1956–1958. 2116. 2153. 2480. 2533.
Reinhold, K. Leonh. 118. 184. 217 *a*. 241–291. 373. 384. 387. 388. 415. 445–448. 478. 508–513. 563. 719. 744. 766. 769. 772. 774. 784. 882. 883. 896–898. 914. 916. 938 *a*. 942 *a*. 985. 986. 989. 990. 995. 999. 1004. 1018. 1026. 1031. 1033. 1034. 1045. 1052. 1057. 1061. 1071. 1072. 1081. 1085. 1132. 1137. 1144. 1162. 1171. 1208. 1225. 1243. 1269. 1272. 1274. 1281. 1359. 1360 (2. 3. 7). 1361 (21). 1373. 1416. 1440. 1448. 1457. 1458. 1481–1483. 1493. 1494. 1496. 1500. 1518. 1539. 1562. 1593. 1594. 1609. 1610.

1619. 1631–1633. 1642. 1648. 1650. 1676. 1764. 1788–1790. 1815. 1828. 1905. 1924 *d*. 1931. 1959. 1963. 1964. 1980 VII. 2082. 2095. 2122. 2232. 2342. 2359–2381. 2408. 2440. 2505. 2599. 2631. 2705. 2712. 2817.
Reusch. 130.
Reuss, Mat. 604. 728–733 *a*. 769. 1963. 1964.
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Richardson. 2293. 2294.
Richter, Jean Paul Fr. 1965–1969.
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Riem, A. 1082–1084.
Rigel, L. 1491.
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Ritter, Glo. Sm. 1492. 1724. 1779–1782 *a*. 2162. 2573.
v. Rochow, Frdr. Ebrh. 1725–1727. 1970. 1971.
Rodig (Jh. Chn.). 2672.
Röhling, Jh. Cp. 1576. 1744.
Röhr, P. 191.
Röschlaub, Andr. 1310. 1311. 2162 *a*. 2322.
Rosenkranz, K. 2511.
Rosenmüller, J. Ge. 1142 *g*. 1206. 1207. 1283. 1531. 2333.
Rost (Chr. Fr.?). 1285.
Rost, Chr. Fr. 2574.
Roth, Ge. Mch. 1493–1495. 1686. 2351.
Rousseau. 1766. 1894. 2060. 2793.
Rozgonyi, Js. 992.
Rückert, Js. 2575–2583.
Rüdiger. 2343.
Rüdiger, J. C. C. 2163.
Rudolph, A. F. W. 993.
Rüsbrigh, Börge. 2745.

Salat, Jk. 1972. 1973. 2164. 2570. 2584–2588.
Sander, Chn. Fr. 1619.
Sartori, Tibr. 1728.
Sartorius, F. 2165.
Sauer, Jh. Gfr. 2746.
Sauter, J. A. 2032 *a*.
Schad, Jh. Bptst. 1229. 2166–2168. 2443. 2516. 2688–2694.
Schad, Rom. 1119 *f*.
Schadeloock, Gst. 1729.
Schäffer, Jh. Ulr. Gli. 1073 *a–d*. 1767.
Schäffer, W. 994.
Schall, J. G. 2803.
Schaumann, Jh. Chn. Gli. 321. 926. 995–1002. 1085. 1086. 1225. 1496–1499. 1588.
Scheffner, Jh. Ge. 2281.
Schelle, Agstn. 927. 928.
Schelle, K. G. 183. 2229. 2444. 2445. 2802.
Schelling, F. W. Jos. 290. 1005. 1100. 1229. 1500–1504. 1551. 1583. 1650. 1686. 1697. 1763. 1815. 1947. 1974–2004. 2082. 2085. 2089. 2095. 2170. 2307. 2358–2381. 2437. 2446. 2491. 2505–2512. 2661. 2662. 2688–2694. 2712. 2732. 2781. 2817.
Schelver, Fr. Js. 2446.
Scherer, Jh. Ldw. Wlh. 2005. 2169. 2320. 2324. 2447. 2483. 2677.
Schiller, Fr. 120. 962. 1087–1117. 1303. 1332 *a*. 1361 (20). 1406–1413. 1483. 1686–1689. 1764. 1765. 2108. 2169 *a*, *b*. 2267. 2358. 2746.
Schilling, Gst. 1292. 1293.
Schindler, Jh. K. Glo. 1291.
Schirlitz, K. Chp. 1505. 1506.
Schlegel, A. W. 1697. 1698. 2169 *a*, *b*.
Schlegel, Fr. 1514. 1730. 2169 *a*, *b*.
Schlegel, Gli. 2006. 2062.
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Schleiermacher, Fr. Dn. 2169 *b*. 2214. 2747–2753.
Schlesier, Gst. 1406.
Schlettwein, J. A. 13. 93. 324. 1816. 1817.
Schleussner, Jh. Fr. 1148 *b*.
Schlosser, Jh. Ge. 86. 88. 1507–1514. 2359.
Schmalz, Theod. 823–831. 1029 *c*. 1588. 2325.
Schmid, Jh. Wlh. 605–619. 919. 1187. 1623. 1774. 1775.
Schmid, K. Chr. Erh. 245. 274. 275. 294. 573. 595. 596. 598. 616. 619. 654. 655. 734 *l*. 832–837. 930. 931. 1052. 1063. 1070. 1132. 1160. 1171. 1190. 1209 *c*. 1315–1321. 1337. 1458.

1481. 1593. 1643–1654. 1731. 1738. 1764. 2008. 2009. 2170. 2326. 2703. 2717–2719.
Schmidt, Ch. Gli. 2480.
Schmidt, Jh. Er. 2589. 2673.
Schmidt, Jh. E. Ch. 735. 2007. 2327.
Schmidt, Jh. Joach. 1515.
Schmidt, K. Ch. Fr. L. 2674.
Schmidt, P. 1114.
Schmidt, Wlh. 2010.
v. Schmidt-Phiseldeck, Knr. F. 1210–1211 *a*. 1516. 1517. 1732. 2011.
Schmitt, Jk. 620.
Schneckenburger, Mtth. 2028.
Schnedermann, Frz. 1112. 1113.
Schneider, E. C. G. 2290.
Schneider, K. H. Gl. 351.
Schollmeyer, J. G. 1389. 1733. 1734.
Schön, J. 2448.
Schönberger, Andr. 1518–1522.
Schopenhauer, Arth. 1360 (13. 14. 15).
Schott, F. A. 2328.
v. Schrötter, Freiherr. 2832.
Schubauer. 442.
Schübler, Chr. Ldw. 621.
Schuderoff, Inth. 895 *p*. 946 *b*. 1003. 1212. 1382. 1524. 1525. 1735. 2012–2017. 2172. 2329. 2591. 2675. 2754.
Schuler, Ph. Hnr. 2330–2332.
Schultz (Schulz), Jh. 72. 158. 176. 195. 294. 363. 393. 514–516. 547–549. 553. 557. 561–566. 579. 622. 628. 653. 734. 818. 1031. 1070. 1135. 1225. 1481. 2818. 2819.
Schulz. 2676.
Schulz, J. E. 1118.
Schulz, J. L. 996.
Schulz, K. 49. 151.
Schulze, F. A. 1298 *a*.
Schulze, Glo. E. 273. 415. 419. 623. 776. 785. 901. 955. 1004–1012. 1023. 1070. 1137. 1141. 1160. 1243. 1281. 1322. 1360 (2). 1437–1439. 1470. 1559. 1618. 1815. 2082. 2232. 2375. 2417. 2552. 2817.
Schulze, Jh., cf. Schultz, Jh.
Schulze, K. L. 1119.
Schulze, Jh. Dn. 2333.
Schütz, Chr. Gfr. 126. 199. 200. 218–221. 1479 *a*. 2592.
Schutz, K. Jl. 2593.
Schwab, Jh. Chp. 262. 265. 266. 280. 285. 286. 525. 528. 532. 533. 551–554. 557. 563–566. 595–602. 932. 938. 1119 *a*. 1163. 1229. 1686. 1687. 1736. 2018–2024. 2173. 2174. 2449–2461 *a*. 2556. 2557. 2594. 2769.
Schwab, K. 2820.
Schwager (Jh. Mor.?). 2462.
Schwaiger, J. Ign. 1130.
Schwarz, Fr. H. Chn. 764 *f*. 1119 *e*. 1139. 1139 *a*. 1417. 1649 *a*. 1737–1741. 2463. 2812.
Schwarz, Jldf. 1119 *f*, *g*.
Schwarze, Chn. Aug. 1526.
Scupin, 838. 839.
Seidenstücker, Jh. Ant. Ldw. 2648.
v. Seidlitz, K. Sgm. 1120.
Seiler, Ge. Fr. 1121. 1213. 1742. 2175. 2176.
Seineelzer, Jk. 933.
Seligkowitz, B. 193.
Selle, C. G. 129 *a*. 196–198 *a*. 294. 440. 734. 2683.
Sextro, H. Ph. 1233. 1238. 1769.
Shaftesbury. 1079.
Sickler, Fr. K. L. 1307. 2334.
Simon, Chn. Fr. Liebegott. 2755.
Simon, Jh. Nicl. 734 *b*.
Simonis, Fr. 1745. 1921. 2025.
Simplicius. 1163.
Sintenis, Chn. Fr. 2226 *a*. 2253 *a*. 2439. 2821.
Sintenis, F. 140. 142.
Sintenis, K. Hnr. 2464. 2595. 2596. 2756. 2822.
Smith, Ad. 934. 963.
Snell, Chn. Wlh. 451. 661. 712–714. 734 *e*, *l*. 736. 840–878. 1030. 1881. 2521. 2823.
Snell, Frdr. Wlh. Dn. 76 *a*. 650 *a*. 734 *e*–736. 840. 869. 875–878. 1030. 1070. 2521. 2735. 2812.
Snell, J. F. 869. 878.
Snell, Jh. Pt. 1746.
Snell, Jh. Pt. Ldw. 76 *a*. 1123–1125.
Snell, K. Ph. Mch. 1122. 2335.
Snell, Ldw. Imm. 1215–1218.
Snell, Ph. L. 869. 878.
Socher, G. 2366. 2465. 2598. 2599.

Socin. 959 *a*.
Sokrates. 2213.
Soldan, C. L. 1528. 2320.
Sommer. 1276.
Sommer, Albin. 1100. 1110.
Sommer, H. C. 2600.
Sömmering. 89. 130. 1747. 1748.
Spalding, Jh. Joach. 1896. 1960. 1961. 2610.
Spazier, K. 201. 935. 2177.
Spener. 130. 137.
Spiegel, L. 1748.
Spiering, H. Gli. 1749.
Spinoza. 210. 337. 392. 395. 635. 817. 1360 (15). 2003. 2082. 2393. 2749. 2750.
Sprengel, Krt. 397. 398.
Stang, Knr. 2178.
Stange, Theod. Frdr. 2678.
Stapfer, Ph. Alb. 1012 *m*. 2026–2028.
Starke, Fr. Chr., cf. Bergk, Jh. Ad.
Starke, Ghf. W. Cp. 1013.
Stattler, Bndkt. 488. 625–634. 734. 888. 1511. 1541. 2666.
Stäudlin, K. Fr. 119. 936. 1148 *b*. 1219. 1529. 1530. 1956. 1957. 2179. 2268 2336. 2467. 2480. 2601. 2703.
Stauss, A. Ch. 1531.
Steinacker, Nivrd. 2180.
von Stengel, Stph. Freiherr. 2468.
Stephani, Hnr. 1046. 1157. 1588. 2029–2032. 2679.
Stern, A. 49. 151. 182.
Stewart, Dugald. 1220.
Stilling, cf. Jung-Stilling.
Stilpo. 1163.
Stöger, Brnts. 1221. 1397. 1532. 2032 *a*. 2182.
Stoiker. 573. 1151. 1250. 1871. 2093.
Stoll, Jhs. 2033. 2034.
Storr, Glo. Chr. 1126. 1127. 1751. 1752. 2757. 2758.
Ströfer, H. Cp. 1534.
Sulzer, J. A. 2759. 2760.
Suphan, B. 173. 2267–2288.
Süskind, Fr. Gli. 959. 1127. 1488–1489. 1753–1755.

Tafel, J. F. J. 14 *a*.
Tafinger, W. Gli. 1223. 1588. 2470.
Teichmüller. 141.
Teller, Wlh. Abrh. 1128. 1188 *c*. 1822–1824. 2184. 2392.
Tennemann, W. Gli. 274 *a*. 637.
Textor. 2320.
Thamer, F. 2185.
Thanner, Ign. 1935. 2307.
Thienemann, Thd. Gtth. 1536. 2186.
Thiess, Jh. O. 1015. 1271. 1537. 2604. 2680.
Thorild, Th. 2341–2343. 2817.
Thurn, Wlh. Chp. 2320. 2344. 2471.
Thym, J. F. W. 1378. 1380.
Tiedemann, Dn. 222 *a*. 223. 350. 734. 750. 848–850. 1225–1230. 2187. 2232. 2309. 2432. 2433. 2442. 2558–2561. 2736 (?). 2824.
Tieftrunk, J. H. 13. 117. 638–649. 793–795. 936. 959 *a*. 1085. 1592. 1753–1755. 1758–1762. 1864. 1880. 2179. 2296. 2345. 2375. 2480. 2605.
Tilemann, P. Grh. 737. 738.
Tilling, Ch. Gf. 739. 937.
Tittel, G. A. 295–299. 734.
Tittmann, Jh. Ag. Hm. 1539. 1763. 2039. 2321. 2346. 2347.
Toepfer, H. Ag. 2785.
Tomaschek, K. 1100. 1103. 1108.
Trendelenburg. 189.
Trepte, J. G. 2472.
Treschow, Nkl. 2188.
Treviranus, Gttfr. Rnh. 2681.
Troitzsch, J. Glo. 2480.
Twesten. 1100. 1109.

Überwasser, Frdn. 2348.
Überweg, Frdr. 1087. 1116.
Ulpian. 2349.
Ulrich, J. A. H. 224. 650. 650 *a*. 734 *h*. 740. 2232.
Unger, Sal. Glo. 1541.

Vaihinger, H. 60. 68. 116 *b*, *f*. 516 *a*. 946. 1148 *c*. 1394. 1925.
de Vargas, comte. 2280.
Varnhagen, Jh. Hnr. 1767. 1768.
Vater, Jh. Sorn. 2351.
Velthusen, J. C. [= Ksp.] 1232. 2610.
Venturini, K. H. G. 1233–1240. 1769. 2159.
Villers, Charles. 1376. 1377. 1998. 2280. 2546. 2592.

Visbeck, F. Chr. K. 1243.
Vischer, Fr. Thd. 1114.
Vogel. 183.
Vogel, P. Joach. Sgsm. 336. 1774–1787. 2313. 2703.
Vogt, G. 136.
Vogt, Th. 108.
Voigt, Chr. Fr. Tr. 1290. 1295.
Voigt, Mch. Wzl. 1144.
Voigtländer, Jh. Fr. 2474.
Vollbeding, Jh. Chr. 1018.
Völlinger, Jh. Ad. 1243*a*. 1788–1790. 1908.
Vollmer, Gttfr. (Dtr. Lbr.) 105. 2539. 2612–2619. 2668. 2710*a*. 2737–2739. 2802. 2811.
Vollmer, Jh. Jk. Wlh. 105.
Voss, Chn. Dn. 1793.

Wachler, J. F. L. 2564.
Wagner, Chr. Ehrenfr. Wlh. 1544.
Wagner, Mch. 1156. 1156*a*. 1208. 1764.
Wald, J. G. 12. 2827. 2828.
Wasianski, E. A. Ch. 2798. 2800.
Weber, Ag. Gli. 398.
Weber, Js. 630. 884–889. 2622.
Wedag, Fr. Wlh. 1545. 2196–2199.
Wedekind, Fr. 1131.
Wedekind, K. J. 1130*f*.
Wegscheider, Jl. Ag. Ldw. 2046. 2623.
Weikard, Mlch. Ad. 2200.
Weiller, Kajt. 1936. 2201–2204.
Weise, Fd. Chp. 2047. 2829.
Weishaupt, Ad. 302–307. 402. 440. 719. 734. 819. 1612. 2232.
Weiss, Chn. 1796. 2048. 2321. 2575–2583. 2624. 2830.
Wekhrlin. 401*c*.
Wenzel, Gttfr. Imm. 2625. 2687. 2763.
Werdermann, Jh. Gth. K. 1132. 1133. 1245.
Werneburg, Jh. Fr. Chn. 2477. 2478.
Werner, Ge. Fr. 1134–1137.
Werner, J. F. A. 2479.
Westphal, J. D. 2049.
Wetzel, Jh. K. 2044. 2466. 2490. 2688–2694.
Weymann, Dn. 161.
Wezel, Jh. K., see Wetzel.
Wichert, E. 1242.
Wieland, Chph. Mrt. 2225. 2273. 2276. 2277.
Wiggers, G. F. 2764.
Wildt, Jh. Chn. Dn. 1547–1551.
Wilke, S. B. 1138.
Will, G. A. 653. 1015.
Willmann, O. 108.
Wilmans, K. Arn. 2050. 2205. 2414.
Windischmann, C. J. H. 2169*a*.
Witte, J. H. 815.
Wizenmann, Thm. 292–293*a*. 376. 395. 1912.
v. Wobeser, Wlhlmne. Karlne. 1288.
Wöckl, L. A. 1750.
Wolff. 286. 427. 573. 653. 783. 784. 1119*a*. 1169*h*. 1603. 1621. 1691. 1736. 2173. 2174. 2355. 2428. 2449.
Woltmann, K. Ldw. 1552–1557.
Wötzel, J. K., see Wetzel.
Wrede, E. G. F. 939.
Wreschner, A. 194.
Wurm, Jk. Gli. 2354*f*.
Wüstenfeld, F. 2082*a*. 2501. 2652. 2788. 2789.
Wyttenbach, J. H. 1820.

Zachariä v. Lingenthal, K. Slm. 940. 1246. 1610. 1874. 2051–2060.
Zallinger, zum Thurn, Jak. Ant. 2355.
Zech, Hm. Js. 620.
Zeender, Imm. 1559.
v. Zeiller, Frnz. 2695.
Zeno. 2420.
v. Zentner, Jk. F. 769.
Zeune, Jo. Ag. 2356.
Ziegler, Wrn. K. Ldw. 1799.
Zimmermann, Rol. 1100. 1106. 1107.
v. Zobel, J. K. H. 1560–1562.
Zollikofer. 693. 694.
Zöllner, Fr. 14*a*.
Zöllner, Jh. Fr. 741. 1800. 1801. 2766.
Zschokke, H. 1139*b*. 1685.
Zwanziger, J. Ch. 85. 389. 1019–1022. 2232.

INDEX OF SUBJECTS.

The following systematic index of the Bibliography is arranged according to the divisions of the Kantian system, and with reference to those sciences which Kant, in accordance with the principles of his philosophy, takes into account. Kant's own works are not included.

I. KANT AND HIS SYSTEM IN GENERAL.

(*a*) *The System Itself.*

116 *a–f.* 155–159. 182. 183. 188–191. 209–214. 241–243. 251. 252. 254. 257. 272. 286. 291–293 *a.* 294. 297. 299. 309. 316. 318. 329. 334. 335. 339–342 *a.* 364. 372. 373. 376–389. 392. 399. 400. 401. 415–421. 423–427. 431. 432. 434. 458. 467. 471. 474. 488. 491. 576–578. 584. 591. 593. 594. 603. 620. 623. 624–634. 651. 653. 654. 660. 662. 663. 705–709. 728. 733 *a.* 734 *l.* 735. 741. 746. 748. 763–766. 769–771. 773. 774. 784–791. 797. 805. 807–810. 814. 815. 818. 875. 878. 879. 889. 891. 894. 899. 900. 902–904. 908. 914. 933. 942 *d.* 944–948. 956. 958. 962. 966. 984. 985. 989. 994. 1009. 1012 *m.* 1015. 1029 *c.* 1031–1034. 1044–1046. 1069. 1070. 1075. 1090. 1101. 1103. 1104. 1106. 1108. 1109. 1116. 1132. 1134. 1135. 1138. 1141. 1144. 1149. 1153. 1154. 1160. 1162. 1169 *h–k.* 1173. 1173 *b.* 1180. 1211. 1219–1222. 1233. 1242. 1244–1255. 1263 *b.* 1265. 1268. 1302. 1311. 1315–1361 (20). 1376. 1377. 1396. 1397. 1406–1416. 1422. 1424. 1425. 1429. 1432. 1440–1444. 1446. 1448–1451. 1456. 1457. 1461. 1466. 1467. 1470–1476. 1479 *a.* 1481–1483. 1490. 1500–1504. 1510–1514. 1518–1522. 1527. 1533. 1574. 1576. 1577. 1594. 1617. 1619. 1625. 1626. 1637–1639. 1686–1708. 1728. 1736. 1743. 1750. 1769. 1774–1787. 1791. 1792. 1798. 1815–1817. 1820. 1835. 1836. 1841. 1853. 1858. 1873. 1884. 1885. 1890. 1925–1928. 1952. 1953. 1956–1959. 1963–1969. 1979–2004. 2032 *a.* 2037. 2044. 2048. 2051. 2063. 2071. 2082–2096. 2107. 2113. 2118. 2123–2126. 2135. 2136. 2145–2147. 2154. 2158. 2161. 2164. 2166–2171. 2174. 2176. 2200. 2210. 2215. 2224. 2225. 2227–2230. 2232–2236. 2238. 2247. 2251. 2254. 2261. 2267–2288. 2301. 2306–2308. 2310. 2312. 2313–2315. 2318. 2319. 2321. 2326. 2334. 2337. 2340–2343. 2345. 2348 *a.* 2352. 2353. 2355. 2359–2381. 2389. 2391. 2393. 2394. 2400. 2409. 2416. 2422. 2423. 2426. 2428. 2432. 2434. 2443–2445. 2449–2461 *a.* 2465. 2466. 2469. 2473. 2473 *a.* 2477. 2478. 2481. 2482 *a.* 2490. 2493. 2505. 2517. 2521–2533. 2540. 2541. 2544. 2546. 2557–2560. 2573. 2575–2583. 2592. 2598. 2599. 2603. 2611. 2620. 2627. 2631. 2633. 2657. 2660–2662. 2678. 2680. 2683–2694. 2697. 2705. 2710. 2712. 2714. 2716. 2724. 2731. 2732. 2736. 2740. 2745. 2747–2753. 2761. 2763. 2769. 2786. 2787. 2790. 2795. 2804. 2810. 2812. 2817. 2823.

(*b*) *The Fundamental Principle of Philosophy.*

272. 415. 419. 1274. 1313. 1318. 1323–1326. 1330 *ff.* 1360. 1419. 1444. 1642. 1650.

(*c*) *The Dangerous Consequences of the Kantian Philosophy for Morality and Religion.*

241. 242. 243. 404. 414. 436–438. 439. 486. 587. 593. 594. 625. 635. 663. 716–718. 728. 763. 764. 858. 859. 889. 948. 1019–1022. 1195. 1312. 1452. 1453. 1612. 1637. 1638. 1709. 1728. 1742. 1750. 1792. 1922. 1953. 1956–1958. 2061. 2102. 2136. 2145–2147. 2161. 2166–2168. 2195. 2239. 2240. 2268. 2330–2332. 2336. 2355. 2398. 2403. 2518. 2584–2588. 2666. 2669. 2711. 2759. 2760. 2781 (cf. I *g*; II *d*; IV *f*; IV *o*; IV *p*).

(*d*) *History of the Kantian Philosophy.*

244. 253. 286. 287. 334. 335. 427. 491. 576. 603. 653. 783. 889. 896–898. 903–905. 907. 929. 946. 1060. 1061. 1070. 1158. 1244. 1268. 1373. 1480. 1558. 1563. 1573. 1575. 1601. 1613. 1625. 1736. 1770. 1818. 1821. 1827. 1901. 1902. 1905. 1953. 1998. 2061. 2068. 2072. 2082 *a*. 2084. 2091. 2107. 2165. 2189. 2232–2236. 2265. 2280. 2287. 2292. 2318. 2330–2332. 2350. 2355 *b*. 2381. 2428. 2465. 2482. 2518. 2609. 2627. 2628. 2630. 2766. 2770. 2817.

(*e*) *Kantian Bibliography.*

178 *a*. 467. 653. 762*. 818. 1070. 1711. 1712. 1770. 2828.

(*f*) *Historical Importance of the Kantian Philosophy.*

244. 246. 254. 301. 318 *b*. 334. 335. 400. 442. 576. 593. 594. 624. 663. 705. 706. 763. 883. 964. 1180. 1222. 1621. 1728. 1853. 1956–1958. 2061. 2072. 2102. 2113. 2118. 2280. 2330–2332. 2381. 2428. 2465. 2468. 2571. 2572. 2609. 2817.

(*g*) *Kant and Catholicism.*

318 *a*, *b*. 485–490. 604. 625–634. 662. 723. 728–733 *a*. 757. 758. 884–889. 912. 920. 920 *a*. 921. 924. 927. 928. 1048. 1064. 1070. 1075. 1076. 1119 *f*, *g*. 1153. 1154. 1188 *b*. 1205 *a*, *b*. 1221. 1222. 1255. 1312. 1397. 1417. 1429. 1432. 1445[1]. 1448–1451. 1532. 1533. 1612. 1661–1672. 1681–1683. 1710. 1721. 1722. 1728. 1750. 1792. 1794. 1795. 1798. 1876. 1903. 1929. 1934–1939. 1949. 1950. 1963. 1964. 2032 *a*. 2041. 2061. 2064. 2072. 2102. 2145–2147. 2154. 2158. 2164. 2166–2168. 2180. 2201–2204. 2239. 2240. 2302–2306. 2307. 2308. 2314–2316 *a*. 2352–2355. 2404–2407. 2413. 2435. 2443. 2562. 2563. 2570. 2584–2588. 2598. 2599. 2622. 2649. 2660. 2666. 2669. 2705. 2711. 2740. 2759. 2760. 2761. 2781. 2798. 2813. 2826.

(*h*) *The Kantian Philosophy in Fiction and Poetry.*

1161. 1169 *j*. 1242. 1288. 1299 *a*. 1690. 1694. 1744. 2063. 2067. 2131. 2504. 2568. 2607.

(*i*) *Printer's Errors in Kant's Works.*

1392–1394. 1849.

(*k*) *Terminology.*

1420. 1686. 1845. 1855. 1925–1927. 2400. 2482 *a* (cf. I *n*).

(*l*) *The History of Kant's own Development.*

115. 116. 2345. 2698.

(*m*) *Kant's Pre-critical Writings up to the Time of the* CRITIQUE OF PURE REASON (*Critical Reviews, etc.*).

159 *b*. 160–178. 1682. 1795. 1869. 1940. 2215. 2253. 2256. 2280. 2345.

2409. 2432. 2434. 2469. 2494. 2500. 2538. 2557. 2620. 2697. 2736. 2810 (cf. VI *h*).

(*n*) *Kant's Life, Death, and Literary Style.*

178 *b*. 657–659. 762. 1178. 1527. 1694 *b. c*. 1703. 1845. 1890. 2173. 2267. 2291. 2293. 2294. 2400. 2444. 2545. 2647. 2766. 2771. 2774. 2778. 2782. 2785. 2790. 2791. 2796–2800. 2805. 2809. 2815. 2818. 2825. 2827. 2828. 2831. 2832 (cf. I *k*).

II. THEORETICAL PHILOSOPHY (EPISTEMOLOGY, METAPHYSICS, LOGIC).

(*a*) *Its General Character.*

182. 189. 193. 194. 196–198 *a*. 224. 225. 227–231. 252. 254–257. 261–263. 267. 269. 272–274. 279–285 *a*. 289. 298. 302–307. 318 *a*. 325. 327. 332. 333. 338. 342 *a*. 360–367. 443–454. 470. 492–497. 500–571. 579. 584 *a*. 621. 724. 727. 729. 736. 744. 752–756. 768. 784. 792–796. 798–802. 817. 820. 838. 871. 880–888. 894. 896–898. 901. 916. 939. 945. 992. 993. 1004–1007. 1012. 1018. 1026. 1030. 1086. 1137. 1171. 1203. 1208. 1209 *c*. 1221. 1225–1230. 1243. 1244 *a*. 1274. 1281. 1496. 1547–1551. 1559. 1609. 1618. 1631. 1644–1654. 1664. 1671. 1704. 1705. 1723. 1749. 1783. 1826. 1832. 1833. 1838. 1910. 1914. 1924 *d*. 1931. 1971. 2008. 2080–2094. 2269. 2270–2289. 2440. 2597. 2605. 2622. 2673. 2688–2691. 2698. 2704. 2819.

(*b*) *Its Relation to Scepticism.*

256. 274. 274 *a*. 423. 550. 663. 736. 1004. 1006. 1160. 1219. 1559. 1642. 2417. 2418. 2423. 2507. 2515. 2624.

(*c*) *Jacobi's Faith-Principle.*

292–293 *a*. 338–342 *a*. 2442 (cf. Jacobi in the index of names).

(*d*) *Metaphysics and Religion.*

392–395. 443–454. 575. 652. 668. 816. 920. 922. 923 (cf. I *c*; IV *f*; IV *o*; IV *p*).

(*e*) *Critique of Pure Reason.*

1. Its General Character.

178 *a*–180. 183. 184. 195. 200. 221. 223. 227. 239. 240–240 *b*. 252. 254–257. 270–274. 277. 278. 282. 294. 304. 310. 319–324. 375. 391. 433. 436. 437. 459. 467. 468. 628. 635. 636. 654. 743. 750. 751. 772–777. 1019. 1021. 1030. 1047. 1060. 1061. 1131. 1136. 1147. 1179. 1264. 1279. 1445 *k*. 1516. 1517. 1565 *b*. 1685. 1855. 1889. 1925. 2096. 2188. 2209. 2280. 2357. 2722. 2823.

2. Difference between the First and Second Editions of the Critique.

278. 338. 342 *a*.

3. The Origin of Knowledge (Empiricism, Rationalism).

196–198 *a*. 229. 294. 499. 734. 740 *b*. 744. 746. 759–761. 1188 *a*. 1619. 1620. 1886. 2124–2126. 2356. 2552. 2642. 2658. 2683. 2774 *g*. 2814.

4. The Aesthetic.

186. 203. 219. 220. 223. 303. 305. 306. 319. 358. 400. 434. 440. 461. 479–484. 516 *a*. 524. 528. 535–566. 604. 621. 719–721. 726. 731. 734. 759–761. 822. 961. 1120. 1147. 1169 *h–k*. 1192. 1538. 1619. 2010. 2431. 2672.

5. Mathematics.

218. 223. 310. 327. 386. 387. 454 *a*. 535–566. 604. 621. 622. 652. 734. 819.

905. 1119 *a*. 1377 *a*. 1609. 1619. 1855. 2514. 2774 *f*.

6. The Analytic in general.

221. 223. 358. 621. 732. 1030. 1274.

7. The Doctrine of Judgment.

196. 266. 310. 327. 498. 507–516. 522. 532–534. 535–566. 734. 759–761. 1119. 1130. 1147. 1163. 1619. 1736. 1835. 1886. 2124–2126. 2212. 2423. 2552.

8. The Categories.

198 *a*. 203. 224. 265. 296. 326. 441. 488. 523. 525. 578. 722. 734 *k*. 741. 986. 1196. 1147. 1243 *a*. 1274. 1375. 1397. 1547–1551. 1584. 1609. 1616–1616 *b*. 1838. 1970. 1971. 2306.

9. The Transcendental Deduction.

225. 340. 342 *a*. 1274.

10. The Principle of Causality.

223. 224. 319. 395. 412. 413. 443–454. 518. 523. 526. 527. 530. 535. 652. 753–756. 1169 *h–k*.

11. Amphiboly of Concepts.

1281.

12. The Dialectic in general (the Nature of Reason).

202. 733. 806. 1022. 1374. 1610. 1611. 2002. 2348. 2806.

13. The Thing-in-Itself.

224. 302. 338. 342 *a*. 358. 359. 363–366. 395. 440. 443–454. 516 *a*. 726. 736. 750–758. 879. 888. 939. 1019–1021. 1031–1034. 1119 *a*. 1137. 1318. 1319. 1441. 1442. 1619. 1736. 1838. 2079. 2337. 2442. 2784.

14. Idealism.

264. 302. 319. 338. 358. 359. 402. 423. 529. 726. 747. 822. 939. 1147. 1619. 1686. 1687. 1736. 1838. 1841. 2226. 2382. 2384. 2714.

15. The Paralogisms (Theoretical Proofs of Immortality).

201. 583. 599. 637. 730. 740 *b*. 771. 1028. 1053. 1197. 1382. 1532. 1647. 1652. 1653. 1657. 1847. 1848. 1929. 1966. 1967. 2150–2152. 2212 (cf. IV *g*, 5.)

16. The Antinomies.

222 *a*. 223. 319. 402. 475–478. 480. 730. 1611. 2356.

17. Theoretical Proofs of God's Existence.

217. 224. 298. 312. 319. 336. 337. 358. 380. 390. 391–395. 401 *c*. 402. 412–414. 441. 443–454. 578. 580–582. 630. 635. 643. 645. 652. 660. 686–694. 723. 726. 746. 816. 856. 890. 942. 959 *a*. 1025. 1053. 1118. 1120. 1145. 1192–1194. 1435. 1546. 1605. 1619. 1720. 1729. 1774–1783. 1835. 1929. 2207. 2302–2306. 2348. 2439. 2464. 2474. 2706. 2777. 2784. 2814. 2822 (cf. IV *g*, 4).

(*f*) *The Prolegomena.*

183. 185. 187. 200. 225. 234. 300. 460. 469. 516 *a*. 1221. 2033.

(*g*) *Logic.*

189. 224. 297. 318 *a*. 325. 327. 333. 360–363. 367. 417. 425. 463–466. 722. 729. 749. 877. 884–887. 975–978. 986. 1007. 1038. 1039. 1086. 1221. 1279. 1383. 1496. 1539. 1540. 1547–1551. 1661. 1663. 1664. 1666. 1668. 1669. 1671. 2008. 2043. 2182. 2183. 2359. 2375–2380. 2501. 2503. 2524. 2537. 2556. 2562. 2563. 2579. 2597. 2603. 2605. 2621. 2625. 2645. 2646. 2688. 2732. 2744.

III. PRACTICAL PHILOSOPHY (MORAL PHILOSOPHY AND THE PHILOSOPHY OF LAW).

(*a*) *In general.*

245. 250. 290. 357. 405. 406. 430. 734 *b*. 739. 777. 828. 840. 934. 1200. 1204. 1246. 1256. 1315. 1399. 1401. 1405. 1429. 1491. 1543. 1595. 1636. 1640. 1640 *a*. 1646. 1648. 1667. 1672. 1675–1678. 1732. 1758. 1761. 1762. 1772. 1906. 1907. 1909. 1910. 2103–2105. 2149. 2173. 2242. 2263. 2526. 2665. 2829.

(*b*) *Moral Philosophy.*

1. In general.

181. 182. 192. 193. 198 *a*. 274. 275. 295. 297. 330 *a*, *b*. 343. 344. 403. 405. 406. 410. 411. 412. 422. 435. 457. 485–489. 573. 574. 585. 586. 594. 606. 609. 614–616. 619. 624. 638–640. 661 *a*. 668. 669. 696–699. 710. 725. 734 *c*, *e–g*, *k*. 737. 738. 740. 762. 782. 812. 813. 832–836. 842. 844. 847–850. 852–861. 863. 867. 872. 892. 919. 920. 924. 927. 928. 940. 959 *a*. 963. 964 *a*. 999. 1003. 1011. 1013. 1030. 1041–1043. 1058 *a*. 1082–1085. 1094–1100. 1105. 1112. 1113. 1115. 1119 *f*, *g*. 1122–1125. 1139. 1139 *a*. 1145. 1146. 1148. 1150. 1151. 1157 *h*. 1158. 1167. 1174. 1181. 1187. 1188. 1201. 1202. 1205–1205 *b*. 1215. 1216. 1232. 1241. 1243 *a*. 1245. 1247. 1248. 1263. 1272. 1274. 1288. 1297. 1303–1307. 1333–1335. 1337. 1351. 1371. 1374. 1378–1381. 1402. 1403. 1417. 1418. 1430. 1431. 1473. 1474. 1477. 1498. 1499. 1516. 1517. 1524. 1534. 1560–1562. 1565 *b*. 1572. 1596. 1619. 1641. 1665. 1667. 1675. 1677. 1678. 1713–1716. 1722. 1728. 1733. 1734. 1737. 1746. 1749. 1760. 1773. 1775. 1785–1787. 1797. 1822–1824. 1830. 1831. 1842. 1843. 1850. 1870. 1892. 1898. 1899. 1913. 1929. 1935. 1954. 1960–1962. 2036. 2061. 2065. 2066. 2073–2078. 2092. 2093. 2096. 2098. 2108. 2110. 2113. 2117. 2157. 2169. 2171. 2179. 2180. 2188. 2206. 2207. 2223. 2259. 2264. 2280. 2297. 2309. 2323–2325. 2344. 2382. 2390. 2397. 2401. 2404–2408. 2419. 2442. 2467. 2471. 2474. 2487. 2492. 2496. 2520. 2544. 2545 *a*. 2555. 2566. 2594. 2600. 2604. 2626. 2634. 2643. 2644. 2649. 2650. 2651. 2658. 2659. 2664. 2682. 2692. 2707. 2708. 2716. 2723. 2728. 2729. 2732. 2752. 2753. 2755. 2762. 2765. 2767. 2769. 2774 *e*. 2775. 2776. 2783. 2787. 2789. 2795. 2808. 2809. 2812. 2813. 2821 (cf. IV *p*).

2. The Metaphysical Basis of Ethics.

199. 205. 206–208. 222. 226. 233. 235. 236. 403. 711–714. 739. 762. 1050. 1051. 1179. 2423.

3. Critique of Practical Reason.

328. 435. 455. 490. 757. 758. 1020. 1047. 1142. 1179. 1265. 2442.

4. The Principle of Morality.

198 *a*. 204 *a*. 274. 275. 342. 346. 353. 392. 407. 435. 457. 462. 572. 600. 605. 711–714. 737–739. 778. 779. 781. 821. 868. 895 *p*. 910. 932. 940. 991. 1055. 1073. 1148. 1148 *a*. 1173. 1188 *c*. 1249. 1371. 1374. 1423. 1424. 1434. 1468. 1470. 1485. 1497. 1510–1512. 1536. 1576. 1603. 1619. 1640 *a*. 1662. 1701. 1702. 1784. 1846. 1860. 1871. 1881. 1888. 1948. 1956. 1957. 2006. 2025. 2046. 2098–2100. 2110. 2132. 2143. 2144. 2187. 2216. 2219. 2220. 2231. 2266. 2297. 2356. 2387. 2390. 2392. 2401. 2439. 2449. 2492. 2674. 2703. 2816 (cf. III *c*, 2).

5. The Motives to Moral Conduct (Eudaemonism, Rigorism).

345. 356. 403. 409. 711–714. 734 *e–g*. 821. 840. 851. 852. 858. 859. 868. 963.

990. 1072 *a*. 1126. 1127. 1146. 1301. 1498. 1597. 1619. 1627. 1630. 1634. 1725–1727. 1746. 1764. 1765. 1765 *a*. 1843. 1881. 2064. 2099. 2100. 2110. 2132. 2143. 2144. 2153. 2223. 2265. 2333. 2386. 2390. 2392. 2399. 2419. 2495. 2543. 2566. 2635. 2667. 2674. 2676. 2734. 2762. 2775. 2776. 2783. 2816.

6. The Summum Bonum.

1387. 1437. 1438. 1679. 2329. 2420. 2747.

7. Freedom of the Will.

68. 245. 274. 275. 288. 346. 356. 408. 462. 595. 597. 598. 643. 650. 650 *a*. 661. 715. 734 *h*. 832–835 *a*. 839. 840. 840 *a*. 843. 866. 909. 1041. 1052. 1055. 1063. 1071. 1072. 1077. 1078. 1133. 1145. 1148. 1169. 1171. 1250. 1256. 1272. 1280. 1372. 1491. 1566. 1592. 1633. 1737. 1753. 1754. 1828. 1949. 2122. 2133. 2134. 2325. 2388. 2482 *a*. 2492. 2499. 2565. 2700. 2701. 2748.

8. Duty and the Belief in Immortality

347. 348. 737 (cf. III *b*, 11).

9. The Lie of Necessity.

353. 1190. 1388. 1399. 2045.

10. Suicide.

2475. 2792.

11. Morality and Religion.

247. 312. 860. 861. 866. 937. 959 *a*. 1150. 1627. 2025. 2392. 2414. 2488. 2502. 2564. 2569. 2775. 2776 (cf. III *b*, 8; IV *p*).

(*c*) *Philosophy of Law.*

1. Natural Right in general.

216. 248. 249. 370. 371. 428. 429. 435. 695. 700–704. 823–831. 837. 874. 909. 928. 995–1002. 1008. 1035–1037. 1040. 1058. 1130 *f*. 1176. 1177. 1223. 1269. 1270. 1302–1307. 1314. 1315. 1327–1329 *a*. 1335 *a*. 1350. 1355–1357. 1398–1401. 1404. 1408. 1469. 1474. 1478. 1503. 1535. 1586–1590. 1630. 1655. 1656. 1659. 1673. 1676. 1758. 1759. 1766. 1803. 1832–1834. 1837. 1840. 1868. 1872. 1883. 1891. 1893. 1917. 1939. 1950. 2029. 2030. 2035. 2038. 2047. 2049. 2051–2060. 2074 *b*. 2076. 2077. 2097. 2098. 2101. 2113. 2115. 2127. 2140. 2156. 2163. 2175. 2178. 2190–2192. 2211. 2252. 2257. 2258. 2263. 2299. 2300. 2309. 2327. 2349. 2385. 2410. 2421. 2425. 2427 *a*. 2433. 2435. 2470. 2497. 2498. 2509. 2525. 2530. 2531. 2567. 2590. 2606. 2632. 2648. 2654. 2656. 2679. 2695. 2713. 2720. 2743. 2769. 2772. 2773. 2820. 2823 *d*. 2825 *a*. 2829. 2830.

2. First Principle.

215. 780. 781. 909. 996. 1176. 1485. 1635. 1673. 1909. 1910. 2098. 2497 (cf. III *b*, 4).

3. The Oath.

2018–2024. 2173. 2699.

4. Property.

2489.

5. Copyright.

236*. 2120. 2121. 2244.

6. Marriage.

2106. 2173. 2243.

7. Limits to the Obedience of Citizens; the Right to Rebel.

370 *a–c*. 701. 1315. 1589. 1730. 1766.

8. Everlasting Peace.

1391. 1426. 1428. 1564. 1602. 1614. 1624. 1655. 1680. 1683. 1684. 1710. 1730. 1756. 1793. 1794. 1821. 1867. 1897. 1922. 1932. 1933. 1941. 1942. 1955 *a*. 2820.

IV. THE PHILOSOPHY OF RELIGION (INCLUDING THE RELATION BETWEEN CHURCH AND STATE).

(*a*) *In general.*

354–356. 430. 439. 575. 617. 619. 638–649. 668. 688–694. 716–718. 725. 763. 764. 816. 847–850. 856. 864–866. 869. 873. 936. 937. 938 *a*. 942 *d*, *e*. 949–958. 959 *a*. 979. 980. 987. 988. 1026. 1027. 1029–1029 *b*. 1053. 1080 *a* 1. 1082–1084. 1113. 1126. 1127. 1128. 1139. 1139 *a*. 1143 *a*. 1150. 1155. 1174. 1181–1188. 1188 *c*. 1189. 1196. 1203. 1205–1205 *b*. 1209. 1211 *a*. 1213. 1233–1240. 1271. 1272. 1275–1278. 1342. 1361(21)–1370. 1378–1381. 1384. 1390. 1435. 1454. 1455. 1479. 1480. 1486. 1492. 1537. 1542. 1567–1571. 1572. 1585. 1632. 1685. 1709. 1720. 1730. 1742. 1751–1755. 1763. 1772. 1774–1783. 1787. 1796. 1804–1813. 1828. 1830. 1831. 1850–1852. 1859. 1865. 1896. 1915. 1918. 1930. 1960. 1961. 2015. 2026–2028. 2042. 2050. 2098. 2102. 2109. 2139. 2166–2168. 2179. 2180. 2207. 2213. 2222. 2226 *a*. 2240. 2245. 2246. 2253 *a*. 2267. 2268. 2289. 2290. 2317. 2321. 2324. 2335. 2336. 2346. 2347. 2357. 2388. 2398. 2403. 2412. 2414. 2480. 2526. 2530. 2531. 2564. 2570. 2601. 2610. 2641. 2654. 2679. 2703. 2720. 2723. 2727–2729. 2751. 2757. 2758. 2779. 2787. 2795. 2807.

(*b*) *Religion within the Bounds of Mere Reason. — In general.*

275. 276. 1056. 1059. 1064. 1068. 1074. 1076. 1080. 1095. 1121. 1129. 1140. 1143. 1148 *b*. 1152. 1164. 1165. 1169 *g*. 1170. 1188 *b*. 1384. 1437–1439. 1529. 1530. 1537. 1541. 1591. 1612. 1629. 1763. 1798 *c*. 1863.

(*c*) *Moral Exegesis.*

1054. 1054 *a*. 1065. 1142 *g*. 1143. 1146 *a*. 1159. 1166 *a*. 1181. 1182. 1187. 1188. 1191. 1196. 1206. 1207. 1214. 1275. 1430. 1431. 1445. 1447. 1480. 1531. 1565. 1567. 1628. 1711. 1712. 1718. 1719. 1742. 1799. 1819. 1829. 1866. 1880. 1920. 1921. 1934–1938. 2007. 2069. 2070. 2109. 2111. 2112. 2128–2130. 2148. 2184–2186. 2240. 2324. 2331. 2344. 2354 *f*. 2396. 2413. 2542.

(*d*) *Original Sin.*

590. 1578. 2267. 2499. 2728. 2775. 2776.

(*e*) *Prayer.*

885. 942 *d*, *e*.

(*f*) *Illumination.*

624. 1233. 1385. 2206. 2207. 2402. 2584–2588 (cf. I *c*; II *d*; IV *o*; IV *p*).

(*g*) *Divine Punishment.*

1479. 1753–1755. 1859. 1861.

(*h*) *The Doctrine of Reconciliation.*

648. 1155. 1753–1755. 1859. 1864. 2026. 2296. 2298. 2663.

(*i*) *The Death of Christ.*

1526. 1530. 1864. 2296. 2298.

(*k*) *Creation out of Nothing.*

687.

(*l*) *Miracles.*

354. 401 *c*. 672. 673. 862. 936. 1029 *b*. 1275–1278. 1489. 1742. 1804–1813. 1862. 2245. 2396.

(*m*) *Theodicy.*

456. 803. 845. 847–850. 913. 1013. 1014. 1029. 1133. 1224. 1280. 1679. 1716. 1800. 1801. 1951. 2822.

(*n*) *Teleology.*

355. 356. 401 *c*. 592. 734 *j*. 745. 935 (cf. also V *b*).

(*o*) *Revelation.*

716. 866. 922. 923. 936. 949–958. 987. 988. 1175. 1209. 1275–1278. 1487. 1488. 1658. 1685. 1742. 1804–1813. 1875–1880. 1912. 1918. 1919. 1944–1947. 2119. 2123. 2253 *a*. 2327. 2354 *f*. 2396. 2480. 2492. 2515. 2518. 2534. 2535. 2564. 2649 (cf. I *c*; II *d*; IV *f*; IV *p*).

(*p*) *Kant's Relation to Christianity (in Religion as well as in Ethics).*

605–607. 610–617. 638–649. 661 *a*. 710. 716–718. 919–920 *a*. 936. 938 *a*. 948. 959. 1151. 1181. 1188 *c*. 1210. 1247. 1248. 1263. 1544. 1623. 1773. 1830. 1831. 1848. 1860. 1888. 1929. 1934–1938. 2132. 2136. 2213. 2335. 2336. 2338. 2344. 2388. 2492. 2515. 2534. 2535. 2774 *e*. 2781 (cf. I *c*; II *d*; III *b*, 11; IV *f*; IV *p*).

(*q*) *Moral Theology.*

1. In general.

330. 341. 342. 355. 412–415. 449. 587. 689. 725. 763. 764. 764 *f*. 840. 841. 860. 873. 942 *e*. 959 *a*. 1048. 1053. 1066. 1067. 1079. 1119 *e–g*. 1143 *a*. 1150. 1158. 1167. 1172. 1205. 1215. 1216. 1403. 1460. 1480. 1525. 1605. 1619. 1623. 1652. 1658. 1675. 1681. 1685. 1713–1715. 1720. 1724. 1749. 1835. 1854. 1870. 1913. 1935. 1972. 1973. 2005. 2012–2015. 2025. 2062. 2139. 2162. 2169. 2172. 2180. 2324. 2404–2407. 2442. 2471. 2474. 2488. 2535. 2566. 2574. 2594. 2626. 2636–2640. 2643. 2644. 2650. 2655. 2707. 2708. 2741. 2755. 2780. 2813. 2822.

2. The Application of Moral Philosophy and Moral Theology to Catechism (Catechisms and Children's Books, etc.).

609. 612. 617. 619. 664–669. 742. 854–857. 920 *a*. 1119 *e*. 1122–1124. 1283–1287. 1576. 1713–1715. 1733. 1734. 1842. 1882. 1903. 2141. 2142. 2172. 2199. 2397. 2424. 2427. 2472. 2479. 2491. 2502. 2519. 2547. 2553. 2554. 2595. 2596. 2600. 2653. 2667. 2732 *a*.

3. The Application of Moral Philosophy and Moral Theology to Homiletics (Sermons and Religious Books).

612. 618. 668. 670. 671. 895 *p*. 946 *a*, *b*. 981–983. 1125. 1128. 1199. 1212. 1217. 1218. 1251–1254. 1257. 1258. 1259–1262. 1282. 1300. 1505. 1506. 1528. 1576. 1579. 1735. 1814. 1822–1824. 1844. 1899. 1900. 1921. 1934–1938. 1955. 2009. 2016. 2017. 2064. 2111. 2112. 2116. 2159. 2160. 2194–2198. 2320. 2329–2332. 2394. 2447. 2462. 2518. 2589. 2591. 2623. 2670. 2673. 2675. 2677. 2702. 2754. 2826.

4. Practical Proof of the Existence of God.

204. 224. 352. 356. 390. 391. 412–414. 449–454. 487. 575. 576. 592. 643. 645. 647. 673 *a*. 692. 737. 738. 742. 746. 856. 938. 943. 959 *a*. 1480. 1546. 1605. 1632. 1640 *a*. 1720. 1729. 1774–1787. 1846. 1915. 2039. 2246. 2348. 2383. 2386. 2388. 2438. 2439. 2464. 2635. 2655. 2784. 2822 (cf. II *e*, 17).

5. Practical Proof of Immortality.

347–351. 489. 588. 599. 643. 673 *a*. 692. 737. 738. 742. 746. 857. 865. 1028. 1053. 1382. 1633. 1652. 1657. 1745. 1771. 1785–1787. 1846–1848. 1915. 2150–2152. 2193. 2314. 2441. 2484. 2655. 2709. 2756. 2764. 2822 (cf. II *e*, 15).

V. AESTHETICS.

(*a*) *In general.*

369. 574. 675–686 *a*. 699. 734 *j*. 749. 784. 804. 846. 867. 870. 912. 960. 1016. 1030. 1057. 1081. 1088. 1089. 1091. 1094–1100. 1102. 1107. 1110. 1116. 1117. 1139 *b*. 1148. 1168. 1198. 1412. 1471. 1523. 1584. 1606–1608. 1616 *b*. 1636. 1674. 1839. 1887. 1916. 1989. 2011. 2094. 2108. 2169 *a*, *b*. 2218. 2270. 2358. 2395. 2415. 2523 *a*. 2524. 2715. 2733. 2746. 2801.

(*b*) *Critique of Judgment* (*including that of Teleology*).

276. 277. 331. 332. 384. 467. 734 *j*. 767. 893. 915. 921. 925. 935. 942 *a*. 1023. 1030. 1145. 1166. 1179. 1266. 1395. 1436. 1484. 1516. 1640. 1647. 1722. 1979. 1980. 2096. 2177. 2430. 2787. 2823 (in regard to Teleology, cf. IV *n*).

(*c*) *Genius.*

589.

(*d*) *The Beautiful.*

1111. 1148. 2108.

(*e*) *The Sublime.*

674. 734 *i*. 1092. 1093. 1114. 2549.

(*f*) *The Ludicrous.*

686. 1049. 1231.

(*g*) *Music.*

1433. 2550. 2551.

VI. PHILOSOPHY OF NATURE.

(*a*) *In general.*

745. 798. 802. 942 *b*, *c*. 1410. 1411. 1580–1583. 1604. 1911. 1923. 1924. 1974–1996. 2085. 2089. 2170. 2437. 2440. 2446. 2681. 2717–2719. 2819.

(*b*) *The Metaphysical Basis of the Natural Sciences.*

232. 238. 308. 311. 311 *a*. 317. 374. 656. 1030. 1267. 2096. 2114. 2170. 2437.

(*c*) *The Application of the Kantian Philosophy of Nature and Theory of Knowledge, to Medicine.*

397. 398. 1073 *a–d*. 1263 *b*. 1307–1311. 1580–1583. 1749. 1767. 1768. 1992–1995. 2033. 2034. 2162 *a*. 2200. 2205. 2248. 2249. 2295. 2322. 2429.

(*d*) *Physical Geography.*

2539. 2612–2619. 2652. 2668. 2710 *a*. 2737–2739. 2802. 2803. 2811.

(*e*) *Ethnology.*

237. 240 *d*. 240 *e*. 1273. 1604.

(*f*) *Organisms.*

1395. 1484 (cf. V *b*.)

(*g*) *The Organ of Mind.*

1747. 1748. 1749. 1825.

(*h*) *Origin of the Universe* ("*Universal Natural History*," *etc.*, *no. 20*).

160. 601. 602. 911. 917. 918. 941. 965. 1024. 2155. 2207. 2260 (cf. I *m*).

VII. ANTHROPOLOGY.

424. 811. 863. 1010. 1221. 1660. 1664. 1670. 1717. 2174. 2214. 2215. 2217. 2221. 2237. 2250. 2255. 2262. 2311. 2316. 2339. 2354. 2384. 2411. 2429. 2448. 2528. 2536. 2548. 2561. 2608. 2612. 2629. 2693. 2694. 2696. 2721. 2770.

VIII. PSYCHOLOGY.

116 *a–f.* 228. 368. 418. 472. 473. 733. 876. 926. 930. 931. 976. 997. 1057. 1139 *b.* 1156. 1156 *a.* 1208. 1445 *a.* 1593. 1644. 1645. 1647–1654. 1660. 1661. 1904. 2170. 2416. 2448. 2542. 2597. 2648 *a.* 2671. 2735. 2824.

IX. PEDAGOGY.

430. 668. 670. 854. 967–974. 1003. 1012 *m.* 1046. 1062. 1150. 1157. 1386. 1421. 1460. 1471. 1515. 1545. 1619. 1640. 1675. 1681. 1737–1741. 1744. 1757. 1765 *a.* 1802. 1856. 1857. 1894. 1895. 1970. 1971. 2031. 2032. 2040. 2055. 2137. 2138. 2201–2204. 2224. 2412. 2463. 2580–2582. 2725. 2726. 2730. 2742. 2768. 2787.

X. PHILOSOPHY OF HISTORY.

217 *a.* 705. 895. 1087. 1462–1467. 1552–1557. 1655. 1707. 1716. 1853. 1873–1875. 2593. 2794.

XI. POLITICAL SCIENCE.

1036. 1335 *a.* 1471. 1598–1600. 1788–1790. 1908. 2041. 2059. 2060. 2103–2105. 2529. 2772. 2773. 2793.

XII. PHILOLOGY.

1017. 1414. 1493–1495. 1615–1616 *b.* 1943. 2351. 2485. 2486.

XIII. CLASSIFICATION OF THE SCIENCES.

1416. 1424. 1425. 1547–1551. 1617. 2521.

FIRST APPENDIX TO INDEX OF NAMES.

Anonymous Writings and Reviews.

94, 159 *b*. 160. 163. 168–170. 177 *a*. 178 *a*. 186. 207. 208. 222. 225. 232–236. 238. 239. 251. 258. 267. 268. 279. 281. 285 *a*. 300. 309. 311. 312. 312 *a*. 320. 349. 370 *b*. 374. 375. 399–401. 401 *c*. 402. 403. 438. 439. 452. 454–456. 458–461. 476. 490. 530. 558. 580–594. 607. 624. 636. 652. 656. 658. 660. 710. 711. 713. 717. 720. 734 *c*, *f*. 740 *b*. 744. 745. 750. 757. 759. 761. 762. 767. 768. 770. 779. 816. 820. 880–883. 890. 893. 910. 911. 913. 915–918. 921. 929. 938 *a*. 941. 942 *a*. 943. 946 *a*. 947. 952. 956–958. 964. 964 *a*. 965. 978–980. 991. 1014. 1016. 1019. 1020. 1024. 1032. 1048. 1053. 1056. 1058 *a*. 1059. 1064. 1068. 1074–1076. 1080. 1129. 1137. 1152. 1165. 1166. 1169 *g*. 1170. 1171. 1183. 1185. 1187. 1188. 1188 *b*. 1191. 1197. 1208. 1214. 1222. 1224. 1226. 1235. 1236. 1239. 1241. 1244. 1263 *b*. 1271. 1278. 1281. 1294. 1297. 1298. 1299 *a*. 1301. 1312. 1321. 1328. 1384. 1390. 1391. 1426. 1428. 1434. 1436. 1452. 1455. 1479. 1481–1483. 1487. 1490. 1494. 1513. 1527. 1535. 1538. 1540. 1543. 1558. 1563. 1564. 1573. 1577. 1579. 1583. 1595. 1597. 1601. 1602. 1605. 1612–1614. 1622. 1624. 1626–1628. 1638. 1646–1649. 1679. 1682. 1683. 1687. 1694 *c*. 1696. 1702. 1709. 1710. 1712. 1714. 1717. 1721. 1743. 1752. 1756. 1764. 1765 *a*. 1773. 1791. 1794. 1795. 1797. 1798. 1798 *c*. 1803. 1807. 1809. 1810. 1814–1817. 1819. 1821. 1823. 1827–1829. 1836. 1837. 1848. 1849–1853. 1855. 1867. 1869. 1872. 1878. 1881. 1883. 1888. 1891. 1892. 1894. 1900–1902. 1916. 1917. 1920. 1922. 1929. 1939. 1941. 1942. 1950. 1955. 1958. 2019. 2020. 2023. 2035. 2036. 2038. 2040. 2041. 2043. 2045. 2061. 2063–2069. 2074 *b*–2076. 2100. 2106. 2107. 2109. 2115. 2117. 2119. 2120. 2125. 2130–2132. 2135. 2139. 2140. 2147. 2148. 2154. 2157. 2158. 2160. 2171. 2183. 2189. 2190. 2192–2195. 2210. 2211. 2213. 2225. 2227. 2230. 2233. 2235. 2237–2240. 2242. 2247. 2250–2257. 2259–2262. 2264. 2272. 2280. 2283. 2291–2292. 2303. 2305. 2308. 2311. 2312. 2315. 2316. 2318. 2321. 2323. 2338–2340. 2343. 2348 *a*. 2349. 2350. 2352–2354. 2355 *b*. 2376. 2386–2389. 2392–2394. 2396. 2398. 2399. 2402. 2409–2411. 2424–2426. 2431. 2434. 2435. 2450. 2452. 2455. 2457. 2460. 2469. 2473. 2473 *a*. 2475. 2480. 2482. 2494. 2499. 2503. 2516. 2517. 2535–2539. 2546. 2555. 2566. 2568. 2569. 2571. 2572. 2583. 2597. 2602. 2603. 2606. 2607. 2609. 2611. 2620. 2621. 2626–2629. 2641. 2645. 2669–2671. 2682. 2684. 2685. 2696. 2697. 2702. 2710 *a*. 2723. 2726. 2727. 2728. 2730. 2762. 2765–2770. 2775. 2778. 2782. 2783. 2792. 2794. 2796. 2797. 2808. 2812. 2817. 2823 *d*. 2825 *a*. 2826. 2831. 2832.

SECOND APPENDIX TO INDEX OF NAMES.

List, alphabetically arranged, of the periodicals mentioned in the Bibliography. (The name of the editor, when given, follows the titles. The abbreviations, used throughout, are placed at the end.)

Annalen d. Philos. u. des philos. Geistes (mit dem dazu gehörigen Philosoph. Anzeiger) ed. L. H. Jakob [J. A. und J. ph. A.]. 349. 350. 354. 355. 370. 370 *c*. 373. 835. 1032. 1033. 1164. 1182. 1186. 1187. 1197. 1226. 1243. 1301. 1388. 1389. 1392–1395. 1445. 1455. 1459. 1482. 1494. 1538. 1563. 1575. 1622. 1805. 1806. 1815. 1826. 1829. 1855. 1877. 1891. 1892.

Annalen der neuesten theolog. Litteratur u. Kirchengesch. Hrsgg. von Hassenkamp, etc. (Rinteln) [Th. A.]. 454 *a*. 881. 1070. 1129. 1152. 1679. 2038.

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Anzeigen, Göttinger, von gelehrten Sachen [G. g. A.]. 49. 90. 159 *b*. 179. 206. 238. 322–332. 455. 734 *f*. 965. 1059. 1070. 1328. 1329. 1602. 1709. 1766. 1813. 1868. 1869. 2082 *a*. 2097. 2127. 2250–2253. 2268. 2500. 2501. 2652. 2728. 2788. 2789.

Anzeigen, Tübinger gelehrte [T.]. 222. 273. 401. 526. 527. 636. 750. 880. 1537. 1756. 2019. 2021. 2035. 2036. 2183. 2280. 2339. 2340. 2469. 2603.

Anzeiger, Allgemeiner litterarischer. 91. 105. 106. 1827. 2068. 2146. 2147. 2227–2230. 2318. 2338. 2417. 2609.

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Archiv, Berlinisches, der Zeit und ihres Geschmacks. 812. 1420. 1791. 1836. 2171. 2247. 2292. 2325.

Archiv, britisches, der neuesten juridischen Litteratur. 2823 *d*. 2825 *a*.

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Archiv, Juristisches. 2823 *d*. 2825 *a*.

Archiv, Philosophisches. Hrsgg. von Eberhard [Ph. A.]. 251. 265–267. 527. 532. 533. 556–560. 563–566. 574–578. 583. 584 *a*–602. 752–758. 956–958. 1136. 1736. 2232.

Archiv zur Vervollkommnung des Bibelstudiums. Hrsgg. von Jh. Ldw. Wlh. Scherer. 2483.

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Athenäum. 2169 *b*. 2214. 2278.

Beyträge zur Beruhigung und Aufklärung, etc. Hrsgg. von J. Sm. Fest. 2012. 2013.

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Beyträge zur Philosophie u. Geschichte der Religion, etc. Hrsgg. von Stäudlin. 1568. 1570. 1754. 1761. 1865. 1957. 2062.

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Bibliothek, Allgemeine deutsche [A. D. B.]. 168–170. 180. 185. 210. 226. 308. 362. 363. 433. 434. 603. 750. 819. 941. 952. 1023. 1070. 1141. 1142. 1690. 2330.

Bibliothek, Allgemeine juristische. 1837.
Bibliothek der neuesten Juristischen Litteratur. Hrsgg. von Schott. 236*.
Bibliothek der neuesten theolog. und pädagog. Literatur. Hrsgg. von J. E. Chr. Schmidt. 2387. 2399. 2463.
Bibliothek, Göttingische, der neuesten theologischen Litteratur. Hrsgg. von Schleussner und Stäudlin. 1148 *b*. 1384. 1529. 1530. 1537. 1822–1824. 2076.
Bibliothek, Neue allgemeine deutsche [N. A. D. B.]. 105. 106. 350. 785. 786. 848–850. 955. 1137. 1239. 1437. 1438. 1537. 1583. 1626. 1684. 1690. 1694 *b*–1700. 1792. 1821. 1878. 1940–1942. 2131. 2155. 2164. 2234. 2271. 2272. 2309. 2310. 2318. 2432. 2433. 2453. 2454. 2458. 2459 2556–2561. 2668. 2736–2739. 2805. 2811.
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Bibliothek, Philosophische. Hrsgg. von Feder und Mirners [Ph. B.]. 269. 323–332. 335.
Blätter, Berlinische. 92. 93. 1816. 1817. 2045.
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Blätter, Theologische. Hrsgg. von Augusti. 1307. 1370. 1765 *a*. 1807. 1810. 1818. 1844. 1854. 1866. 1879. 1888. 1900. 1955. 1958. 2040. 2065. 2066. 2075. 2100. 2128–2130. 2132. 2193. 2222. 2240. 2323. 2398.

Ephemeriden, Allgemeine geographische. 2710 *a*.
Eunomia. Hrsgg. von Fessler und Rhode. 2489. 2549–2551. 2700. 2701. 2733. 2806.
Eusebia. Hrsgg. von Henke. 1913. 2139. 2402.

Freimüthige, der, oder Ernst und Scherz. 2785.

Genius der Zeit. 1640 *a*. 1732. 2121.
Genius des neunzehnten Jahrhunderts. 2516.

Jahrbuch, Leipziger, der neuesten Litteratur [L. J.]. 424 *a*. 2517. 2536–2539.
Jahrbücher der Medicin. 1992–1996.
Jahrbücher der preussischen Monarchie, etc. 2291.
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Jahrbücher, Preussische [Pr. J.]. 141 *a*.
Journal, Anthropologisches. 2726.
Journal, Berlinisches, für Aufklärung. 624. 638. 639. 644. 792–799. 816.
Journal für katholische Theologie. 2711.
Journal für Prediger (resp. Neues J. f. Pr.). 895 *p*. 1169 *g*. 1382. 1536. 1579. 1819. 2014. 2160. 2172. 2186. 2330–2332. 2386.
Journal für Veredelung, etc. 2655. 2675. 2676. 2720. 2761. 2826.
Journal, Katechetisches. Hrsgg. von Gräffe. 665. 2115.
Journal, Kritisches, der Philosophie. Hrsgg. von Schelling und Hegel [Kr. J. Ph.]. 1987. 1997. 1998. 2505–2512.
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Journal, Neues theologisches [N. Th. J.]. 948. 1029 *a*, *b*. 1053. 1074. 1142 *g*. 1143. 1152. 1214. 1537. 1718. 1752. 1775–1782. 1784. 1849. 1881. 1946. 2061. 2313.
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Journal, Philosophisches, für Moralität, Relig. und Menschenwohl. Hrsgg. von Schmid und Snell [Ph. J.]. 274. 275. 353. 734 *k*. 844. 845. 970. 1067. 1073. 1080. 1118. 1160. 1176. 1209 *c*. 1246. 1507–1509.

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Kosmopolit. 2586.

Literatur, Staatswissenschaftliche und juristische. 370 *b*, *c*.

Literatur-Zeitung, Allgemeine [A. L. Z.]. 52–54. 60. 61. 68. 72. 75. 77. 91. 93. 101. 105. 106. 158. 178. 199. 200. 210. 215. 217. 217 *a*. 221. 225. 232. 233. 240 *b*. 257. 270. 271. 273. 276–278. 281. 284. 285 *a*. 291. 309. 312. 320. 393. 424 *a*. 435. 445–448. 453. 454. 476–478. 481–484. 500–505. 508–516. 551. 553. 561. 562. 579. 608. 627. 650 *a*. 655. 656. 658. 717. 718. 721. 750. 774. 820. 833. 834. 950–954. 963. 978. 1031. 1052. 1188. 1235–1237. 1263 *b*. 1316. 1317. 1322. 1409. 1458. 1542. 1564. 1588. 1697. 1712. 1803. 1816. 2062. 2125. 2126. 2210. 2211. 2233–2236. 2284. 2303–2305. 2318. 2343. 2348 *a*. 2355 *b*. 2360. 2361. 2449–2461 *a*. 2482. 2492. 2517. 2571. 2572. 2583. 2600. 2612–2617. 2628. 2629. 2671. 2684. 2685. 2696. 2697. 2728.

Literatur-Zeitung, Allgemeine (Halle von 1804 an). 2321. 2460. 2461. 2765–2767. 2775. 2817.

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Literatur-Zeitung, Neue Leipziger. 2321. 2730. 2770. 2794. 2808.

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Magazin, Neues Hannöversches. 2742.

Magazin, Neues philosophisches, etc. Hrsgg. von Abicht und Born [N. ph. Mg.]. 406–410. 412. 416. 453. 480. 507. 533–535. 570. 657–659. 674. 675. 710. 734 *f*, *g*, *i*. 747–749. 760. 838. 839. 841–843. 882. 883.

Magazin, Philosophisches. Hrsgg. von Eberhard [Ph. Mg.]. 72. 157. 158. 258–264. 279. 280. 285. 444. 446–450. 476–479. 482. 484. 491–499. 501–531. 534–555. 561–563. 567–573. 578. 580–582. 584. 751. 1070. 1736. 2232.

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Materialien für alle Theile der Amtsführung eines Predigers. 853–869. 1286. 2195. 2419. 2462. 2518.

Materialien für die Synode, etc. 2610.

Merkur, Der neue teutsche [N. T. M.]. 273. 274. 1309. 1459. 1601. 1853. 1901. 1902. 2189. 2276. 2277. 2350. 2587. 2592. 2778.

Merkur, Der teutsche [T. M.]. 66. 217*a*. 237. 241–255. 272. 282. 283. 382. 393. 394. 435.
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Monatsschrift, Berlinische [B. M.]. 50. 51. 55–57. 59. 62. 73. 74. 78. 80. 81. 82. 86–88. 110*a*. 256. 292. 370*a*. 422. 702. 724. 778. 779. 781. 803. 808. 909. 913. 932. 1014. 1058. 1204. 1224. 1245. 1268. 1378. 1380. 1381. 1408. 1510. 1511. 1723.
Monatsschrift, Christliche. Hrsgg. von Ewald. 2807.
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Museum, Deutsches. 292. 293. 403.
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Museum, Göttingisches philosophisches. 2077–2080. 2098.
Museum, Neues, der Philosophie und Literatur. 2086–2092.
Museum, Neues deutsches [N. D. M.]. 257. 505. 506. 553.
Nachrichten, Neueste kritische. Hrsgg. von Möller (Greifswald) [Grfw.]. 207. 1390. 1391. 1537. 1872. 2117. 2254–2257.
Nachrichten, Staatswissenschaftliche u. juristische. Hrsgg. von Lotz. 2242. 2349. 2385.

Prediger-Journal für Sachsen. 2702.
Provinzial-Blätter, Neue preussische [N. Pr. Pr. Bl.]. 16. 47*a*. 135. 135*a*.

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Reichsanzeiger, Der. 1148*a*. 1149. 1183–1186. 1320. 1321. 1481–1483. 1722. 1825. 2170. 2456–2461.
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Zeitungen, Gothaische gelehrte [Gth.]. 184. 208. 458–460. 767. 768. 963. 1019. 1020. 1165. 1166. 1614. 1694*c*–1697. 1883. 2020. 2024. 2120. 2259–2262. 2280. 2409–2411. 2499. 2503.
Zeitungen, Königsbergische gelehrte und politische [K. G. Z.]. 36. 37. 43. 45. 47*a*. 164. 171. 176. 917. 2280. 2831.
Zeitungen, Neue Leipziger gelehrte [L.]. 239. 273. 374. 375. 452. 454. 918. 1068. 1426.
Zeitungen, Nürnberger gelehrte [N.]. 1682. 1683. 1939. 2154. 2308.
Zeitungen, Würzburger gelehrte [W.]. 1794. 1795. 2352–2354. 2612. 2620. 2621.

Z8460. A342

a39001 006206190b